THE MENNONITE Community

JANUARY 1953

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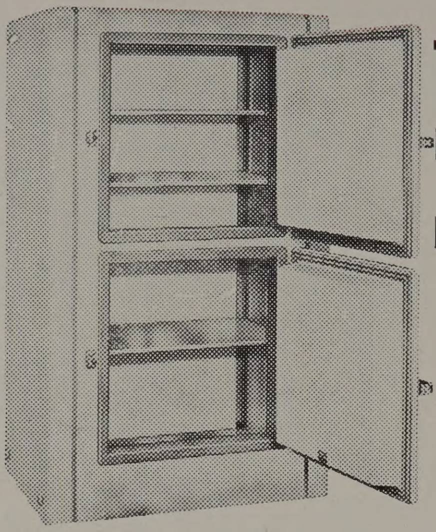
TWO-DOOR REACH-IN FREEZER



Model FD-302
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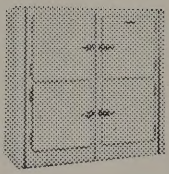

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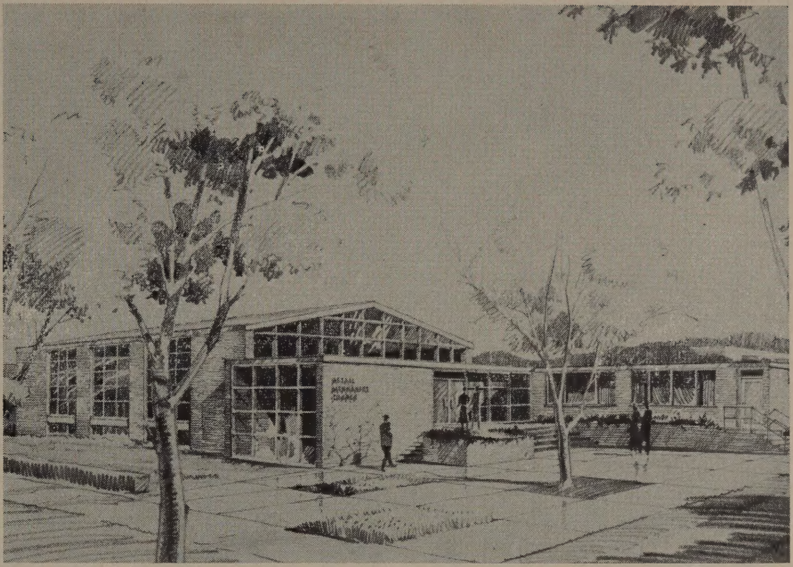
Our Churches

The **Bethel Mennonite Church** of Chicago began in an old storeroom. Services there were started following Bible school in the summer of 1944. The James Larks took charge of this work in February, 1945, and the first members were baptized in October, 1945.

Originally sponsored by the Illinois Mennonite Mission Board the church has been directed by the General Board of Missions and Charities since 1950. The Larks are still in charge and are being assisted by Paul and Lois King.

The building pictured on this page is an artist's conception of what is to be, provided that adequate funds are forthcoming. It will be the only Protestant church serving an area of one square mile with a population of 5,402 people. Contributions for the new church can be sent to Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.



Mennonite Community

JANUARY 1953

Volume 7 Number 1

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"In Whom Is No Variableness" found on page 4 is number 125 in **Masterpieces of Religious Verse,** compiled by James Morrison and published by Harper and Brothers, New York.

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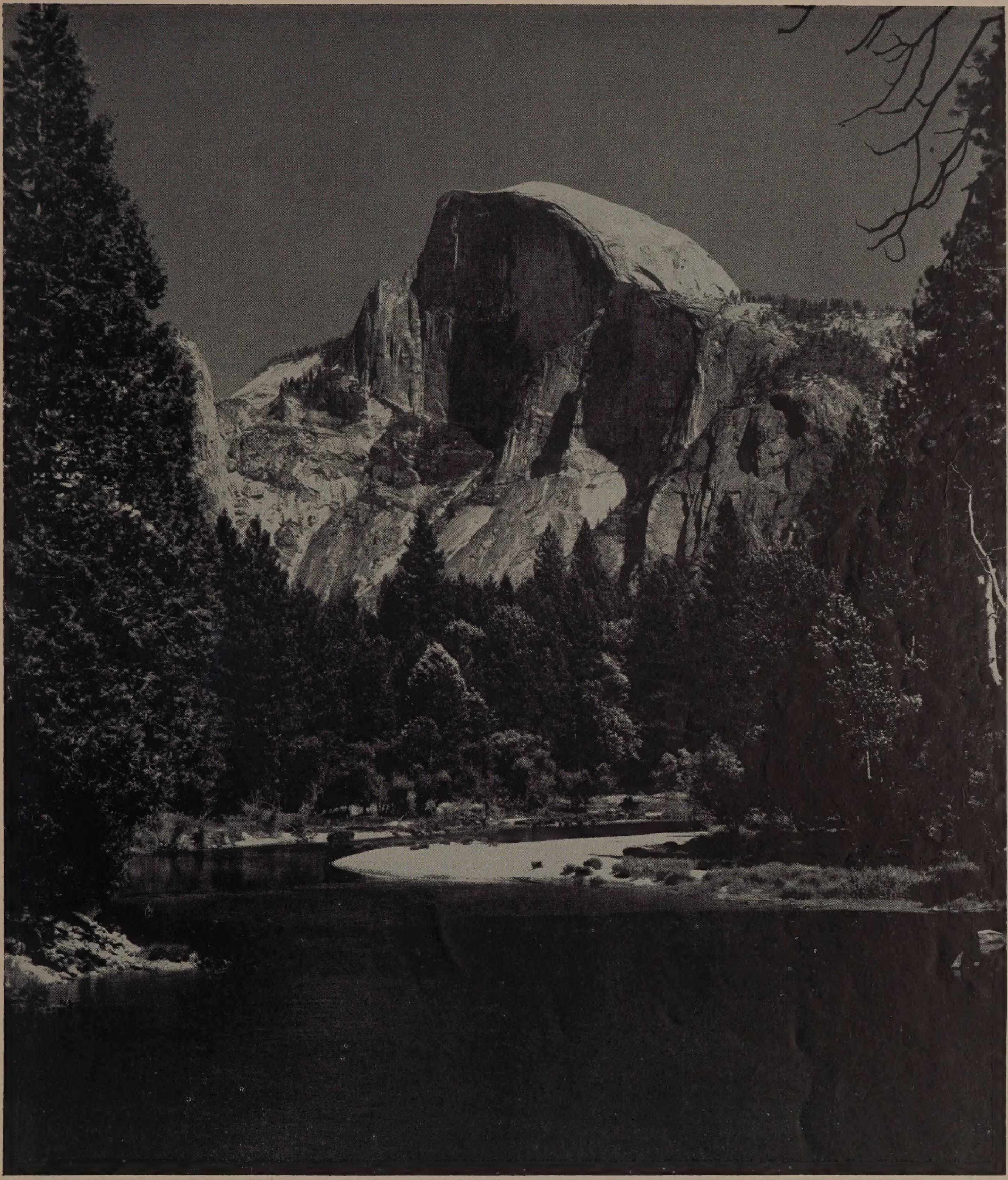
In Whom Is No Variableness

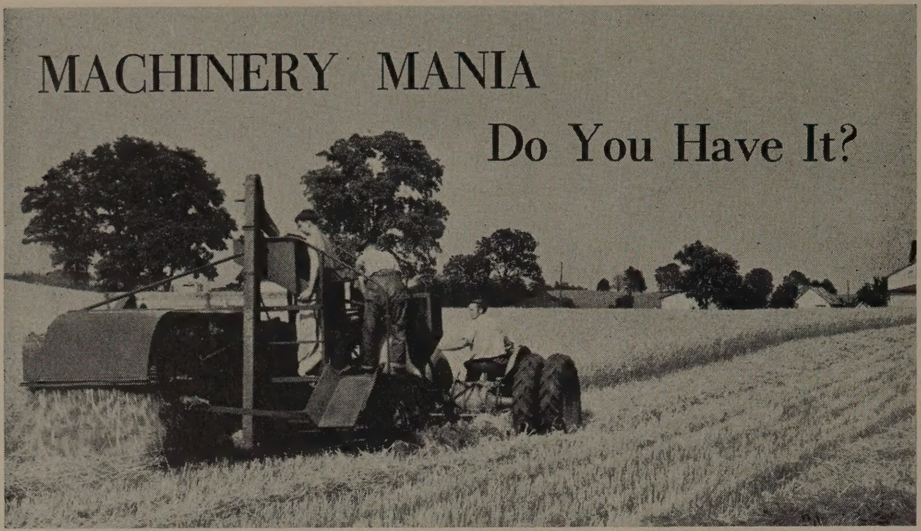
God will not change; the restless years may bring
Sunlight and shade—the glories of the spring,
And silent gloom of winter hours—
Joy mixed with grief—sharp thorns with fragrant flowers.
Earth's lights may shine awhile, and then grow dim,
But God is true; there is no change in Him.

—EDITH HICKMAN DIVALL



MACHINERY MANIA

Do You Have It?



J. K. Pasto

BUYING A NEW piece of machinery might be fun but it's not always good business. Too often we consider only the favorable arguments for buying the item on the sales floor. Sometimes the money would pay better returns invested in something else. Some farmers, for example, go into debt for machinery when it would really be better to remodel the barn to hold more cows or pay off the mortgage.

If the investment in a machine increases your net farm income by enough to offset the cost, it is a good buy. Sometimes, however, the machine does not decrease other expenses, or increase farm income enough to offset the cost of machinery investment. Such a purchase is bad business. Let's look at some things to consider before plunking the money down for machinery.

Every farm needs some machinery items—such basic pieces as a tractor, plow, and wagon. The dairy farmer needs his hay-making equipment, milkers, manure spreaders, and the like. Then there are some machines not always essential. Some harvesting machines are the most expensive, yet are used only a few times a year. On this machinery you should consider every angle before buying.

Farm Machinery Advantages

New machines have helped farmers boost farm production. Labor costs have been reduced—farm incomes increased. And farm work is easier now than it used to be, thanks to new machines. Most farmers know about the laborsaving advantages of machinery. It is harder to understand the other side of the story, the full story of farm machinery costs.

Obviously, a farmer should consider both sides of the question before buying—savings on the one hand, and costs on the other. This story will deal with the cost side of farm machinery —since it is the side least understood.

The Cost Side of Machinery

Farm machinery costs can be grouped like this:

1. *Overhead Costs.*—Lots of folks forget these costs but they are very important in deciding whether a piece of machinery will pay off. They include interest on investment, insurance, and housing. These costs keep piling up whether the machine is used or not.

2. *Depreciation Costs.*—These really are made up of three separate types: (a) obsolescence, (b) inadequacy, and (c) wear. *Obsolescence* occurs when your machine goes out of date, replaced by newer, better models. For example, rubber-tired models made steel-wheeled tractors obsolete. *Inadequacy* is illustrated by the farmer who bought a one-bottom plow, later added more acres to his farm, then found it too small to do his plowing. *Wear* is part of depreciation caused by use. It is the familiar wear and tear; the more the machine is used, the greater it will be.

3. *Operating Costs.*—These are items, such as labor charges, fuel, oil, grease, and repairs. Like wear and tear, the more the machine is used, the more the operating costs will be.

"If the investment in a machine increases your net farm income by enough to offset the cost, it is a good buy."

Now you can take these different kinds of costs present in any machine and say whether they are *fixed* or *variable.*

The overhead costs and depreciation costs charged to obsolescence and inadequacy are *fixed costs.* They are called "fixed" because they will be fairly equal from month to month through the life of the machine. Whether the machine is used or not, the fixed costs are there just the same.

Fixed costs per hour or per acre can be reduced by working the machine to the maximum. For example, suppose the fixed cost for a grain drill is $40 per year. If the farmer sows 40 acres of grain, the fixed cost is $1.00 per acre. But if he sows 80 acres for himself and his neighbor, the fixed cost is reduced to 50 cents per acre.

Operating costs and depreciation caused by wear and tear, can be considered as *variable.* These costs vary directly with the amount of use. For example, gasoline expense of plowing 60 acres will be twice that for plowing 30 acres. Wear on the running parts of a grain drill will be twice as much for 20 acres as for 10 acres. Wear and tear on the machine, however, can be reduced by good lubrication, adjustment and proper handling. Operating costs can be held down by selecting the proper size and type of machine to fit the farm and the regular labor force. Good field layout will increase speed and thus reduce operating costs.

Usually the fixed expenses make up the biggest share of all machinery costs. Many farmers ignore the fixed costs that go along with new machinery because these costs tend to be hidden. However, they still represent dollars spent, and should be considered.

Since the fixed costs are such a big share of total costs, the more a machine is used, the smaller will be the per-acre or per-hour costs.

Some Basic Questions

On the basis of these general principles, here are some questions farmers should ask when considering more

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J. K. Pasto is professor of Farm Management at Pennsylvania State College. This article was first printed in "Pennsylvania Farm Economics," a publication of the college.

machinery. These questions are especially important if they have to borrow money to buy.

1. Can I operate with present equipment? This answer is not so obvious as it seems. Some old items need replacing because repair costs are high. Or perhaps a recent development in farming requires a new type of machine. Sometimes, after considering all factors a farmer decides that he does not need the new piece of machinery after all. The first approach, then, is to find ways of doing an economical job with present equipment.

2. Is the amount of work to be done by this machine enough to reduce my unit costs and offset the added expense of investment?

There are no definite rules all farmers can apply in deciding to buy or not to buy a piece of machinery. Every farm and farmer is an individual case and the situation changes over the years.

In general, the more expensive the machine, the more work required to justify its purchase. If you have only a few acres of work, it is more economical to hire a custom operator. Another alternative is to do the work with less expensive machinery, such as the hay loader instead of pickup baler.

3. What will I do with the "extra" time saved by the new machine?

If the machine is to pay for itself, the time you save should be spent on other *productive* work. This means that your farm should have capacity for an increase in size of business.

Or perhaps, the new machine will allow you to cut down on hired help, thus reducing expenses.

Of course, the time saved with the new machine can be used for leisure. You'll have to decide whether or not you can "afford" it for this advantage.

4. Can the machine be used for the next 10 or 15 years?

New machines change rapidly. Farmers who are pinched for money will wait until the machine is more fully developed. For example, the three-man baler was improved to a one-man baler in only a few years. If you cannot afford to be an experiment station, remember the saying: "Be not the first by which the new is tried, nor yet the last to lay the old aside."

5. Can my per-acre or per-hour costs be reduced by other means?

Not all labor saving on farms comes through more machinery. You might save labor by changing your method of work—making all hand and body motions count, arranging better working positions, making full use of equipment, and cutting out unnecessary work.

Organization of work is very important. The beauty of better organization is that it seldom requires extra money. Often farmers can arrange to complete one operation where another begins; combine jobs; haul bigger loads; rearrange for better order; and make use of other farm work simplification ideas.

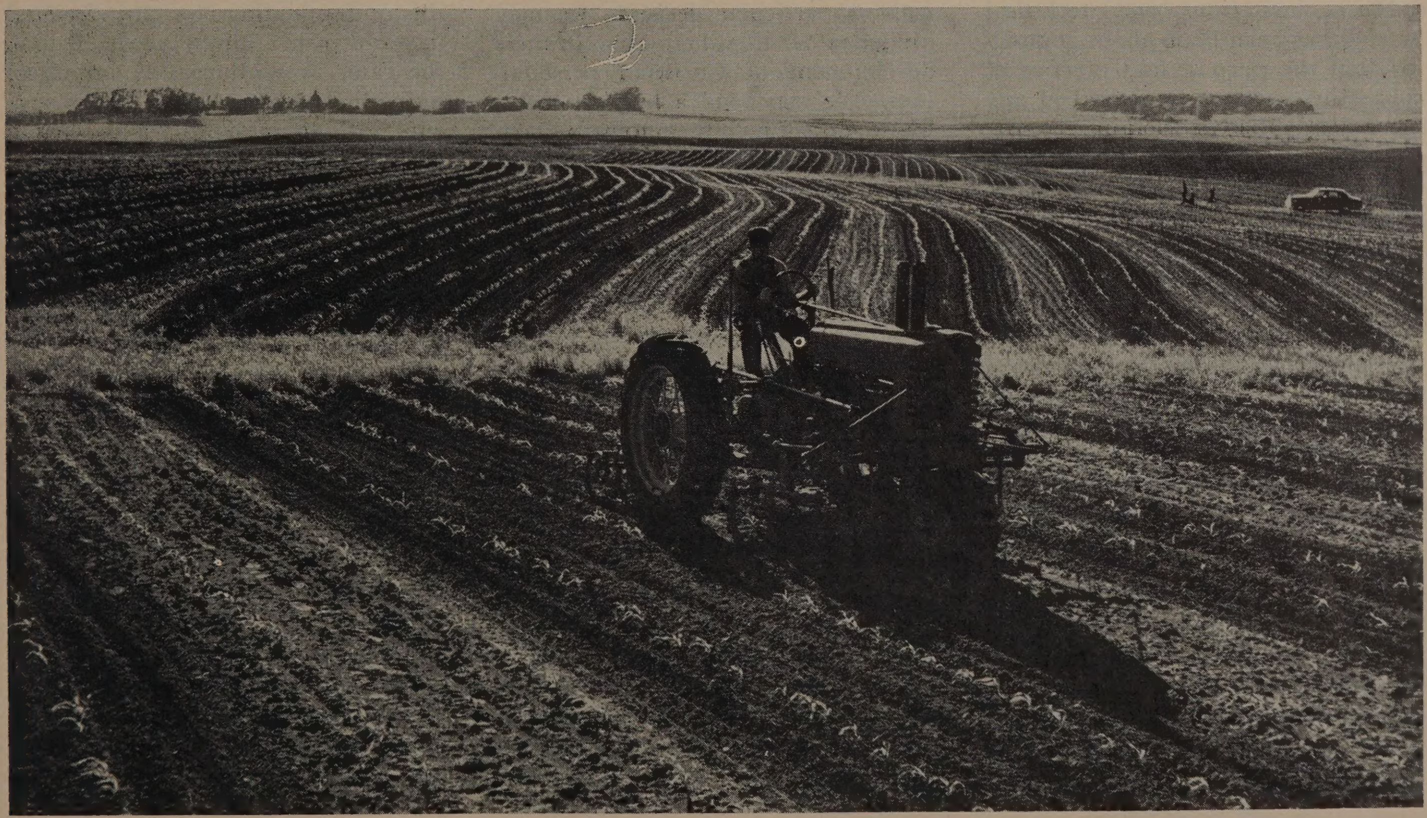
Pointers to Remember

1. Buy a new machine to replace an old, inefficient one.
2. Whenever possible, buy only equipment to use with power machines.
3. Select one machine that can do several jobs.
4. Buy only when volume of work enables cost of operation to be reasonable.
5. Hire work done if small amount.
6. Do custom work to increase use.
7. Consider possibility of joint ownership.
8. Take good care of equipment on hand.

There is no one easy answer. All of the principles above should be considered in light of each farm and farmer. The real test of the pudding is whether the savings you get from added machinery will pay the bill created by purchase of that machinery.

VALUE OF MODERN MACHINERY

The tractor-mounted cultivator has made possible better corn culture with less personal effort.



Helping People Help Themselves

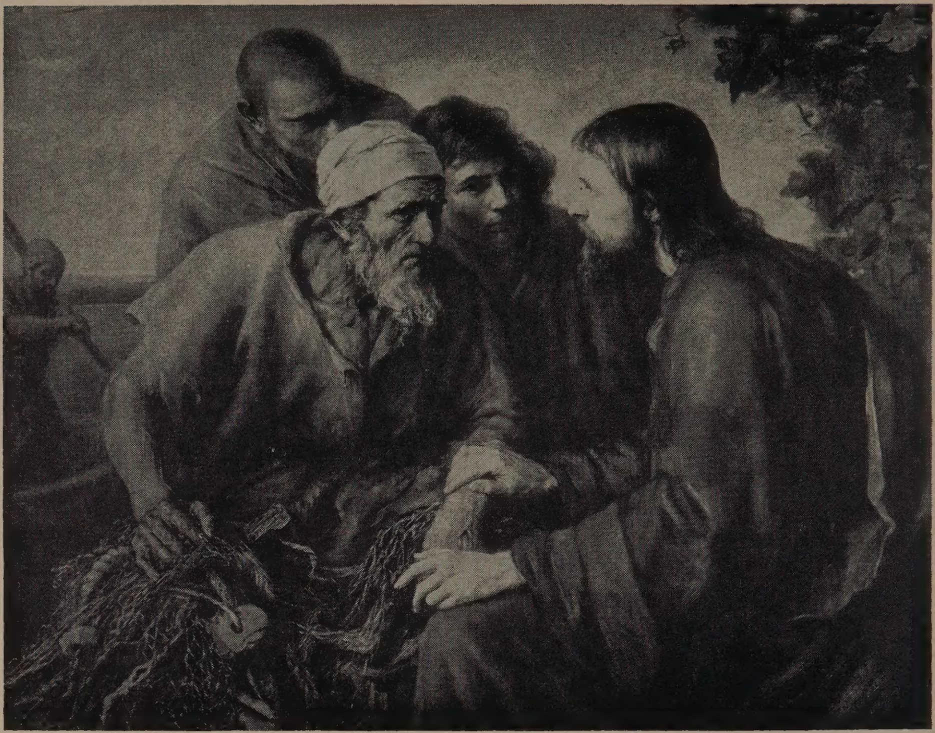
Frank L. Wright, Jr.

LENDING a helping hand to the neighbor who is a bit down and out is not an unusual thing for any well-meaning person to do. Most of us have not only lent the hand but have reaped the joy which comes from doing so in a spirit of love and kindness. And yet, there is something we can do that is even better than lending a helping hand—that is to help a person help himself. No aid, whether it be medical, financial, or spiritual, is complete until it places the person helped on an independent, self-controlled basis for further development.

Much mysterious and technical writing has been done about counseling, but the purpose and practice of counseling can not be described any more clearly than as "helping the other person to help himself" in the areas of personal problems and personality growth.

This description clearly distinguishes counseling from giving advice, and that is an important distinction for us to have in mind. To advise a person is to give aid which increases a sense of dependence by taking away one's personal responsibility for his own decisions. The boy who does a thing "because father said to" is only being strengthened in his dependency (which is something less than personhood); he is not developing a character which can render decisions in its own right. Many of us want to advise our children, our younger church members, and others with whom we come in contact. But when we advise them to act in a given way and to make a particular decision, we may hinder rather than help them in their development of Christian personalities. We may lend a helping hand, but we do not help them to help themselves. This is the essence of counseling.

A former CPS man, Frank L. Wright is a counselor by experience. He has worked in mental hospitals and is the author of a booklet on caring for the mentally ill. He is also the author of a paper which shows some of the weak and strong points of the Mennonites.



"Peter—the rash, overenthusiastic, impulsive individual—received from his experience with Jesus stability and control."

To define the term a little more fully, counseling is first and foremost a personal, friendly relationship between two persons which has at least these additional elements: (1) The relationship is more or less consciously directed toward growth or character change. (2) Both persons have a genuinely shared concern for the matter at hand—or at least an honest desire to share in it. (3) Each person has a genuine regard for the personality of the other which amounts to a fundamental trust in the worth-ship of the human personalities involved. (4) The relationship is directed toward a self-determined, self-directed program of development on the part of the less-mature of the two (meaning the one who knows least what God would have him do with the situation).

Bases of Counseling

Surely it is obvious from this brief definition that counseling rests on some fundamental assumptions which are basically religious and Christian. Three of these bases of counseling are worthy of special mention.

In the first place, counseling is based wholeheartedly upon the concept of *the value of the individual.* Jesus' own dealing with persons shows this understanding of each individual in terms of his unique needs. Peter—the rash, overenthusiastic, impulsive individual—received from his experience with Jesus stability and control. On the other hand, Paul—who was too controlled, inhibited, and "stable" to begin with—received almost the opposite, a new freedom and ability to loose his enthusiasms and impulses. Counseling assumes no preconceived notions about what is the proper solution to a personal problem; it accepts the God-given raw material of the personality and assumes that it has powers of growth; then it seeks to free those powers of growth so that they may be productive. Thus counseling demands a rather thorough faith in the value of the individual.

Counseling also recognizes and emphasizes *the importance of attitudes and motives.* Jesus' distinctive contribution to ethics was this idea that inner attitudes are the real source of outer behavior, and that the inner self has to be understood before one's action can be judged. Remember the cup that was scrubbed on the outside but remained filthy on the inside? Counseling concentrates on the source of actions rather than on actions themselves; it knows that "looking on a woman to lust after her" is wrong even if adultery does not follow; and it knows that any change in outer responses is fruitless unless inner attitudes and motives are changed.

Finally, counseling is based on the recognition of the *stabilizing effect of a set of inner values.* "Seek ye first the kingdom of God, and all else shall be added unto you" is the method of counseling, although counselors seldom put it in just those words. Counseling is not primarily concerned with isolated problems, although it aids in solving specific points of trouble; it is chiefly occupied with helping the individual toward a sounder relationship to himself, to his fellow men, and to God; its task is never done until the individual has a basis for meeting future conflicts constructively under his own steam.

Counseling, an Old Idea

Counseling, so defined and thus based on the central values of Christianity, is certainly nothing new. It has been done for thousands of years and can be done anywhere that friendship and human relationships exist. You have done some counseling yourself, no doubt, even though you may not have done it as well nor as consciously as might have been helpful. The modern study of the human mind and personality is helping us to know much more about how to counsel well and is giving us understanding of what is good counseling. But this study is certainly not developing any new rules of human relationships—it is simply studying, organizing, and explaining the basic laws of human relationships that have existed all along.

When any of us work with people in accordance with these laws, and when our objective is honestly to help others to help themselves, then we can do great things for those with whom we work. We can help them solve their personal problems, we can lighten their burdens, we can assuage their sorrows, we can relieve their anxieties, we can help them find peace and power. And yet, as every good counselor knows, *we* do not do any of those things—we only provide the conditions in which the creative and regenerative powers of God are able to go to work. The counselor is like the farmer who tills the soil. He sows the seeds, provides fertilizer, clears out some weeds, but he does not and can not supply the powers of growth within the seed. He can only encourage them and eliminate some factors that stand in the way of healthy growth.

It follows then that counseling is not something which we use only in the grave crises of life when problems become insurmountable, or when a friend is about to break under his burden of problems. Counseling is a relationship that can free any person at any stage in development to grow and become more like the child of God he was meant to be. The young, the sick, the troubled need counseling in a special way, but the adult, the strong, the carefree need it too. Each of us can benefit from a relationship with a counselor who helps us face ourselves as we really are and frees us to know more of God's will for us.

". . . we only provide the conditions in which the creative and regenerative powers of God are able to go to work."

Counseling May Need Improvement

Every community that is concerned about the kind of persons it is producing and about the kind of lives its people are living ought to look carefully at the counseling opportunities it has to offer. The home, the church, and the school offer excellent opportunities for counseling—but what kind of counseling are they offering, if they are offering any true counseling at all?

What sort of counseling are the youth of your community getting? And what about the rest of the community folks? Can they take their problems anywhere and have them dealt with sympathetically but intelligently? To whom do people go when they are in trouble? Or do they go to anyone? Are they helped to help themselves so that they become less instead of more dependent on assistance? Are the healthy, creative personalities in your community increasing in number and effectiveness? Or do quite a number seem to get lost somewhere along the way?

A sincere answer to each of these questions will almost certainly lead to a conviction that your community needs to make some further, concrete plans for providing true counseling in a Christian framework. And, if you happen to be one of those people to whom others seem to bring their problems, you yourself may want to increase your effectiveness as a counselor.

Success Depends on the Counselor

Whether you desire to work on this problem through the community or through yourself, the major obstacle will be the person involved. No counseling is any better than the counselor, for the counselor works through himself. His own personality is the tool through which he gives help to others, and it must be a sound, sensitive tool. The counselor often helps most by what he is rather than by what he does. As the Chinese put it, if you wish to demonstrate that a stick is crooked, place a straight one beside it. The counselor needs to be such a straight stick—but very humble and unassuming about it.

Regrettably, not many persons have both the temperament and the training to do a good job of counseling. The training is not too difficult to acquire, but the temperament and basic attitudes required are not as common as they should be—and they are almost impossible to acquire if a person has grown to supposed maturity without acquiring them.

The counselor needs to understand himself and other people, and must be highly sensitive to human relationships. He needs to inspire confidence, not only in general but with each new person he meets. He must be free from any need for quick popularity or for "importance" of any kind. He must be able to divorce himself from his own problems, and his own ways of solving problems, during the counseling. He must have objectivity (ability to listen without condemnation or shock) at the same time that he has sensitivity (ability to understand and "enter into" the feelings and meanings of the speaker). He must be ready to admit failure and must constantly take the long view. He must have genuine respect for the individual, which means that he can not be unconsciously eager to remake others into his own image. He must know how to bring the person face to face with God in the light of his own problem.

A counselor of this type, available to the people of a community, is a true servant of God, doing God's work

[Continued on page 33]

Bethel Mennonite Church Looks Ahead

James H. Lark

THE BETHEL Mennonite Church is located in an area of Chicago known as the "near west side." It is an area covering not more than two square miles, yet destined to house between twelve and fifteen thousand persons. There are more than one hundred agencies, including religious, social, political, and others, functioning in this community.

Great Changes in Community

To understand our work properly, the church must know something of the changes which have come to this community. At present millions of dollars are being spent for redeveloping the area. Modern homes are being built, and thousands of selected families will be relocated here. This will make necessary the realignment and reprograming of the work of our church here. Our desire and prayer is that the Gospel of the Lord Jesus Christ may prevail.

Seven years ago the work of the Bethel Mennonite Church was begun. The object was to bring the Gospel of love and salvation to Negroes in a blighted area. Until a year ago this mission was supported by the Illinois Mennonite Conference, but it is now under the General Mission Board. However, the Illinois Board is still a large contributor to its support. During these years the racial and religious complexion of the community has undergone great changes. According to a well-known authority, the residential communities of Chicago experience an almost complete turnover of population every twenty-five years.

For the church to meet the challenge of modern city life, we must have up-to-date methods, money, and much prayer and hard work.

The Bethel Church was organized right on the crest of one of these population turnovers. Whereas it was begun to serve only a Negro group, it must now adjust to serve the underprivileged of all races.

The civic authorities are planning an integrated community. Since we are located on the southwest corner of this development area we are expected to pioneer in an effort to recreate personalities, fellowship, worship and community life.

New Church Policy Needed

We cannot meet this challenge if we are to continue with the Mennonite urban church policy that has prevailed in the past. We have looked upon the church in terms of a building and physical facilities, rather than the fellowship of believers. The Mennonite churches have been so occupied in catering to and holding their old members that they have given little time to the needs of the changing community. The staff usually consisted of the pastor and wife and one or two workers. This is too small a staff for a city church and the cost is the loss of the community. It is true that the churches have received a number of non-Mennonite members through adult instruction and other church activities, but a comparison of the names of the members and the racial and religious complexion of the community shows that they are still serving a constituency rather than a community. As these members move to outlying districts there is nothing left but to hang a "for sale" sign on the church door.

Officials Interested

In attempting to work among the Negroes of Chicago the Mennonite Church, through its building program, has thrust itself into the official limelight in a way that no other project to date has done and much is being expected of the church. The churches in the city should in some way be unified and properly staffed; also the attention and resources of the various church agencies should be united and focused on the work so that a determined Mennonite impact may be made on the communities where the churches are located.

There are many unmet spiritual needs around us. These include care of the aged, work among Jewish people, care of dependent children, day nursery and church schools to mention only a few. The task may seem hopelessly big but in faith we must attack it if we are to do city mission work.

Through the grace of God we have been able to see and attack some of the needs around us and many have been led to praise God because of His love for sinful man. The pictures show some of our efforts to that end.

You Can Help

The Mission Board is attempting to raise funds for a building in this redeveloped area. The sooner we get funds for the building, the sooner we will be able to begin a program that is needed for the spiritual well-being of the community.

Are you willing to help? Will you pray that God's love should be shed abroad in this sinful city? Thank you.

THE BIBLE FOR ADULTS

Mrs. Lark teaches an adult Bible class one day each week while the larger children are in school.

INTERIOR DECORATING

A group of students from Goshen College came one Saturday and painted the walls of this lady's one-room home. She is a member of the Bethel Mennonite Church.

James H. Lark, formerly from eastern Pennsylvania, is pastor of the Bethel Mennonite Church, in Chicago. His address is 1509 W. Grenshaw Street, Chicago, Illinois. He is also a member of the Mennonite Committee on Economic and Social Relations.

O'BRIEN PAINTS
O'BRIEN PAINTS

As Seen by a Bible School Teacher

Mary Harshbarger

HAVE YOU EVER worked at a place where there was work, work, work and not enough people to go around? Where two people were doing what six should do? That is exactly what is happening at the Bethel Mennonite Mission. There is a great responsibility in connection with the duties to be done.

In a situation where you have people without food—it calls for food to be supplied; where you have people needing warm clothing—it calls for coats and shoes to be furnished; where there are people without God—that calls for Christian workers to tell them of the Saviour who came to redeem them.

The work is not finished when this is done. There is a civic, community obligation. Many of these people have lived in slum areas all of their lives and know nothing else. Provisions are being made for playgrounds for the children of the area. But children in these surroundings will be at a loss to know how to use these facilities properly. One can see immediately the great need of recreational directors. This is a golden opportunity in working with these children in this way to spread the Gospel to *every* creature.

The community obligation goes even farther. Contact in the homes by an interested Christian worker can have a great influence on the standard of living of the members of the community.

Thus far Brother Lark has been obliged, in part, to resort to help outside the Mennonite Church. These workers have been consecrated Christian workers and we as co-workers appreciate what they have done and are doing. But even with all of the good which they have done, there are some disadvantages in asking for their services. If we desire to build a strong Mennonite Church anywhere, we need people who are interested in and uphold the teachings that the Mennonite Church has held as dear. The prayer head covering has created a problem with some of the girls at the mission church. They have said, "These other girls who come here to work are Christians and they do not wear coverings; so why should we?" We further observed that during one morning church service, three girls entered the service with their coverings on, but before the service finished removed them.

Mary Harshbarger served as a Bible school teacher for the Bethel Mennonite Church during the summer of 1952. She gives here some of her observations of the work and of the needs in this area.

←⋘ NEED FOR CHILD CARE

This family lived in one room of an old hotel. Two days after the picture was taken the mother died. Since the Mennonite Mission was not equipped to care for the children, they were placed by an agency with an aunt who had six children of her own and lived in two rooms.

OPPORTUNITY FOR SERVICE ⋙→

Because sufficient Mennonite personnel was lacking, the Larks asked for Bible class teachers from Moody Bible Institute. These eight students responded and taught five weekday Bible classes averaging 25 children to the class. Also present on this picture with the Larks are Jonas Christner, Goshen, Indiana, and Rosalie Rietchel, New Paris, Indiana.

"Have you ever worked at a place where there was work, work, work and not enough people to go around?"

Good Leadership

We are fortunate, however, in being able to say that at least one need of this community is being satisfied, the need for spiritual guidance, and that need is being met by the faithful services of Brother and Sister James Lark and also recently by their able assistants, Brother and Sister Paul King. Brother Lark is a man of great influence among his people. He is highly respected and a man of vision. He conscientiously gives his full time and energy to his work in connection with the mission. The story is told of his ministering to a family's need in time of sickness by the use of his car. One child asked, "Why do you always call Brother Lark?" To this came the reply, "Don't you all know Brother Lark's car is the missionary car?" We need to recognize here that the Mennonite Church has in Brother Lark not only a consecrated Christian, but a consecrated Christian plus his consecrated possessions.

SCHOOL AND TEACHERS

A summer Bible school, below, and teachers, above, sponsored by the Illinois Mennonite Conference.

Summer Bible School

It was through the planning of Brother Lark and his contact with other leaders of the church that the summer Bible school was made possible. The Bible school in which we served was held in a school building. We were very glad for the co-operation of the Board of Education of Chicago, in making it possible for us to hold Bible school in the school building. As a teacher, I would say it was ideal, in that we had adequate facilities for the learning situation.

Bible school was in session from 9:00 A.M. to 11:30 A.M. for ten days, with ten age groups, and a total of 260 children in attendance. Of this attendance, only a small percentage are able to attend Sunday services at the mission.

We have mentioned above that there was at least one need being satisfied, the need of spiritual guidance. Yet we still find needs within this need which are not being satisfied. Here is where we need spiritual food: Bibles, Testaments, and Gospels. No man can learn how to use a Bible if he doesn't have one. No child can learn to recognize a Bible if he has never seen one.

Importance of Teachers

We used the Herald Press Bible school materials in our Bible school. The children loved Bible stories when they were told to them in their language. But for some of them this was their first exposure to religious teaching; hence much of the material was too difficult for them to grasp. Consequently the finished product was not only teacher directed, but principally teacher executed. The motivation of the child was extremely difficult under these conditions. We were made to feel very forcibly the urgency of having a staff of experienced teachers.

We have mentioned a few of the needs of the Bethel Mennonite Mission and its staff. We all know that the satisfaction of these needs can only be accomplished by an evolutionary process. The greatest perceptible need of the Bethel Mennonite Mission at present, is that of a new church building. Brother Lark has gained permission from the proper authorities to solicit funds from our home churches in our several communities. Since it is not possible for all of us to give active service in the mission, here is our opportunity to help to satisfy a great need.

What About Teen-Age Drivers?

Wayne S. Martin

TURNED TURTLE

Another wreck, one of the thousands that strew our highways every year.

Continued traffic violations and high accident rates may cost teen-agers their driving privileges.

STATISTICS SHOW that teen-age automobile drivers are involved in a higher percentage of accidents than any other age group. One source stated that teen-agers are involved in about one third of all accidents. Another source estimated that drivers under 25 were involved in 45 to 50 per cent of all its accidents.

We had been accustomed, some years ago, to think of the elderly drivers as being involved in most accidents. The elderly driver was thought of as being slow in his movements and apt to become confused in traffic, while the young driver was quick in his movements, and able to avoid an accident by his alertness and ability to handle the auto. This idea no longer seems to hold.

Examples That Cause Concern

Does the youthful driver of today lack in his operative knowledge? No, one can say that, with few exceptions, he understands the operation of the machine. Where then is the difficulty? It seems that in this group there are many who are lacking in judgment, who cannot measure with the eye the distance between an oncoming car and the car which they are driving; they take chances in passing that older drivers will not take and very often drive too fast. Many of the roads are too narrow and curved for fast driving. Let us notice a few instances— (1) A 16-year-old driver was given permission by his father to have the car to take his companions out for a drive. While driving on a country road, he approached a team with people going home from church services and a car coming from the opposite direction. He struck the wagon, throwing the occupants out on the road and causing the death of one of them. He was driving too fast. (2) A 17-year-old made a wrong turn onto an improved highway, speeded up to 50 miles an hour, and crashed into a dead-end barrier, causing the car to roll over. Two were taken to the hospital and the car was badly damaged. The driver said he could not understand why he made the wrong turn as he had often driven this road before and always made the proper turn. Was he paying more attention to those in the car than to his driving? (3) A 19-year-old was arrested for speeding. Later while driving too fast he struck a buggy, throwing a mother and her children to the highway and though no one was seriously injured the buggy was demolished. At a later date, this same driver was again arrested for speeding at 75 miles per hour. He told the officer that he was late for classes at college. He was a repeater taking chances and putting other users of the highway into great danger.

Cost of Accidents

And so we could enumerate many accidents that were not caused by faulty mechanism in the automobile. This condition has led to a greatly increased insurance rate. The insurance departments of many states have granted an increase in rates to the companies so that they can meet this increased cost of operating. Bodily injury costs more than it did some years ago since employed people are earning higher salaries, hospital costs are greater, and repair parts and wages of mechanics are considerably higher. All of this makes for higher costs in insurance and the groups that are involved in the largest number of accidents must necessarily pay higher premiums.

The elderly drivers are aware of their limitations and safeguard themselves. One must mention also the large number in the teen-age group who are considerate of others on the highways and have a keen sense of responsibility in the operation of their cars. They have a sense of "being their brother's keeper," and it is in order to express appreciation for those whose ideals and education are far above the average.

All accidents are expensive and especially those that cause personal injury and death. New York state law now requires that any driver under 21 must carry an identification that says his parents have $10,000 to $20, 000 liability coverage and $5,000 property damage coverage. If the youngster fails to have the card when asked by a policeman to show it, he can be fined.

Others may tighten their laws soon and some have been considering raising the age limit to 18 or 21 for the granting of operator's licenses.

Education for Better Driving

Driver education is strongly recommended by those who are aware of the seriousness of this teen-age driver problem. Many high schools are adding a course in safety driving. It seems

[Continued on page 25]

As secretary of Goodville Mutual Casualty Company, Goodville, Pennsylvania, Wayne S. Martin is very close to the problems created by teen-age driving.

Editorial

Eating, Drinking . . .

Recently I read a historian's frank account of the life of the average Israelite in the time of Solomon. He said they were "eating and drinking, and making merry" (I Kings 4:20).

What would the same chronicler have said if he had visited America in 1952? Eating? Yes, there was better eating in America than anywhere else in the world. Drinking? Much drinking. Drinking brings the government revenue. Unfortunately, for every dollar received in taxes on liquor dollars are lost because of accidents, work stoppage, and general disorders. And what of wasted lives? Making merry? Certainly. Parties thrive. The movies do big business. Many radio programs emphasize humor and television makes the effect more vivid. But how shall the soul be fed?

There is nothing wrong with eating. Of course not. Drinking is all right if the right beverage is used and the alcohol reserved for the radiators of the nation's automobiles. Merrymaking is a good thing. A hearty laugh always helps to relax tired muscles.

Why then all the disturbance? Just this. Aside from the sinful and questionable practices included, Americans are giving so much time to eating, drinking, and making merry that many really useful pursuits are brushed aside. We are so interested in things that our ideals suffer. We are so busy satisfying ourselves that we have too little regard for our neighbors in other parts of the world. We are so full of the present that we do not rightly understand the eternal future. We are so occupied with living for our senses that we cannot properly cultivate our spiritual life by close communion with God.

Let us raise our standards to conform with God's Rule Book so that it may never be said of us that we spent our time in eating, drinking, making merry. D. L. H.

Inventory

At the close of the year 1952 the term inventory was heard in the store, on the farm, in the factory and elsewhere. Some companies take inventory daily by keeping a perpetual inventory. Others may check their stock once a month, once a quarter or once a year. Some organizations may seldom, if ever, take inventory.

Usually the farmer or company that keeps daily up-to-date records and inventories is the successful, progressive one. If this is true in the physical and material area of life is it not a good pattern for us spiritually?

By reviewing the events of 1952 take inventory by checking the following in your personal experience:

Have I been kind and thoughtful or mean and thoughtless?

Have I kept an even temper or lost my temper when things have gone wrong?

Have I been pleasant or unpleasant to others?

Have I inspired those whom I have met, or depressed and discouraged them?

Have I worked creatively or wasted the year?

Have I been square and fair in all that I have done?

Have I increased the happiness in the lives of others or thought only of self?

Have I dedicated my time and energies to helping fulfill the Great Commission or is this simply an incidental part of my past year's experience?

Taking inventory of reactions and experiences should help in planning for 1953. Concentrate on building up spiritual resources which showed a low inventory in 1952. A daily inventory in 1953 will help any Christian to grow and become more helpful in building the Kingdom of Christ.

—H.R.H.

HOBBY TIME

Kenneth Plank is doing leather work as a leisure-time project. Every boy should have a hobby related to his native interests.

Money in Government

1929—Federal spending was less than the income of the people living in California.

1939—Federal spending was equal to the income of the people in the Pacific and Mountain regions, plus North and South Dakota and 42 per cent of Nebraska.

Current Fiscal Year—Estimated Federal spending will equal the income of the people West of the Mississippi, those in the state of Mississippi, and over half of the people in Alabama. This will be more than the Government spent in the first 136 years under our constitution, from 1789 through 1925.

Coming in future issues

To Every Man His Own Vine and Fig Tree — *C. R. McBride*

Safe at Home? — *Edith King Yoder*

The Store Business from the Inside — *Aldus M. Burkholder*

Building a Church Community in the City — *John David Zehr*

Public Relations in the Community — *Arthur E. Morgan*

Consider the Seed — *Mrs. Dale Swartzendruber*

When Your Child Asks About Death — *Mrs. H. M. Landis*

World Problems of Land Reform

J. Howard Kauffman

To give the common man a chance, large landholdings need to be broken into small farms.

A UNITED PRESS foreign news editor, in a newspaper column which appeared some time ago, tells an interesting story of land reform in Iran. The story tells of the gradual process of converting large landed estates into small independent peasant holdings. These events may not make as sensational headlines as did the nationalization of the British oil interests in Iran, but, for the poverty-stricken Iranian peasants at least, the events may be considerably more important.

Approximately two years ago the Shah of Iran made a unique wedding gift to the people of Iran when he announced that he would break up his royal estates and sell them to the 250,000 peasants now working on them. At that time the royal property extended over one fifth of the nation's arable land.

In the main, Iran has been owned lock, stock, and barrel by about 100 big landowners. They own whole villages and some individual holdings are larger than Switzerland. The large landowners live mostly in the cities in the midst of great wealth, while the peasant "subsists in poverty on a diet of a loaf of bread per day. and, if he's lucky, a little wine."

The courageous program of the Shah involves the systematic distribution of his holdings, permitting the peasants to make payment over a period of many years. Other large landowners have strenuously resisted the reform movement, but they are being forced into it because of the influence of their ruler.

The example of Iran points up what needs to be done, and what is being done, in many parts of the world. The problem of land reform becomes especially acute in the face of Communist propaganda. Promising radical land reform measures, Communists in a number of areas have been able to win over to their side the downtrodden and discontented peasant masses. The promise of land reform in China encouraged Chinese farmers to support the Red invasion. Many South Korean peasants eagerly awaited the Communist invasion which would bring an end to the large landed estates protected by the Republican government of South Korea. In Iran, however, the land reform program has taken much of the steam out of the Communist sales talk. What has happened in other countries?

Here and There

Land reform in Italy has been an explosive issue for centuries. At the present time, less than one per cent of Italy's landowners hold a third of her 53,000,000 acres of privately owned land. Millions of peasants are sharecroppers. In southern Italy and Sicily the absentee owners of large estates allow much of their land to lie fallow.

In his 1948 political campaign, Premier Alcide de Gasperi promised land reform. A year later he issued a land reform plan proposing the division of three million acres from the large estates among the peasants. Failure on the part of Parliament to take action on the proposal precipitated a peasant revolt. Landless peasants marched into unused fields on large estates, took possession, and started plowing. They fought police who tried to dislodge them. Taking emergency action, the Italian Parliament approved a bill to distribute 110,000 acres of land from large estates to 20,000 peasants. This action, however, represents only a token effort to attack the larger problem which continues today relatively unrelieved.

Chile has similar problems. Over 90 per cent of Chile's farmers are peasants attached to the "haciendas," the large landed estates owned by conservative landowners. Many of these peasants are born, reared, employed, and buried on a single hacienda, in a style closely resembling the feudal system of Western Europe centuries ago. A rigid class system has developed, with the absentee landlord sometimes spending the fruits of his peasants' labors in "riotous living" in some Chilean city. The Chilean peasant never dreams of owning a plot of land all his own.

Many other countries in South America, Asia, and Europe could be cited as additional evidence of the world-wide nature of the problem of achieving an equitable distribution of land. To be sure, not all countries are plagued with tenancy and large numbers of landless farmers. Ireland and Denmark have all but wiped out tenancy. In our own country at present approximately 75 per cent of all farm operators own their own land. Unfortunately, however, the farmers of most countries have not this good fortune.

Signs of Hope

A brighter side of the picture is presented as one views the steps being taken to bring about reform. When General MacArthur assumed command of the Military Occupation in Japan, 70 per cent of the Japanese farmers rented all or part of their land. Roughly 25 per cent owned no land at all. As a result of a land reform program ordered by MacArthur in 1946, only 30 per cent of Japanese farmers now rent all or part of their land. At present only 6 per cent own no land at all.

In their work with the native Indians high in the Andes Mountains of Ecuador, missionaries are including a program to help peons get established on land of their own. In the Philip-

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J. Howard Kauffman teaches rural sociology at Goshen College. He has made special studies of labor and farm organizations and how they affect the church. He has also made a thorough study of the Fairview, Michigan, community.

pines rural missions are encouraging land ownership as a bulwark against Communism and agrarian revolution.

The new government of India, according to I. W. Moomaw, Educational Secretary of Agricultural Missions, Inc., has probably undertaken the most far-reaching program of land reform to be found anywhere in the world. To revamp the land system of so vast a country as India, with over 80 per cent of the people illiterate, is a formidable task. Nevertheless the government has set about to:

(1) Abolish the 150-year-old landlord system and make land available to peasants in tracts ranging in size from six and one-half to thirty acres.

(2) Limit the rate of rent paid by tenants. Long-term leases are favored.

(3) Invest authority in the village for the local administration of land.

(4) Provide for experiments in co-operative farming, particularly with regard to the co-operative use of power equipment.

The United Nations General Assembly has also given attention to needs for land reform. In 1950 this body adopted a resolution calling for an analysis of the degree to which unsatisfactory systems of land tenure in underdeveloped areas impede economic development and depress levels of living. The resolution also proposed that recommendations be made for improving agrarian conditions and for governments of underdeveloped countries to use the facilities of the United Nations program of technical assistance in planning these improvements.

Why Not Big Farms?

A summary of arguments against a system of large landholdings would include the following:

(1) Leads to rigid social stratification. Between owners and tillers of the soil exists a great gulf of social distance, contrary to the ideals of Christian equalitarianism.

(2) Contributes to the exploitation of peasant classes. High rents continually depress the farmers to bare subsistence levels.

(3) Gives rise to absentee landlordism. Local community resources (churches, schools, health and recreational institutions) tend to be weak where land is controlled by absentee owners.

(4) Closes the "agricultural ladder." With land available in large units only, it is extremely difficult for a farmer to start at the bottom and work upward to land ownership.

(5) Contributes to low productivity. Arable soil may lie idle, simply because the landowner's needs are satisfied considerably short of full use of land resources.

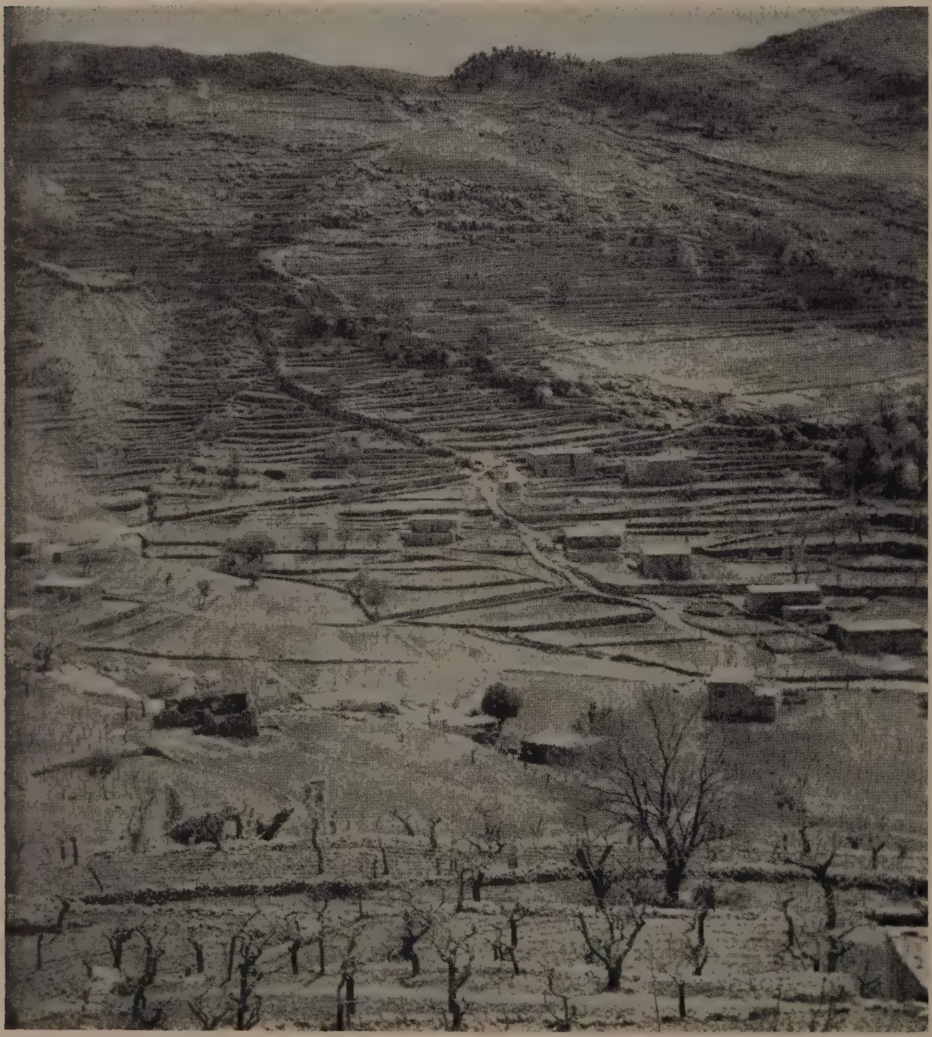
(6) Hinders the introduction of improved methods of farming. Content with the present fruits of his peasants' labor, the landlord may be quite averse to the introduction of modern machinery, better seeds, fertilizer, and better marketing methods.

The Picture at Home

In the United States the "family-sized farm" has been idealized. By being an owner as well as a tiller of the soil, the American farmer has shared in the fruits of a high level of living.

Unfortunately, however, not all farmers have experienced this high level of living. In 1940, 48.6 per cent of Southern farmers were tenants, a majority of them sharecroppers, eternally in debt, and able to eke out only a bare subsistence under the large landholding, plantation system. In Mississippi two thirds of farm operators are landless tenants. What would the American agricultural economy be like if the plantation system had fastened itself on Pennsylvania, Ohio, Indiana, Illinois, the Midwest, and the Far West?

It was no accident of history that made most of the United States a land of family-sized farms. Agrarian equalitarian ideals were built into Federal legislative acts which made it difficult for persons to obtain land unless they intended to farm it themselves. There was no feudal system to be dislodged, and Americans were anxious to see that none should develop. Does this mean that the problem of land distribution is completely solved in the United States? Not at all.



CONSERVATION AND NEGLECT IN SYRIA

Some centuries-old terraced strips are still being farmed while others have been ruined by neglect.

In 1880, 25 per cent of American farmers were tenants. By 1935 this percentage had increased to 42. Fortunately, however, tenancy has been reduced to approximately 25 per cent once more as a result of farm prosperity and easier farm credit. But this is not the whole story. The average size of farms in the United States rose from 150 acres in 1920 to over 200 acres in 1950. This is due primarily to the great increase in large farms. In 1920, farms of 1,000 acres and over accounted for 23 per cent of the total farm land in the U.S. In 1950, farms of 1,000 acres and over accounted for *41 per cent of U.S. farm land.* In addition, whereas in 1930 full owners operated 38 per cent of the total land in farms, by 1945 they operated only about 36 per cent. This means that, while tenancy was declining with respect to the number of farmers, it was actually increasing with respect to the proportion of total farm land operated by tenants. All of this points to the fact that the trend is still in the direction of *larger and larger landholdings,* and *more and more land farmed by tenants.*

Finally, the problem of land reform throughout the world takes on special significance in the light of world needs for food. With one half of the world's people going to bed hungry every night, and with population everywhere on the upsurge, the need for additional agricultural production continues unabated. Where will extra food come from? Obviously it must come from more extensive and more intensive use of existing land resources, since the world's supply of land cannot be increased. Large-scale landholding systems stand as a block in the way to increased productivity from the world's land resources. Farsighted leaders in some of the world's nations are beginning to realize this fact more clearly. As in Iran, where leaders are alert to the problem and initiate land reform programs, much good will be done without revolution and bloodshed. Where nations are not blessed with such farsighted and courageous leadership, population pressure on the land may cause agrarian revolt to burst forth, possibly resulting in widespread national and international repercussions.

PROBLEM OF FOOD

Rice—the staple food for half the population of the world.

Homemaking

News and Views

Bringing Up a Child in the Way He Should Go

Alice Oesch

Helpful books concerning parental discipline

As the Twig Is Bent, by Leslie Hohman. Macmillan Company, 1941. 291 pp. $3.50.

The book was written by Leslie B. Hohman, M.D. He is associate in Psychiatry at Johns Hopkins Medical School and is assistant visiting psychiatrist to Johns Hopkins Hospital. The book has been reprinted twelve times since its original publication in 1940.

In his opening chapter, the author stresses the need for definite training for parenthood. He states that in almost any other vocation undertaken, there has been definite preparation beforehand. He feels the large majority of parents enter parenthood without preparation and without any particular feeling that such provision is important. Throughout the book he stresses emphatically the need to start training from infancy. He definitely feels that the large percentage of unhappy and unadjusted adults and youths found in our country is largely the fault of the parents.

He also states that few children will ever develop into well-adjusted individuals unless there has been definite guidance. Definite planning and guidance on the part of the parents or other responsible individuals are essential.

Be sure you are right, then go ahead. Think things through carefully. Plan wisely what you hope to accomplish and what the best procedures are to follow and then be sure to carry them through definitely and surely to the end. Our training should be directed by common sense, reinforced by the unconfusing understandable principles which all of the schools of modern psychology can offer.

His book is divided into twenty-six chapters. He treats the outstanding problems most parents face in rearing their children all the way from infancy to adulthood. Throughout the book he gives actual examples of the different types of behavior problems and shows how they were solved.

He disapproves somewhat of "modern progressive" methods. He says, "Spank if you must." The type of punishments he uses most, however, are isolation or wrapping the offender in a blanket tightly. In the last two types no physical pain is inflicted, but the child is controlled and is given a chance to calm down and do some thinking. These more severe forms of punishment are used only in the most extreme cases.

His methods might seem extreme to some modern thinkers. I am old-fashioned enough that I believe any parent could read the book with profit.

These Well Adjusted Children, by Grace Langdon and Irving Stout. John Day Co., 1951. 245 pp. $3.75.

This book tells what the parents of a group of well-adjusted children said in reply to the question, "What in the home life accounts for your child's good adjustment?"

It is the report of a survey originally planned for and envisioned by a group of eight students from Milwaukee State Teacher's College. The survey was carried out by these students with the aid of advisers, and was duplicated by a similar group from New York University.

They were concerned with learning from all angles possible just what helps children to be well-adjusted. They decided perhaps parents of these children could give them the best answer.

The first thing they had to decide was what was meant by a well-adjusted child. They formulated a set of questions. These were:

Does he play well with other children?

Does he appear to be a happy child?

Does he have reasonable control over his emotions?

Can he be depended upon?

Is he achieving somewhere near his capacity?

Is he able to think for himself?

Is he kind and helpful to teachers and classmates?

Is he liked and respected by his peers?

They decided teachers and principals should be the best judges. So principals with teachers were asked to choose from their school the ten best adjusted in each school. Age ranges covered the area between six and twenty-one. After they had all the names submitted by the teacher-principal groups they again sifted and sorted and in the final survey used 158 children from the Milwaukee area, and 103 from the New York area, making a total of 261 children. They ranged in age from nine 5-year-olds to one 21-year-old.

These children were growing up during the depression age, during days of war mobilization and war itself. All grades and ages were represented. They were a very heterogeneous group. They came from all types of homes, from large and small families, economically and socially poor and good homes, and from broken homes as well as from homes where parents liver together. The parents were engaged in all different kinds of occupations, and used many, many different methods of training.

The book is filled with many examples pertaining to all the varying types of situations. But as I read the book I was conscious that their tech-

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Mrs. Chauncey Oesch, Middlebury, Indiana, has had experience with two generations of children, her own and her grandchildren. In recent years she has also taken up school teaching in the elementary grades.

niques and methods were not just hit and miss affairs. In every instance they had thought through their problems and were striving toward a definite goal.

1. None of them felt that they were outstanding parents—but all of them enjoyed their children.

2. All of them felt a definite need for discipline. Their methods were varied. Some were very strict and some were more lax. All felt the child should know the why of the procedures. They strove for inner willingness instead of outward compliance only, and felt it was important to leave the child with a good feeling.

3. Daily routine and responsibility played an important part. Again the routines and responsibilities varied—but there was a definite plan.

4. All stressed the need of doing things together as a family. Fun, work, family problems to some extent —all should be planned to draw the family together. And doing as a family was very important, not so much what as how.

5. Religion is part of the picture. In some homes it was a very vital part. In others it played a minor role.

6. Again and again the importance of family living was stressed. The importance of getting along and of striving towards unity and good social and mental adjustment was brought out.

7. But *most important of all*—all of them gave the same answer, again in a variety of ways—*is to love the children and let them know it.*

There were oldest, youngest, middle children, late children, twins, and adopted children. They came from large houses, small houses, trailer houses, apartments, rural, small-town and city, and all types of neighborhoods — but well-adjusted children came from all.

"The Most Important of All"

Too much of our literature on child training in recent years is rooted in psychological studies of problem children. It is heartening to read a book based on a study of well-adjusted children (Langdon and Stout, *These Well Adjusted Children,* reviewed above). This study is encouraging to parents because the most essential factors reported in the development of wholesome personalities in children were not dependent upon money or outward circumstances.

The "most important of all" factors contributing to the good adjustment of the children were according to their parents the underlying feelings they had toward their children. First of all, these parents said, they must demonstrate to their children that they really love them and want them. They do this not by word alone but by deed. They enjoy being with their children. They do things together as a family group. They plan to play together and even work together. They regard them as people who have rights of their own and feelings which should be respected. Several parents pointed out that it was important not to belittle, ridicule or embarrass the child in front of other people.

Another way of showing parental love for children is by expressing appreciation for the things they do well. It is so easy to reprimand bad behavior and leave good attitudes unrecognized and unrewarded. It is unwise, too, to use praise of one child as a club for another. Praise must be deserved and sincerely given. Children, as a general rule, want the approval of parents more than anything else. And most parents want to approve their children. Yet those of us who work with other people's children are amazed to find that many children are not really convinced that their parents appreciate them. They struggle with feelings that they are a disappointment to their parents and they feel helpless to do anything about it. In most cases, their parents would be shocked to discover that their children are questioning their appreciation of them as persons.

The parents of "these well-adjusted children" in the study referred to previously also pointed out the importance of trust in the development of wholesome family relationships. These parents were able to talk things over with their children, to gain their confidence, and in turn they were able to trust their children to be "aboveboard" with them.

The graduate students in education who conducted the interviews with the parents of the children who were rated as well-adjusted by their teachers and school principals were impressed with "the affection and respect and admiration with which the parents spoke of their children" and with the pictures they received of "happy, wholesome everyday family living."

There was no magic formula for success according to this study. Neither was there evidence of haphazard "growing up like Topsy." Parents gave of themselves to their children. They freely admitted mistakes and "no superior knowledge" about how to bring up children. But underlying all their methods, there was evident enjoyment of the children themselves as well as enjoyment in doing things with and for the children.

The fifty-cent booklet, *Becoming Parents,* by H. Clair Amstutz, Herald Press, 1952, is an excellent guide for parents of growing children. Dr. Amstutz speaks from the experience of growing up in a large family and of being a father of six children. He writes, too, from a background of wide reading and observations in medical practice. Most important of all, he speaks with spiritual insights to Christian parents. Concerning discipline he concludes that the really essential elements are "consistency in application" and "consistency in example." Parents are human and will make many mistakes in spite of good intentions and purposes. He says, "All personal relationships are based on the premise that we all make mistakes. By forgiveness we daily remove the walls that we happened to have built between us. Only by constant removal of walls do we keep the lines of communication open between us. It is the mistakes that we stubbornly refuse to remove that form a real barrier." Families can not afford to allow barriers to grow between members. Olive G. Wyse

Decorate Your Room

Nena Palmer

Young Community

for boys

I know a boy who has twenty hobbies, all of them interesting, and all of them "going concerns." You probably don't have that many, but you do have some. Are you putting them to their best advantage?

If you are interested in history and geography especially, collecting maps can be a fascinating hobby. The illustration will give you some ideas about the dozen and one ways that maps can be used to be really interesting!

Bill has his own room, a small third-floor one with sloping ceiling on two sides. Believe it or not, it used to have big pink roses all over the wallpaper! That was enough to make any boy desperate, and Bill promptly got out his collection of maps and neatly pasted them over the entire wall. That alone certainly changed that room! He used wallpaper paste, but any thin mucilage or even a heavy flour paste will do very nicely. If your parents don't quite like the idea of ruining the wallpaper, ask them if you can thumbtack your maps in place. This looks almost as well, and has the advantage that you can take one map down and put another in its place.

Perhaps you have half a dozen maps, and you are wondering how you can get enough to fill a room. That's very easy. Every filling station has piles of maps, just for the asking. Every large city has a Chamber of Commerce filled with different maps, all just begging you to send for them. All you have to do is send a post card addressed "Chamber of Commerce," with the city and state, and ask them to send you their descriptive literature. You shouldn't abuse this privilege, but your genuine interest in their city will create more interest among others, and that is what the Chamber of Commerce is for. Also each state has a State Tourist Bureau, located in the capital city, and can be written to in the same way. If you look through the advertisements in any paper or magazine, you will find coupons advertising foreign countries, railroads, etc., all offering to send you maps and information.

If you already have a desk or worktable, you can cut a particularly interesting map to fit the top, and either cover it with a piece of glass cut to fit (if it's a good desk) or glue it on and "paint" it with two coats of clear shellac to preserve it (if it's an old table). If you have neither, make yourself a table with two orange crates and a board nailed on top, as shown in the sketch, and paste maps over the sides and top, shellacking them in the same manner. This is equally good for bookcases, made of two crates, one on top of the other, or four nailed together. Of course, a coat of paint helps the inside.

You can cover lamp shades with maps by laying an old shade on the map to get the size, and keep turning the shade, tracing as you go. Paste it firmly on the shade, and shellac it. For a neat edge, bind it top and bottom with adhesive tape (which you can paint, if you like) or gummed tape that is sold for wrapping gifts, and comes in many colors and designs.

You can cover a wastebasket in exactly the same way.

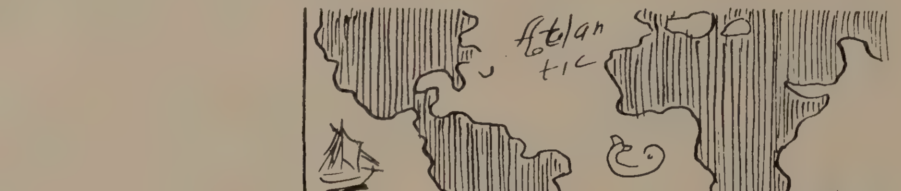


fig. A

Nena Palmer

Another idea for lamp shades and baskets is to cut a section of a map, for instance the outline of North America, and paste this on by itself. You need a perfectly plain shade to do this best, and shellac it the same way you did before. If you want to use this idea on a wastebasket, paint the basket a bright color first, before you paste the map on.

And you will think of more ideas as you go along.

for girls

Your room is the place where you spend a great deal of your time; you study there, you read, write letters, and work on your hobbies there; you curl up on the bed with your best friend cross-legged beside you and talk about everything you are interested in. Your room is where you, yourself, are most at home. Therefore, it should be a place that means *you*, not anyone else in the world!

The chances are that your room is a pretty discouraging place, with an assortment of furniture you have gathered through the years; you want it different, but you don't know where to begin!

You begin, first of all, by deciding which is your favorite hobby. Most of the girls I know feel one way or the other: either they have gotten interested in collecting and dressing dolls, or else they ask, "You mean some girls think about something besides *horses?*" (or dogs!).

The principles of decorating are exactly the same either way. Having chosen your hobby, decide on a color scheme. If you already have drapes, or a rug that you like, use some color in it and go on from there. Never discard anything if you can help it!

If you have plain curtains but need a spread, or dressing table skirt, choose a figured material which carries out the plain shade, or if the curtains are figured, buy plain material to match part of the figure. Having decided on the material, measure how much you will need, and buy that. Monk's cloth or the new denims are durable and inexpensive.

If your furniture is an assortment of kinds and colors, try to get permission to paint it all one color. That and the walls will "key" the room.

I think a dressing table adds a great deal to any girl's room, and if you don't already have one, you can easily make one out of two orange crates and a smooth board the same width (fig. D) painted to match the furniture. Tack a skirt on it, as shown in the drawing. This is done by cutting the piece once and a half the length of the top of the table, hemming it around, and gathering the top. Fasten it on with thumbtacks. The little ruffle at the top adds a very professional look, and is made simply by cutting long strips of the same material (or a contrasting color) two inches wide with pinking shears and gathering it down the middle. Tack a border made in the same way around your mirror.

You can make a bedspread exactly like the vanity skirt, cutting a solid piece (or two pieces, sewed down the middle) two inches wider and longer than your mattress. Sew a gathered skirt around this and add the ruffle-trim in the same way.

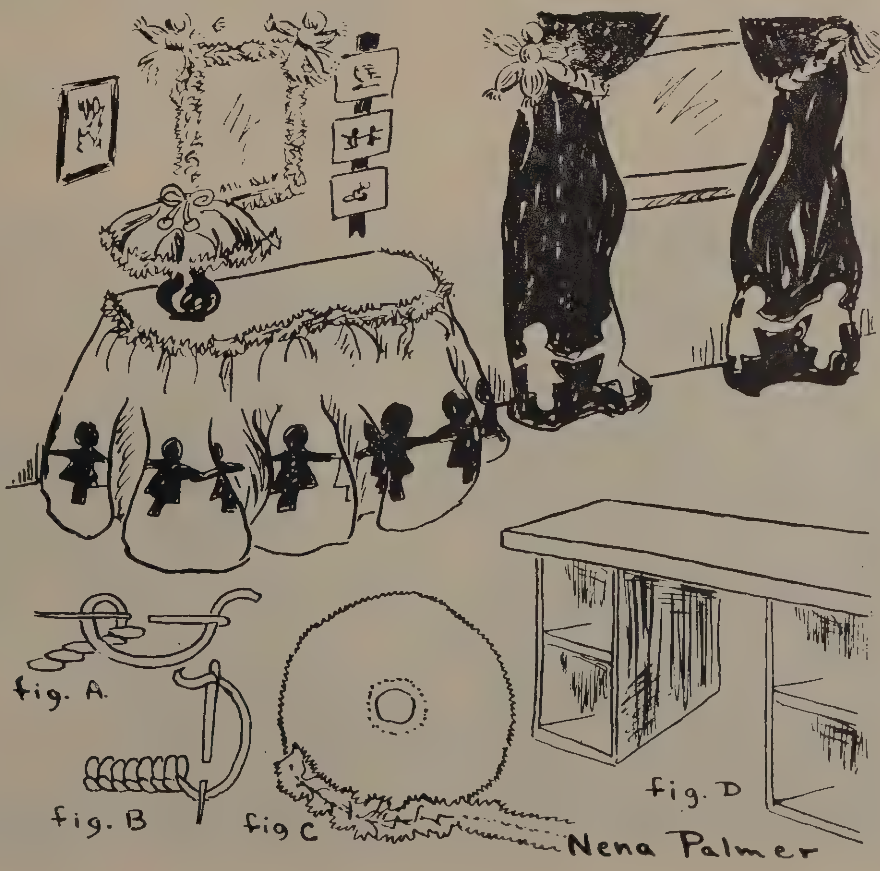
You can cover all the lamp shades you already have, simply by cutting a circle of cloth (fig. C) the width of the shade you have, leaving the opening at the top slightly smaller than the top of the shade. Hem this and run a drawstring through it. If you have cut the circle with pinking shears (as in the diagram), you don't need to hem the bottom, and can add a row of ruffling. Slide it over your shade, and it is done!

As for the dolls, the more work you put into them, the more attractive the room will be! I have shown dolls in the drawing that are cut from white, or contrasting cloth, exactly as you used to cut paper dolls as a little girl, folding the cloth back and forth, to make the hands join along the row. This makes one of the cleverest decorations imaginable. These should be cut, pinned, and appliquéd on (fig. B) and take a lot of time. If your cloth is a solid color, you can trace the same dolls on it from a cardboard pattern, and outline them (fig. A) with heavy thread or white yarn. Carry this same motif to the bedspread as well.

If you are more ambitious, you can copy dolls from your own collection, or from patterns, and embroider them in colors with outline stitch (fig. A).

At the corners of the mirror, and to hold back the drapes, use more dolls, small ones from your collection.

This will be a room that your friends will enjoy as much as you do!



Take Time to Save Time

Lester I. Culp

It is profitable as well as sensible, to spend time studying methods of saving extra steps.

JOE BROWN, a young hard-working dairy farmer, is milking a herd of 20 cows, the year around. The landlord had installed two rows of stanchions in the old barn with the feed room at one end. Joe belonged to the DHIA and weighed out the grain every feeding for each cow. After weighing out the feed for the cows, he delivered it to them. One trip down and back for every two cows. Joe wanted to cut down steps; so he carried four buckets instead of two, but it was a little cumbersome. Finally, Joe decided to invest in a feed cart, one with a scales mounted on it. Now, one trip down one side and back the other, and the cows are fed. The time consumed in feeding the cows was cut more than half and over *25 miles* a year were saved in walking, just feeding the cows.

Here is another article from Lester I. Culp, agriculture teacher at Hesston College, and formerly assistant county agent in Erie County, Pennsylvania.

Efficiency Necessary for Success

The efficient farmer is the successful farmer. Today, farmers are faced with continued rising costs and a stationary or slowly declining market for their products. Profits today must more and more come from efficient farm operation, not from a wide spread between costs of production and prices received. It is more important than ever to keep down and further reduce costs and to get the highest practical market price.

Feed makes up the biggest share of the cost in producing livestock. Through research and education, successful farmers know and are putting into use the methods and feeding practices which have proved to be profitable.

LABOR SAVER

A homemade gutter cleaner shown in operation on a farm near Morgantown, Pennsylvania, helps take the "break" out of a backbreaking job.

A dump body on this truck and a jeep-powered elevator unload the wheat while Fred Gingerich and his son merely watch the operation and the shovels lie unused on the ground. The scene is near Chappell, Nebraska.

The next largest item of expense in livestock production and a major expense in crop production is labor. The saving of labor may mean the difference between hiring extra help or doing it with your present labor supply. Laborsaving devices usually mean greater efficiency; greater efficiency usually yields a larger net income.

Almost every issue of the popular farm magazines describes some kind of laborsaving device — invented, constructed, and used by a farmer with a particular problem. Each farm is a different situation and has its own peculiar problems. The adoption of any laborsaving device must be adapted to one's own particular conditions.

Steps in Solving the Problem

The ingenuity of man knows no bounds and can be put to profitable use on American farms by intelligent, wide-awake, aggressive farmers. Even though the problem may be different on every farm, the method of approaching and solving the problem follows the same pattern. The four steps in attacking and solving this problem are (1) observing, (2) thinking, (3) planning, and (4) acting.

Observing—Before we can change our routine we must know what our routine is and the things we actually do. Not only must we observe what we do but what and how others do the same job. An observing mind is the first step in increasing our efficiency. Many times we are "so close to the trees we can't see the woods"; we are so used to our daily routine that we don't realize how much time we are wasting. A neighboring farmer or even someone in another occupation, by observing our daily routine, may be able to see things which otherwise would pass unnoticed even though we were making a conscious effort to analyze our methods to improve them.

Thinking—Not only must we observe what we and others are doing, but we must continually think upon the problem we are trying to solve.

Planning—This step may take more time than the other two. After observing your own routine and the routine of others and thinking about your particular problem, take the time to sit down and put on paper some alternative plans or methods. With paper, pencil, and scissors find out how much you actually walk in completing a particular job, how much time you spend. Now rearrange your setup a number of different ways and see how much time and effort can be saved.

Acting—All the effort used in observing, thinking, and planning is to no avail unless the new plan is put into operation. This may mean more or less expense in remodeling, rearranging, and buying additional equipment, but in the long run it will mean time and money saved. It may mean discarding some old worn-out, outdated equipment and following a new pattern of work, forming a new work habit.

Various New Methods Possible

Just as Joe reduced the time in feeding his cows by consciously or unconsciously following the above-mentioned steps, other dairy chores can also be shortened. Dairy chores can often be reduced one third or more, and many miles of walking saved by a little planning and rearranging. Stanchions can be rearranged or regrouped, posts and sills removed, doors changed to permit circular travel instead of retracing steps. Use feed, silage, and manure carts to reduce the number of trips required in feeding the cows and cleaning the stable. Silage can be loaded directly into the carts and eliminate one handling. Hay chutes can be relocated to reduce handling of hay in the stable or feeding shed. The use of the "fast milking" procedure will reduce the time required to milk a cow from 8 or 10 minutes to 4 minutes, finish milking a 20-cow herd in 45 minutes or less.

Even in the production of other types of livestock, time can be saved. Beef cattle men use self-feeders, feed bunks lined up in long rows and filled from a self-unloading truck, silage unloaded from carts or carriers, self-feeding of hay, silage unloaders, etc. Commercial hog raisers use self-feeders for grain and supplement, self-feeding cribs, feeding floors, automatic waterers, field storage of feeds, etc. In a farrowing house with a double row of pens, as compared to a single row of pens, labor is cut in half and distance cut two thirds. The poultryman uses such laborsaving devices as automatic mash feeders, automatic waterers, community nests, deep litter system, electric timers for turning on and off the lights, automatic egg washers and weighers.

New methods and equipment can eliminate much hand labor in the harvesting of crops with such machines as field choppers, automatic balers, buckrakes, and blowers in hay harvesting. Even where these machines are being used, every operator can find some easier ways to use this equipment and all can benefit by a little planning before the job of harvesting begins.

Men differ and farms differ, but the methods used in studying the problems in planning changes and putting them into effect can be used anywhere.

Summary of Labor Consuming Jobs

Most labor-consuming jobs can be placed into one of three classes: (1) The movement of materials and equipment. (2) The movement of the worker from place to place, unnecessary walking. (3) The movement of hands and body when the worker stays at one place.

A few examples will very easily illustrate these points. On many farms it is the chore of the housewife to take care of the chickens and gather the eggs, carry scratch grain and mash 100 or 200 feet from the granary to the hen house. Why not board off a feed room at one end of the hen house for feed storage? Periodically the bins or barrels would be refilled, daily chores would be shortened and made easier. Joe Brown saved many steps with his feed cart. The same principle can be applied to feeding silage in using a silage cart. Why throw down a pile of silage, then scoop it into a bushel basket for delivery to the cows or carry it to the other end of the barn, one shovel or fork full at a time? In a job where hand picking is required, such as picking tomatoes, potatoes, or apples, production can be increased nearly 50 per cent by using both hands, keeping them close together, going over the plant or area systematically, filling the hands full before emptying, and keeping the container as close as possible.

Timesaving and efficient production are problems for every individual, regardless of occupation. The efficient operator will *spend a little time* in thinking and planning and *save a lot of time* in getting the task finished.

TEEN-AGE DRIVERS

[Continued from page 15]

to me that parents, schools, and drivers must co-operate in the solution of the problem. Teen-agers must learn to respect the rights of others using the highways, must learn to obey the traffic laws, must resolve to raise their standard of driving and show to all the remainder of the drivers that they can lead the way to safer driving. Most of them can drive the first mile safely. They must be willing to go the second mile and the last mile by doing much more than what is absolutely required. They must have control of themselves first and then have control of their automobile. They can influence their companions and soon there will be a spirit of co-operation among the teen-agers that will show wonderful results. Observation through the years has revealed without exception, that the men and women in high places are those who are willing to give more than a given job requires. Their greatness is a living testimony that their horizons extended far into the last mile which is above and beyond what they had to do.

But what about those who are not willing to learn? The proverb of "spare the rod and spoil the child," is as applicable today as it was in the days gone by. Parents should use the "rod of deprivation" and deprive them of the use of the car until such time as they will operate in a decent manner. This is a hard remedy, but it is very effective in most cases. May we as parents set a proper example and co-operate in every way possible to inaugurate a campaign for the saving of life, and property, and the reputation of those committed to our care.

Sometimes occupational opportunities are "just around the corner" of the house.

The carpentry team assembling a cobbler's bench.

Husband - Wife Carpentry Team

George R. Dowdell

A WOMAN CAN be "at home" in a carpenter shop, a New Holland, Route 1, housewife finds after helping her husband make furniture on a full-time basis for the past decade.

Making a cobbler's bench, for example, is pretty much like cutting out a dress and sewing it, Mrs. Nathan Zimmerman declares.

She explains that for their first cobbler's bench, she marked off its parts in block fashion on cardboard prior to making a pattern. "It was no easier nor harder," she says, "than making a house dress. Every step was nearly the same till we came to putting it together."

The gray-haired Mennonite couple began their handmade furniture business just before Zimmerman's health prevented him from continuing at his highway maintenance job. They "set up shop" in a shed at the rear of their home, west of Blue Ball on Route 322.

"It takes two to work best in a shop," the housewife points out. "I just naturally volunteered to help because I always had a hankering to work with tools."

The Zimmermans' first step in their somewhat unusual enterprise was the manufacture of lawn and porch furniture.

Zimmerman got the idea for his first products—lawn and porch furniture—from a chair "we had around the place. Mrs. gave impetus to the idea by quickly turning out a pattern in seamstress fashion."

Soon they were involved in a business that has grown both in variety and volume since then. Besides the previously mentioned items, the couple also makes cedar chests, bookcases, night stands, footstools, picnic tables, and television stools.

Tourists are the couple's best customers. They make their sales at home and at a city market stand. Both have found that the most interesting aspect of their enterprise is the colorful persons they meet.

Working an established schedule in the shop, the two also do some of the housework together. But while Zimmerman is well satisfied with his wife's carpentry, she is not quite so well pleased with his housekeeping ability.

She reports that he lacks the proper touch when it comes to such jobs as hanging out the laundry. "He didn't do that job to my satisfaction," the missis recalls, "so now I just let him fill the tubs with water and other jobs like that."

But in the shop there are no bosses nor special divisions of the work. "We're both bosses," they say.

George R. Dowdell, 228 North Duke Street, Lancaster, Pennsylvania, writes his observations of a local Mennonite small industry.

Community Life

Let's Fight Inflation

Perhaps we too often regard the high cost of living as merely something about which to groan and to combat with higher wages. A recent report of the study of inflation by a department of the National Council of Churches attempts to get to the root of the problem.

In this report inflation is labelled as a grave moral issue because of its tendency to impose hardships on some and give temporary advantages to others. Increased production of goods is not enough to solve the problem especially today when large volume is being channeled into rearmament. Measures that strike at the root of this problem are the ones that "prevent or restrict the creation of new money by the government and the banks whether directly or because of their indirect effects." Included in these measures are credit controls by the government, voluntary controls or loans by banks, more savings, and taxation.

Inflation can be controlled, however, the pamphlet points out, only when the people are willing to do their part. The tendency for various economic groups to point the finger at each other and attempt to avoid sacrifice in the fight against inflation is morally degrading. Christian principles uphold the even distribution of economic burdens. They require that no group should be exempt from general necessary sacrifices. Further, the idea that all groups can in some manner be protected from inflation is incorrect and needs opposition on moral grounds.

Really, combating inflation is an individual task. What can you and I do about inflation? First we can *save* our money. Spending less than we receive is an aid in combating inflation. This is not enough, however. In the second place, we can *produce* more than we consume. This means that we put more of labor or goods into the American economy than we take out in consumer goods bought. Let us each ask ourself these two questions, "Am I spending as little as possible for unessential and scarce commodities?" and "Am I contributing as much as possible to the real good of mankind by the work I am doing?"

Social Stagnation

For centuries the state of things in Japan remained the same. A few aristocratic families had plenty of money, fine houses, and heirlooms. The rest of the population, including shopkeepers, coolies, serfs, and many others, existed on the uninteresting diet of a bowl of rice and a piece of dried fish every day.

Japan's ignominious defeat in World War II disturbed this established "feudal" system. Now Japan's social life is in a state of flux. The future will depend partly on the success of the present Christian movement.

How to Keep from Growing Old

Always race with locomotives to crossings. Engineers like it; it breaks the monotony of their jobs.

Always pass the car ahead on curves or turns. Don't use horn, it may unnerve the fellow and cause him to turn out too far.

Demand half the road—the middle half. Insist on your rights.

Always speed; it shows them you are a man of pep even though an amateur driver.

Never stop, look, or listen at railroad crossings. It consumes time.

Always lock your brakes when skidding. It makes the job more artistic.

In sloppy weather drive close to pedestrians. Dry cleaners appreciate this.

Never look around when you back up; there is never anything behind you. Drive confidently, just as though there were eighteen million other cars in service.—*Mt. Joy* (Pa.) *Bulletin.*

Lift Up Your Eyes

A young man once found a two-dollar bill in the road. From that time he never lifted his eyes from the ground when walking. In the course of forty years, he accumulated 29,516 buttons, 54,172 pins, seven cents in pennies, a bent back, and a miserly disposition. He lost the glories of the sunlight, the smiles of friends, the songs of birds, the beauties of the flowers, trees, blue skies, and all there is in life worth living for—the opportunity to serve his fellow man and spread happiness.—*The Mennonite.*

Too Young to Retire

Some persons look ahead longingly to the day when they can retire; others never get around to it. Take Benjamin Kauffman, near Atglen, Pennsylvania, for instance. During his long lifetime, Ben was a farmer, an inventor, and a builder who specialized in concrete work. Before he died recently at the age of 90, he was still doing carpenter work and other small jobs for his son John. Not long ago he said, "When I was only 80 I could work all day and not feel tired." Conversation with him revealed that he had a wide range of interests with an emphasis on church matters. He expressed his concern for the welfare of the young people of the church.

A similar story in a different field is that of Benjamin Minge Duggar. State law forced him to retire from his position as professor of botany at the University of Wisconsin when he was 71. Not satisfied to take it easy, Dr. Duggar began working at Lederle Laboratories in 1944. He helped in the development of penicillin and then began a search for other antibiotic drugs. Eventually others joined in the search which was long and discouraging. Penicillin is made from a mold; so the scientists searched for another mold which might prove even more effective in the fight against disease. Finally they found it, a small golden mold that was effective against germs which went unharmed when penicillin was used. After more than a year of tests aureomycin was made available to doctors in 1948.

Former Professor Duggar is now 80 years old and still working hard. We need more people who never get old enough to retire.

Given to Hospitality

Mrs. Kenneth Seitz

As has been suggested, there *are* two sides to the hospitality question.

Some of the richest blessings we have enjoyed, as a family, have been when we had the privilege of entertaining unexpected guests. I'm thinking of a busy day this summer. We had just returned from a trip of several days. This particular morning there were three bushels of peaches awaiting our attention, corn needed to be gathered and frozen, there was a basket of ironing to do, besides a family of eight to which regular care needed to be given. On this day, around 11:00 A.M., a family of three from another state drove into our lane. The situation was immediately committed to the Lord, who permits and allows every single circumstance in which we find ourselves. Before too long, a dinner of corn on the cob, cheese, a few other garden vegetables, and sliced peaches with cream, was on the table for us to enjoy. After dinner we worked together, since this was the plan my guest desired. Indeed she was such a good help that when they left around 4:00 P.M. I felt she had done more for me than I had done for her. While we worked we shared many thoughts and experiences and I felt both were enriched by the fellowship around the kitchen sink.

Abraham didn't know that his three angel friends were coming. However, he gladly entertained them.

What if our dwelling isn't in the condition we would like it to be for guests? I'm sure no one will mind a somewhat cluttered house if they find true hospitality and Christian warmth in your heart as a host. The one who constantly has the Lord Jesus as his guest will never lack in warmth and a friendly "glad-to-see-you—glad-you-came" attitude.

I can't remember that we ever had a minister call on us unexpectedly. That surely would be a pleasant surprise. Recently, we had the privilege of having the evangelist in our home during a series of evangelistic meetings at our church. We did our bit gladly and the blessings were all ours. I've heard some of the laity express regret because they get so few pastoral visits. Just imagine our delight if a servant of God would call unexpectedly.

I'm afraid the real reason why we shrink from entertaining is because we've departed far from the simple way of life. We are not content to place a tasty, substantial meal before our guests, but feel we must have a lot of superfluities and frills. This is truly because of pride in our hearts. We miss the great blessing of Christian fellowship and laying up of treasures in heaven because we're trying to outdo someone else or make a good impression. If one can't care for guests without missing church services or goes beyond what his financial status allows, he should try to find the true meaning of hospitality. When we place more than enough on our tables for folks to eat we're placing before them a temptation. I know the Lord is not pleased with such hospitality.

Our home happens to be near one of our church schools. Many visitors find their way to this locality because of students from many states. Recently we had guests who had spent one night in a tourist home before we were aware of it. After we met them at church on Sunday morning we succeeded in having them spend the next night with us. We enjoyed blessed fellowship which I'm sure was mutual. Just think what blessings we miss when tourist homes and motels provide accommodations for our brethren and sisters in the Lord.

There certainly are cases of poverty and sickness where one would not want to further impose upon folks and expect to be accommodated. I feel sorry for such folks and wonder if we couldn't help them to enjoy the pleasure of having guests also. There is always a remuneration of some sort which is appropriate and certainly a helping hand with whatever needs to be done is appreciated. Surely when folks are in full-time mission work we would give liberally of our means in order not to be a further burden on them.

Never should we find ourselves so encumbered with the things of this life as not to be able to enjoy the little extra blessings the Lord has for us, such as sharing our homes with others. I feel it's a sure sign that we are too materialistic if we're so busy grasping we can't take time for Christian fellowship.

The command in Hebrews 13:2 is, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." How can we ever carry out this request if we find it hard and unpleasant to be hospitable to our brothers and sisters in the church?

As Hilly Wells wrote from her experience so does Mrs. Seitz. This article is in response to The Other Side of Hospitality, printed in October, 1952.

Books

Books reviewed in the COMMUNITY can be purchased through Mennonite Publishing House, Scottdale, Pennsylvania.

Blue Hills and Shoofly Pie, by Ann Hark; J. B. Lippincott Company, Philadelphia; 1952; 284 pp.; $3.75.

When a Pennsylvania Dutchman begins reading a book about the Dutch by an author who is otherwise, there will likely be just a hint of an evil gleam in his eye. For the Dutch laugh at themselves and about each other but are sensitive to reactions from outside sources. This reviewer's Dutch bias alternately rose and fell as he noted the slightly amused yet generally fair treatment that his branch of Dutch people has received at the hands of the author.

Ann Hark has made a thorough study of the Dutch, both by living among them and by delving into old records. Her interests have been in the people, their customs and folklore, their art and their cooking. She has demonstrated her understanding and sympathy by the fact that she became intimately acquainted with many of the Dutch, especially those belonging to the "plain sects," and was invited to some of their social and religious group functions.

The title, *Blue Hills and Shoofly Pie,* indicates the style of the book. It is not intended to be exhaustive but rather to present interesting accounts of people, places, and happenings. Chapter headings are the months of the year beginning with July and ending with June. Subheadings indicate the material discussed in the various chapters. These are generally closely related to the seasonal activities of the month under which they appear. One section, "Old Bethlehem Days," is a description of the author's childhood home rather than of the Dutch. The writing is largely in the first person, in a breezy, nontechnical style with vivid description. For some the style of language may be found more "folksy" than is desirable. For instance, apostrophied contractions such as *I'd, we'd,* and *they've* are used freely.

For the popular reader this is a book of social and religious information without the drawback of bookish terms. For the student of history and sociology it is a book with which to relax in the assurance that the facts, although served up with sugar coating, are accurate. For the Pennsylvania Dutchman, and especially one belonging to a "plain sect," it is an interesting commentary on his ways of living and worshiping.

Members of this last group will not be entirely satisfied with Miss Hark's treatment of their religious practices as *interesting* and *quaint.* They must remember, of course, that her book is written with the average reader in mind and too much mention of religious sentiments could be distasteful. Yet they might be within their rights in asking for some more vital observations than the author's conclusion at the close of a description of a Dunker love feast. She says, "Without a doubt they were the kindliest, most generous and straightforward folk I'd ever had the great good luck to meet!" This is fine, of course, but we wonder if their piety and devotion to God did not also touch a responsive chord, and deserve a place in the description. On the other hand, Miss Hark's observations are of things "as they are" rather than "as they should be" and show the necessity for any church group to continually re-evaluate its church life and practice to keep from becoming so surrounded by cultural by-products that the Christianity does not shine through.

Miss Hark is to be commended for distinguishing among the various plain sects. A more extensive study of them would have revealed, however, that not all speak with a Dutch accent or have tobacco sheds on their farms.

Another unsatisfactory condition is the inclusion of stories about the peace-loving nonresistant Dutch with some rather bloody ones about those who were not nonresistant. She follows the description of a Dunker "love feast" with a section on "The Gun That Won the Revolution." The value of certain extensive delvings into the realm of Dutch superstitions may be questioned by some, although

[Continued on page 33]

Farm Outlook

Is now the time to buy a farm or farm land? There is no one answer. It depends upon the individual and the situation. Farms are now high priced but there is little to indicate that prices will fall real low in the foreseeable future. If a person has the money or credit the purchase of needed land to round out an economic unit or even the purchase of a good farm if you really need or want one might be a good investment. For the farmer needing buildings or planning to buy bare land and build, buildings can usually be obtained for less cost by buying them with land than by constructing them. The price of the land or farm should be in line with its probable earnings. The terms should be right. The farm should be large enough and be able to produce good crops. Small farms and poor producing farms are generally over-valued relative to large farms and good producing farms.

Don't buy a farm or farm land if you are short of capital or credit. Make your first investments in machinery and livestock and rent a farm. This is not the time to buy for speculation. The buying of a farm usually occurs only once in a lifetime. This big financial decision should not be made too quickly and without good counsel. In the years ahead, there will be rigorous competition for agricultural efficiency along technical and mechanical lines. Plan accordingly.

The livestock enterprise, as a rule, should not be smaller than the following, for commercial production: 20 dairy cows, 6 sows, 400 hens, 75 ewes, 35 beef cows, and 5000 broilers. Most farmers doing an outstanding job profit-wise, will exceed these numbers. —S. J. S.

Mapping the Farm

Lucille S. Quinn

YOUR FARM has a certain value in dollars to you—produce for sale or home use or its resale. Your farm and other producing farms in the United States have a priceless value to society and the nation. Whenever land is damaged because of erosion or other deterioration, the nation loses valuable productive capacity. Farms, as well as factories, must operate efficiently to produce materials for the life blood of the nation.

As a farmer you are concerned, along with the rest of us, about the land of the nation. You are more concerned with the land on your own farm because it is closer to you. No doubt you know a great deal about some of the different kinds of land that you are farming, but do you know the main good and bad points about each kind of land on your farm? You know about the bottom lands, for they are easy to recognize, but do you know about your uplands? Some are moderately sloping, some steep, and some nearly level. Some soils take in water readily; others do not. Although you can think of many kinds of land, it takes an expert to sort them out and help you decide which are really different in a way that counts under the conditions you use them.

A trained, experienced technician, after much study on the ground, can appraise the many kinds of land that should be used or treated in different ways. Often there are four or five types on a single farm; sometimes more. To figure out the best uses for each type on any one farm takes a lot of time and study. To select the best practices for each takes more study and time. Therefore, it is much more convenient for a farmer to follow the technical guidance of someone who is especially trained and experienced in this sort of thing. It's a specialist's job, just as is the radio or TV repairman's job.

Let's consider the job of finding out about land, what it will do best, and what it needs in the way of management and conservation treatment.

A land capability inventory helps a farmer know and remember what kinds of land he has. Through the Soil Conservation Districts, technicians trained by the Soil Conservation Service are available to the farmers served by such a District. A soils man is the first to visit a farm and make a study of the soils found thereon. This soils man is a university graduate in soil science and has had years of training in the field. The soils man carries an auger, which he uses to get down deep into the subsoil and sufficiently examine it to determine the good and bad points about it. He doesn't map land on the surface alone, but looks underneath to find such things as good friable clay subsoil, dense impervious subsoil, gravelly drouthy subsoil, and other variations that can be found only by this painstaking examination.

To find out what's between the covers of a book, you open it and read it. Just so with the soil. To find out what's underneath, you go underneath; examine the layers under the surface and interpret what you find.

The soils man also carries a small adjustable hand level with which to measure the steepness of slope, and a map on which to write down what he finds about both soil and slope. This base map is an aerial photograph that was taken from several thousand feet in the air. It shows the roads, buildings, streams, forests, and various other features, and the individual fields can usually be recognized. The soils man will also put on the map the condition of erosion as well as outstanding poor drainage and the excessive salt (alkali) content.

A land capability and land use map are prepared from this aerial photo and inserted into a farm plan. The capability map is colored showing the various types of soils and the suitability of land for cultivation and other uses. Brief descriptions go along with the map to tell something about each different kind of land—texture and depth of soil, steepness of slope, amount of erosion, etc. They also tell about suitable cropping practices and the principal practices needed for erosion control, water control, and other conservation features of land management.

The land capability inventory gives only part of the information needed in making a farm conservation plan. A trained planner then indicates on the map where strip cropping, contour farming, terraces, diversions, drainage, or other suitable conservation practices are needed. Actual lay-

[Continued on page 34]

MORE SILT FOR THE RIVERS

This slope is being stripped of its topsoil because of improper farm practices.

Mrs. Quinn is office manager and clerk for Soil Conservation Service, with headquarters in Rensselaer, Indiana. Besides doing the typing for seven Soil Conservation Districts, she frequently addresses Farm Bureau groups and ladies' organizations. The accompanying article was originally prepared for a Farm Bureau meeting.

Viewpoints on World News

The Election of General Eisenhower

Carl Kreider

On November 4, 1952, thirty-two million voters in the United States gave the Democratic Party its first major defeat since 1928. General Dwight D. Eisenhower was elected President by an overwhelming electoral vote. Twenty new Republican state governors were elected which together with the holdovers from previous elections will give the Republicans the gubernatorial seats in 30 of the 48 states. At least 221 of the 435 members of the House of Representatives will be Republicans, and the 48 Republican Senators plus Vice-President Nixon will give the Republican party the balance of power in the Senate.

It was clear from the start that Eisenhower would be a strong candidate. The fact that he probably could have had either the Democratic or the Republican nomination is sufficient proof of his popularity, but even more eloquent testimony is the fact that he carried states which elected Democratic governors and that his over-all popular plurality is considerably greater than the Republican margin in either of the houses of Congress. He bears a name which has been on the lips of millions for a decade. He had remarkably few political enemies.

Eisenhower also enjoyed the support of almost all elements of the Republican party. He was probably the only person who could have commanded such a large percentage of the Old Guard and at the same time had the virtually complete support of the Young Republican group. Furthermore, he profited from the widespread feeling that it was "time for a change." This feeling arose not only from many independent Democrats who felt that our two-party system could most easily survive if both parties had at least occasional chance for national leadership, but also by those who were genuinely alarmed by the existence of corruption in the government and were dismayed by the declining prestige of America in international affairs.

There were weaknesses in the Eisenhower campaign as well, however. In spite of his dynamic personality he never enjoyed the overwhelming popular support that some of his admirers expected, or, for that matter, was accorded to another military hero, General Douglas MacArthur, when he was recalled by President Truman from his post in the Far East. Furthermore, many voters were willing to support a military man for president only after the most careful searching to determine its probable effects on larger American policy in the troubled world of today. Finally, he probably lost some of the independent vote when he gave complete support to the whole slate of Republican candidates, including those with such dubious records as Senator McCarthy of Wisconsin. With our benefit of hindsight it is now clear that his plurality was such that he did not need the support of such groups to win the election, and if he had kept aloof of them he would have been in a stronger position as president to maintain a healthy independent leadership.

Although Stevenson was clearly defeated he nevertheless polled an impressive popular vote, and it is doubtful whether the Democrats could have nominated a man who could have commanded more strength against the competition of an opponent such as Eisenhower. Stevenson after all had a good record as governor of Illinois, and throughout the campaign he conducted himself both as a gentleman and as a keen political leader. His speeches were often criticized as being too intellectual to capture the imagination of the masses, but they were clearly masterpieces of good oratory. Perhaps the strongest argument of all in favor of Stevenson was the argument that the country was by and large enjoying a high level of economic prosperity.

On the other hand, Stevenson had to battle against two fatal weaknesses in his position. In the first place, in sharp contrast to the almost universal acquaintance of voters with Eisenhower, Stevenson was almost completely unknown. Certainly if the Democrats had wished to choose a nationally known figure they should have renominated President Truman, or should have picked someone like Vice-President Barkley or Senator Kefauver. In the second place, Stevenson had to work under the handicap of President Truman's support. The evidence seems to indicate that Stevenson did not want this support and did not approve of the kind of speeches Truman made in his behalf. It seems improbable, however, that Truman's support caused a net loss large enough to account for the loss of the election.

On balance, the size and the nature of the popular vote indicates that Eisenhower had the almost solid support of the Republican voters. Furthermore, in addition to capturing a sizable proportion of the independent vote he also was uncommonly successful in luring many Democratic votes, especially in the South. Many midwestern farmers who had voted rather consistently in the Democratic column for the past 20 years must have shifted their support to Eisenhower this time. Even the labor vote, which on paper was pledged so convincingly to Stevenson, must in many cases have been cast for the Republican candidate.

And now, what is the job that faces our new president-elect? In the first place, he must engage in a thorough house cleaning of government offices. One of Eisenhower's strong points as a leader in the past has been his ability to command the faithful support of subordinates of a high quality. This is a sorely needed skill at the present time. As he engages in his house cleaning it would also be highly desirable for him to eliminate overlapping in the functioning of government departments and to introduce govern-

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ment economy in every way possible. Inasmuch as military men have in recent years been accustomed to operate with almost unlimited budgets, Eisenhower will have to exert special effort to practice economy.

In the second place, the operation of the American economy must be maintained on a high level. One of the most effective campaign arguments used by the Democrats ever since 1936 has been that it was the party that brought back prosperity to the United States. Stevenson also used this argument, but a whole host of American voters are now so young that their memory of the depression of the early 1930's is either vague or nonexistent. Even those voters with vivid memories of the depression wondered whether the steady advances of inflation which have also characterized the recent years of Democratic rule do not also pose serious long-term difficulties for the economy. Regardless of the relative strength of the arguments for high prosperity combined with a gradual inflation of the price level and for stability (or possible reduction) in the price level with a possibility of a decrease in the rate of economic activity, it is abundantly clear that for its own political future as well as for the welfare of the country the new Republican administration must make certain that the nation's economy will continue to operate in high gear. Millions of voters were convinced in 1932 that Republican ineptness was partially responsible for the depression of the early 1930's. The Republican Party cannot afford to allow them to get that idea again.

In the third place, the new administration must develop a foreign policy that will work constructively for peace. If there is any disposition on the part of an ex-military man as president to resort to armed force as a "quick" and "efficient" means to secure world peace, these dangerous delusions must be promptly dispelled. The Democratic Administration sought to promote world peace through a reduction of tariff barriers, miserably small expenditures for peacetime foreign aid, large expenditures for military aid abroad, and colossal expenditures for military defense at home. A constructive policy working for peace would change this whole perspective. As a first step, we should stop the policy of a halting, piecemeal reduction of tariffs, but rather should forthrightly eliminate them. This will be bitter medicine for many of the Old Guard of the Republican Party which criticized even the small tariff reductions made by the past administration. There is some evidence, however, that important segments of Republican opinion now see clearly the folly of attempting to gain the good will of foreigners by extending them economic aid and at the same time incurring their wrath by refusing to allow their goods to scale our tariff walls. In addition, it is not too much to hope that at least a part of the stupendous expenditures for military defense could be channeled into programs of significant foreign aid. In

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the long run international friendships can be built more firmly through helping other countries help themselves to a higher standard of living than by supplying them with arms the final disposition of which must always remain in doubt.

Finally, this campaign again points to the importance of a Constitutional change which would make better use of a defeated candidate. Stevenson conducted the type of campaign which demonstrates that he must not fall into oblivion. In England and many other countries of the world with parliamentary systems of government he would be the recognized leader of the opposition. Many think that one of the defects of the American system is that it permits the defeated candidate to fade away and may allow the leadership of the opposition to fall into less capable hands.

These then, are some goals for the new administration to seek. Many more could be named and some now forgotten may loom large in importance in the years ahead. Christians whether favoring Eisenhower or Stevenson or opposing both now have the privilege and the duty of uniting their prayers "for all that are in authority" (I Tim. 2:2).

BLUE HILLS

[Continued from page 29]

these are very real parts of Dutch life in some areas.

The book is printed on soft paper with very readable type. There is an attractive illustrated jacket and clever sketches at the beginning of each chapter.

As stated earlier, this book is valuable for relaxation and information. It does everyone good to look at himself in some other person's mirror. Since Ann Hark's *mirror* is about as nearly unbiased as is possible it is a valuable addition to the fund of Pennsylvania Dutch literature. — DANIEL HERTZLER.

HELPING PEOPLE

[Continued from page 9]

of "helping people to help themselves."

(This article has attempted to give a general outlook upon counseling, in the hope of encouraging you to want to know more. Further reading is suggested from the following books, all of which have religious rootage and all of which are very helpful in the process and methods of counseling: John S. Bonnell, *Psychology for Pastor and People*; Russel L. Dicks, *Pastoral Work and Personal Counseling;* Rollo May, *The Art of Counseling,* on which I have drawn heavily for the above article; Carl R. Rogers, *Counseling and Psychotherapy*. These books can be secured from the Mennonite Publishing House, Scottdale, Pa.)

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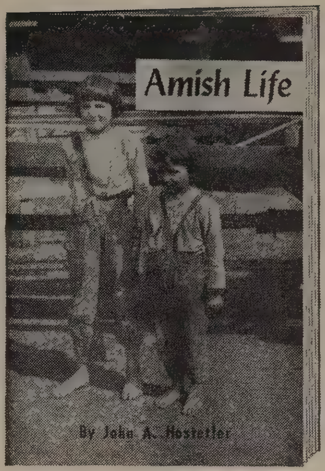

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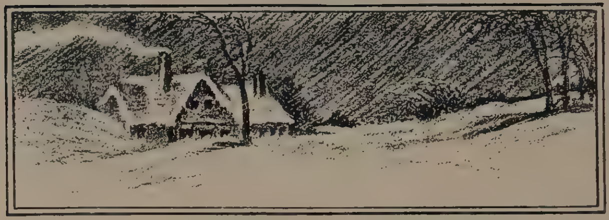

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MAPPING THE FARM

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out of practices is performed by the technician.

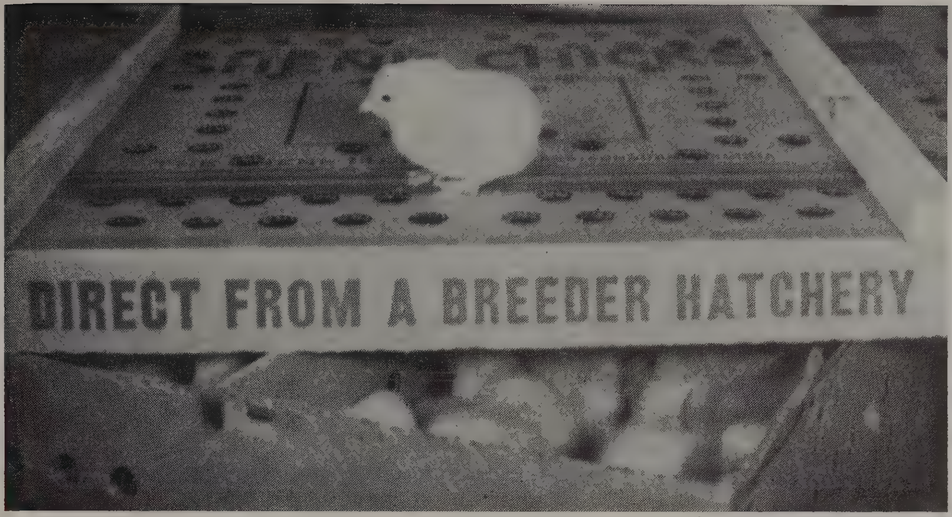
There are eight classes of land, each represented on the map by a different color. Classes I, II, and III (Green, Yellow, and Red) include the land that is suited for regular cultivation, and Class IV (Blue) the land that can be safely cultivated only occasionally in a limited way. Classes V, VI, and VII, (Uncolored, Orange, and Brown) is land that is not suited for cultivation, but is suited for grazing or forestry. Class VIII (Purple) is not suitable for cultivation, grazing, or forestry, but is good for wild life. Some is valuable for watershed protection and some is good for recreation.

Really these maps tell more than land-capability classes. Physical features of the land that make its use difficult or risky determine the land capability class, and there are several different kinds of these physical features. Some land is subject to impoverishing erosion if not protected. Other land is naturally wet, and drains must be installed or maintained if crops are to be grown. Still other land is drouthy and shallow or has soil deficiencies. So there are limitations in the possible sub-classes of land within each capability.

Maps and other information from the land capability inventory are available to anyone who wants to use them. A soil conservationist will tell you that the use of land within the limits of its capability is an essential part of sound soil and water conservation. Some 10,000 technical men of the Soil Conservation Service throughout the United States discuss land capability in specific terms with farmers as part of their regular work daily. As a result of this widespread use of scientific land information many other people are learning to look for and use the information on land capability maps.

Suppose, for example, you are planning to buy a farm. The colored capability map tells you at a glance what land is suited for cultivation and what land is not. It also tells of difficulty or risk you will experience in using the land. You should examine the farm itself, but can learn a great deal about it by studying the land capability map. Real estate dealers, land appraisers, and many agencies, banks and other credit institutions, engineers, highway departments, colleges, telephone and telegraph companies, manufacturers, processors of food, game and fish organizations and sportsmen's groups, as well as research find these maps invaluable in their particular field of work.

Through the Soil Conservation District, the U.S. Soil Conservation Service technician is ready with the facts to help each individual farmer plan his own farm. The farmer does his own planning, but he is given technical help at his own request as to his land's capability, as well as certain types of surveys and layout work by the technician. The Soil Conservation Districts have always stressed self-help as being the greatest factor in a free and independent democracy. Through this type of co-operation between the farmer and his local soil conservationist, the application of soil-saving practices will insure security of his farm and of the nation.



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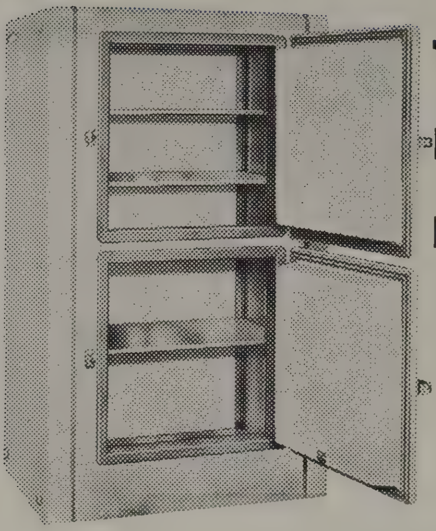

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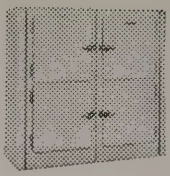

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The membership continued to rise until it reached 115 in 1924. The present church building was erected at that time. Following this there was a decline with some members moving to Upland and joining the Mennonite church organized there; others returned to the East and some became members of other denominations in the city. At present the membership is 82 and climbing higher under the leadership of pastor John D. Zehr. The building is on a very small lot with no room for expansion.

Besides the regular Sunday services the church sponsors boys' and girls' club activities every Thursday evening. A group regularly sings at the Los Angeles County General Hospital and helps in a rescue mission on skid row. One of the members spends one day a week as a voluntary visitation agent. There is an organized MYF which sponsors recreation activities that help to bind the membership together.

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FEBRUARY 1953

Volume 7 Number 2

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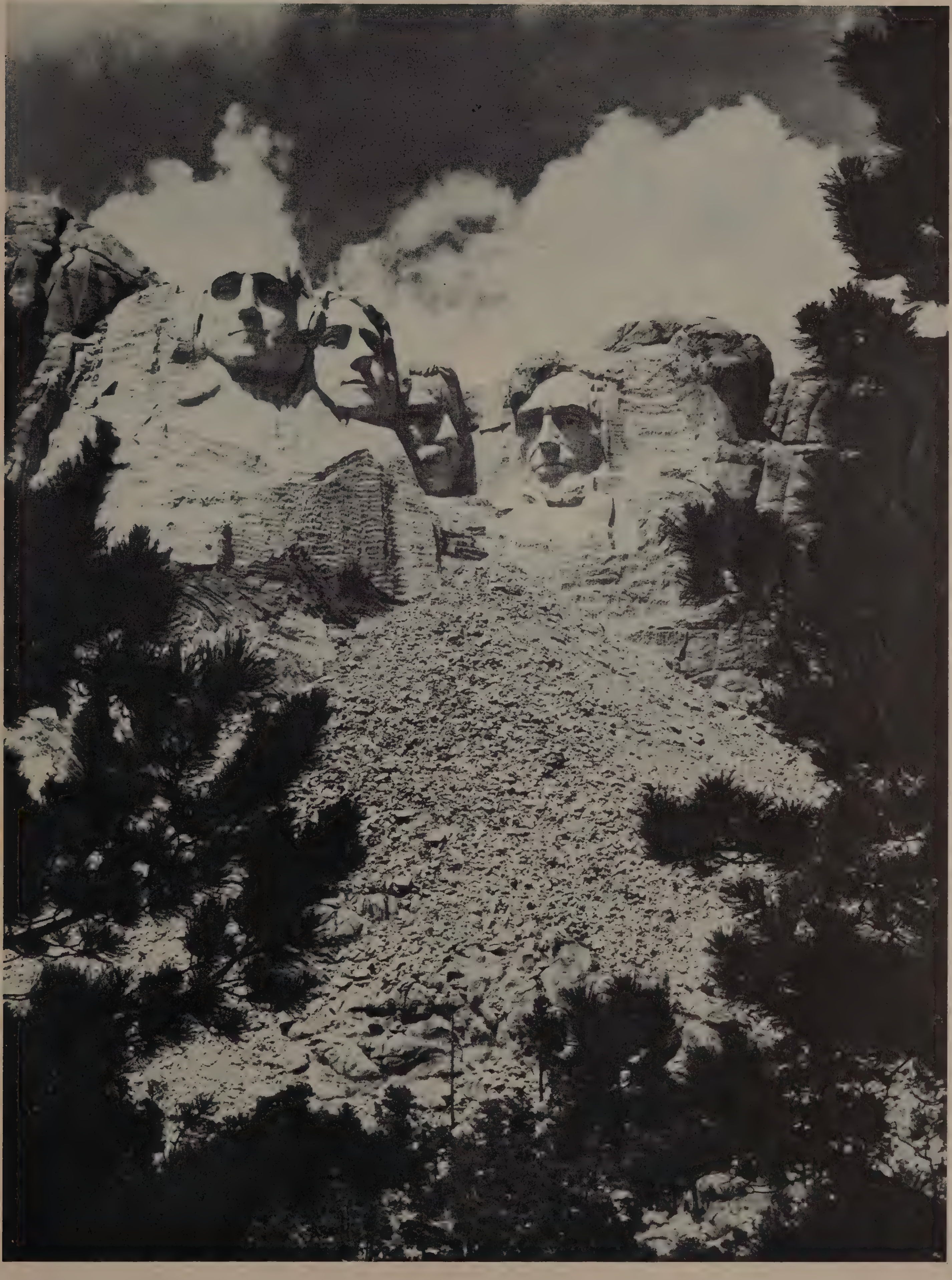
The Better Way

He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone;
There is a better way.

He serves his country best
Who lives pure life and doeth righteous deeds,
And walks straight paths, however others stray,
And leaves his sons, an uttermost bequest,
A stainless record, which all men may read;
This is the better way.

SUSAN COOLIDGE



TO EACH HIS OWN

The family farm is important for a sound agricultural system.

To Every Man His Own Vine and Fig Tree

C. R. McBride

MICAH, THE PROPHET, refused to be disheartened by the evils of his day. He looked beyond the current wars and rumors of war to the time when men would heed the commands of God. He saw coming a day of peace, with swords being beaten into plowshares and spears into pruning hooks. He saw nations refusing to lift up the sword against one another. He saw a time when men would study war no more.

When Micah sought to enlarge upon this idyllic picture of peace, he described a pastoral scene dear to the hearts of the Hebrews. He said to the people: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." This had special appeal to his hearers, for they lived close to the soil and knew the values and the joys that come from a secure possession of land. In any age, what finer figure of speech could be used to describe a day of peace!

Concerning the days of Solomon's reign, when Israel had known its greatest material prosperity (also its greatest exploitation) this same pastoral description of prosperity had

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been used. In I Kings 4:25 we read: "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon."

Years later when the Assyrian king, Sennacherib, laid siege to Jerusalem, he gambled on the Israelites' love of home to gain their surrender. His emissary said: "Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern" (II Kings 18:31). This promise must have been a real temptation to these people, and only their distrust of Sennacherib and their faith in Hezekiah made them continue their resistance.

The ownership of land is not a dream of Americans only. The Hebrews dreamed of owning land in their day, and no doubt all people have had this dream at some time. To own land and a house is a desirable thing. Ownership works for peace, stability, and a high degree of prosperity for the local community and for the church.

Who Should Own Land?

The first question in today's discussion is, Who should own land and home? The inclination is to answer, Everyone. Continued thought, however, leads to the conclusion that this answer should be qualified. Some have no right to own land until their attitudes have undergone radical changes.

The selfish individual, who sees in land only an opportunity to increase his wealth through larger holdings, should not be a land owner. Men are so closely bound together in one bundle of life that any one man who hoards property becomes a distinct liability to all. He is a hindrance to others who seek an abundant life for themselves and their fellow men. These are the persons whom the prophet condemned for "adding field to field."

A second group of those who should not own property is made up of the exploitive folks. They are the ones who have little or no concern for conservation. They give no thought to the welfare of future generations. Their chief desire is to take from the land its wealth and then move on. They are exemplified by the farmer who said, "I have already worn out four farms, and if the Lord gives me the strength, I will wear out another one before I die."

Own land for "the land's sake," for your own welfare, and for the general well-being of the community.

A third type that should not be encouraged to own property is the irresponsible. These are the ones who do not carry responsibility well, but like Peter Tumbledown, of "Dings" Darlington's cartoons, let their property go to pieces while they settle, in their imagination, the problems of the world.

Those who should own land and home may be grouped as follows: First, those who seek a more abundant life for themselves, their fellow men, and the unborn generations of their families. These are the ones who believe that if they own property, they can use it to produce many of the necessities of life, and thus provide for their families a place of security when financial storms break over the nation.

A second group qualified for land and home ownership is composed of those who believe that their God-given talents can best be expressed through farming. They believe that by owning the land they farm, they can give to it the loving care it deserves, and that while causing it to produce abundantly for the use of their own generation, they can pass it on to the next and all succeeding generations with its fertility undiminished.

A third group is made up of older folks who have inherited, or accumulated, considerable capital, and who desire to invest it in such a way as will help others, while earning a part or all of their own living thereby. By investing their means in land and improvements, and then renting the land on a Christian basis to selected young people who desire to climb the agricultural ladder toward full ownership, they make possible a kingdom advance. They may also provide homes and supervision over the care of land to those who should not, or cannot, now own property.

These, then, are the folks who should, and should not, own land and bring from it food for themselves and others.

Why Own Land?

A second question that may be raised in this discussion is, Why should Christians own land? There are several valid reasons which may be suggested for consideration.

1. *For the Land's Sake.* It has been repeatedly demonstrated that in most cases those who own the land they work take better care of it than those who work rented land. This is natural, for it is but human nature to take better care of one's own property than another's.

2. *For the People's Sake.* Mr. Louis Bromfield has made this observation: "Healthy citizens cannot be produced from eroded and depleted soils." If his reasoning is true, and we believe it is, then owner-operated land, being less likely to be eroded and depleted, gives those who are fed from it a better chance of being healthy citizens. Good health is less dependent upon doctors, medicine, and hospitals than upon food from rich soils.

3. *For Security.* The economic history of the United States indicates that at regular intervals the industrial machines of the cities grind to a stop. This throws thousands of wage earners out of work and deprives their families of many of the necessities of life. In such hard times, those people who live on the land, and bring directly from it a goodly portion of the food, fiber, and fuel they consume, fare much better than those who depend wholly on industrial pay checks. Mr. Bromfield has also observed: "If the steady deterioration of agricultural land continues, the price of food may increase until only the rich can afford steak, butter, and cream." Thus it behooves those who want such things to have their own source of supply.

4. *For Fuller Development of Personality.* The responsibilities attached to the ownership of land are such that there is a steady wholesome development in the personality of those who are landowners. Children, reared by land-owning parents, where they have daily chores that they must perform, develop wholesome traits of personality. The close association with, and the care of, animals and poultry, is beneficial to children. Through these things they may become self-reliant and more trustworthy.

5. *For Distribution of Ownership.* When land has fallen under the control of a few people, the results many times have been disastrous for the masses. Christians, with their concern that all men shall have an abundant life, will seek for a wide distribution of land ownership. Wherever possible they will need to become landowners themselves and they will encourage other Christians to do likewise.

6. *Community and Church Welfare.* As indicated in previous lessons, stable communities and churches cannot be built and maintained on shifting populations. People who do not own their own land or businesses are far more inclined to frequent moving than those who do. The conclusion is reached, therefore, that we shall have better churches when our people become the owners of their own farms, businesses, and homes.

This section may now be concluded with the factual story of two California towns, Arvin and Dinuba. Because of studies which have been made, these towns have gained national attention in recent years.

When these two communities were surveyed, it was found that they had much in common. The soil was equally good, and was capable of growing fruits and vegetables with good yield and quality. The climate of the two areas was about the same. As far as markets were concerned, neither had any advantage over the other. Transportation, all things considered, was as advantageous for Arvin as for Dinuba. The two communities were equal in population, and their gross incomes were about the same.

There was this fundamental difference, however. In the Arvin community the farms were large and owned by a few people, while in Dinuba the farms were small and of the family-owned type. Because of this fundamental difference in the structure of the communities, the following other difference was revealed.

In Arvin, 20 per cent of the farmers were independent farmers, while 80 per cent were wage hands. In Dinuba, the small-farm area, 50 per cent of the farmers were independent and 50 per cent were wage hands.

Thus it was shown again that to have stable, wholesome, ongoing, efficient communities and churches, it is necessary that Christians work for the time when every man shall "sit under his own vine and under his fig tree."

How Much Should One Own?

A third question dealing with ownership involves the amount of land one individual should own. Some people seem never to be satisfied with the size of their possessions. When they have 80 acres of land to their credit, they want 160. On reaching 160, they want 320 acres. Their greediness has sometimes caused their downfall. It also has deprived others of ownership of land. Jesus warned us of this attitude when He said, "Beware of covetousness."

CONSERVATION PRACTICES

"Owner-operated land, being less likely to be eroded and depleted, gives those who are fed from it a better chance of being healthy citizens."

The Family Farm

How much land, then, should one man own? It is impossible, of course, to answer with any one figure. On the Western grazing lands, a man must have hundreds of acres if he is to earn a living. On good muck lands, near large cities, a few acres in truck will make the earning of a living possible.

The Garrett Conference (1948) on "A Protestant Program for the Family Farm" reported: "The average farm has been getting larger since 1910, the increase being from 138 acres to 195 for the United States as a whole." This conference also reported: "There has been a constant decrease of medium-sized farms, and an increase of small farms, particularly those under nine acres, and of the very large farms, particularly those over one thousand acres. . . . Since 1910 the average size of farms of full-owners has declined from 135 to 125 acres, while the average size of tenant farms has increased from 112 to 135 acres, and the average part-owner farms from 276 to 562 acres."

A family farm was defined by this conference, in part, as one "on which there is opportunity for full use of the skills and abilities of at least one and up to two or three adult men." Furthermore, a family farm is one "which from the total farm and family enterprise will make possible for all people on the farm adequate: (a) diet, clothing, and housing; (b) health facilities; (c) educational opportunities for children and adults; (d) recreational and social facilities; (e) religious opportunities and activities; and (f) security for old age."

The general conclusion from these Christian studies is that a family should own enough land that, when properly tilled, it will supply them with a good living. Less than that is not sufficient for an abundant life; more than that is not necessary and deprives other worthy people of the privilege of earning their living from tilling the soil.

Homesteading

Not all people—in fact, only 20 per cent—earn their living from farming. This does not mean that 80 per cent of the American population should go landless. It would be tragic if the ownership of all land entered the hands of 20 per cent of the people. This would constitute a monopoly of natural resources that would endanger the nation.

HOME-GROWN FOOD

The family farm or even the one-acre "ranch" can help to keep down the high cost of eating. Here are Mr. and Mrs. Dave Good, Nampa, Idaho.

Fortunately, there is a trend in another direction. As stated above, there has been a considerable increase in the number of farms under nine acres. In some cases these are small commercial truck farms near large centers of population. Many others are the result of the increased interest in homesteading. Factory workers, small businessmen, and, to a lesser degree, professional people, find it highly profitable to own a few acres of land within easy commuting distance of their work or business. The forty-hour week in industry greatly aids this group, now referred to as "the sun-down farmers."

The amount of land to be owned as a homestead varies almost as much as the amount needed for a family farm. Some think that two acres is the ideal amount. Others prefer twenty. The Robinsons of Connecticut have done well on their two acres, while Bannick writes enthusiastically on how to live on twenty acres. About three to five acres for a family of six seem somewhere near the optimum.

The homestead should be large enough to supply labor for an adult man's spare time, without being an undue burden. It should be large enough to supply if possible, a goodly portion of the food, fiber, and fuel consumed by the family.

The exact acreage must be determined by the size of the family, their talents, and the opportunities they have for working it. It must never be so large that it becomes a burden. The purpose of a homestead is to make life more, not less, abundant.

For those who do not farm, and those who do not desire or cannot secure a homestead, there is still the one or two town lots with house. For the reasons already indicated, it is better to own than to rent, if it is at all possible to do so.

A large lot, or an extra lot, is highly desirable, for it makes a garden, berry patch, or small orchard possible. If these are not desired, then there is still room for a spacious lawn which can be made into a beauty spot for the neighborhood. If bushes and trees are planted, it can become a bird sanctuary much to the pleasure of the owner and his neighbors. Thus, life will be enriched for all those who pass by.

Continual vigilance is necessary for the preservation of human life—in the home.

Safe at Home

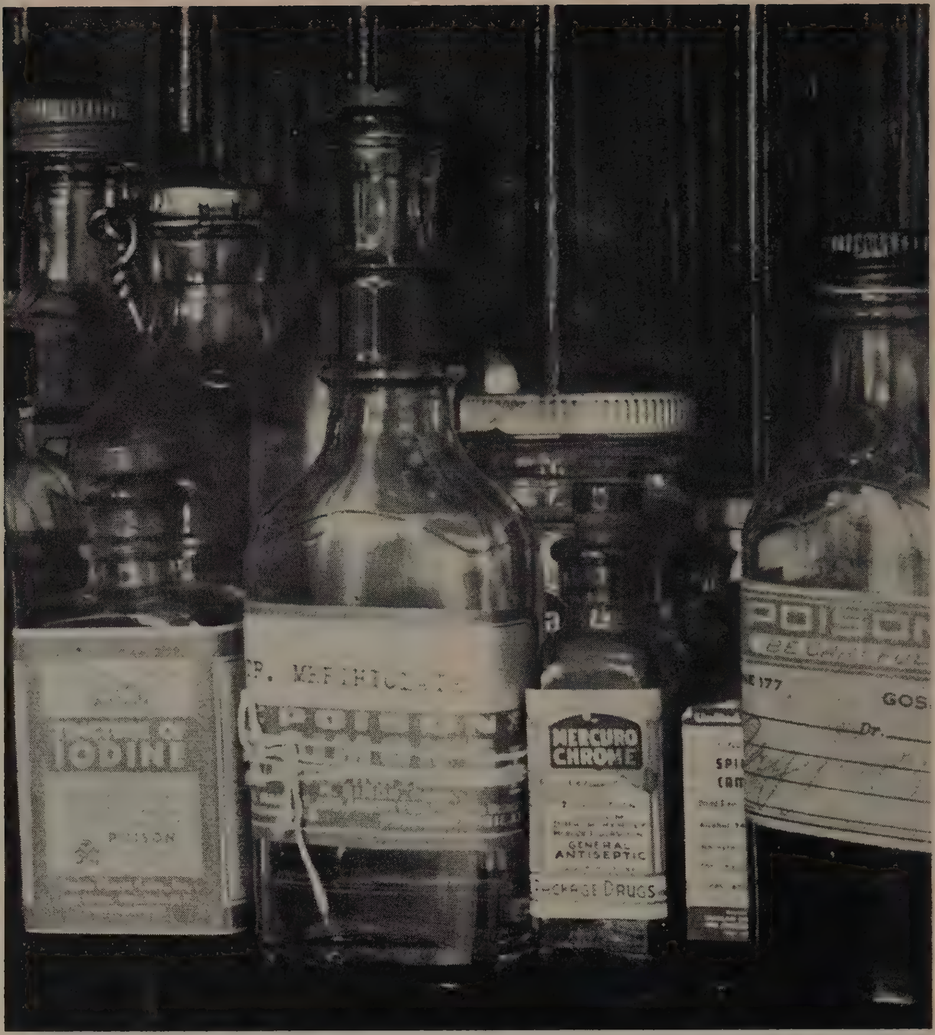
Edith King Yoder

DURING 1951 in the United States a very dangerous enemy took the lives of about 32,000 people, permanantly injured 130,000, and maimed or disabled 4,750,000 persons. Accidents is the name of the enemy responsible for these tremendous casualties.

You and your family may never have had a serious home accident. That's very fine, but accidents do occur when least expected.

Safety of Children

We think especially of children in this connection. In every childhood year but the first, accidents are the number one killer of children. Accidents in this age group take far more lives than pneumonia, measles, diphtheria, meningitis, poliomyelitis, whooping cough, diarrhea, and scarlet fever combined.



DEATH BY POISONING

The cause of possible sudden and violent death may be in the family medicine closet.

Making our homes safe for children definitely is a "must" for parents. We should remember, however, that more is involved than merely making the home safe. Children absorb the attitudes of their parents and copy their behavior. Since children are such great imitators it behooves parents to follow the rules, too.

Let's take a look around inside the house to check various hazards. Since the kitchen is the most dangerous spot so far as children are concerned, let's begin there.

Teach children to stay away from the stove. Provide a playpen for babies, or tasks for the older children such as setting the table. If the stove is located near the window, be sure the curtains are securely tied to avoid catching fire; likewise, never start a fire with kerosene or gasoline. Be sure to keep the pan handles turned in away from the edge of the stove so that inquisitive little fingers will not pull something dangerously hot onto themselves.

Put away the meat grinder after using, and keep all sharp cutlery in a drawer or special wall holder. Keep matches, insecticides, lye, poisonous or inflammable cleaning compounds well out of children's reach and away from any open flames. Wipe up grease, spilled water, and fruit peelings promptly. Be sure linoleum is tacked flat.

The bathroom too, can be filled with danger for our children, if we're not especially careful. Small children should not be left alone in the bathroom and certainly small children must never be left alone in the bathtub. Always test the temperature of baby's bath water with elbow or under side of forearm. If you have an automatic water heater, it should be adjusted so that the water temperature is below scalding.

Candy-coated laxatives, pills, and poison, should be kept locked up if possible. Even aspirin tablets if taken in too large amounts can have serious

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Originally from Chicago, Edith King Yoder is the wife of Dr. Richard Yoder, a well known children's doctor in Elkhart, Indiana.

results. Discarded razor blades ought to be kept in closed containers where children can't investigate. Some of the newer medicine cabinets come equipped with a special slot for used razor blades.

Even in baby's bedroom, it is possible for him to poison himself by chewing the paint off his crib. His furniture should be bought from a reliable dealer who knows the ingredients of the paints used. When repainting furniture we should make certain the paint used is not poisonous. A list of safe paints can be obtained from the National Safety Council, or the Children's Bureau of the U.S. Department of Labor.

Use no pillow in baby's bed, let him sleep alone, and use as light weight bedclothes as possible, to avoid the possibility of smothering. If you have bunk beds put a guard rail on sides. Be sure the screens are fastened securely, and bar low sills or equip with safety catches.

As for the living room, let's make it safe too, as well as livable. After determining which spots are most traveled, try rearranging the room so one can get through without stumbling over footstools, coffee tables, etc.

If rugs have a tendency to curl sew weights or discarded rubber fruit jar rings on the under side to help keep rugs flat.

By providing a definite place for toys (and insisting the children keep them there), two things might be achieved. The children will acquire a sense of orderliness, and the toys will not create such a hazardous obstacle course in the living room or wherever they happen to have been lying.

A screen in front of the fireplace will not only prevent sparks from landing on the carpet, and possibly starting a fire, but naturally also will help to keep the children a safe distance from the flame.

Light sockets continue to be a constant source of danger to curious little fingers. By sticking fingers or metal objects in the old-fashioned open wall socket, or by inserting hairpins, et cetera, in the newer types, fatal shocks or burns may be received. Children must be taught to stay away. Possibly by moving furniture in front of the outlets where feasible, the temptation might be removed. There are new safety plugs on the market which if installed in the electrical outlets would no doubt reduce this particular household hazard. It would be worth while to investigate your local store for these items, if small children frequent your home.

General Household Safety

We have limited our discussion this far to hazards around the home with special emphasis on the safety of children. Now let us go back and consider home safety in terms of the rest of the household.

In our kitchen the shelves, as much as possible, should be within reach. If not, use a good sturdy stepladder or stool with wide treads—not some dilapidated old box or wobbly chair. When using knives cut away from the body, and use a can opener, not a knife, to open cans.

On stairways, the handrails should be kept in good repair, and treads or carpeting well tacked down. Overhead obstructions should be kept at a minimum and painted white, especially in the basement and attic. Family members should be taught not to leave clothes hangers, waste baskets, fruit jars, and diaper pails, on the stairway.

Don't fumble blindly upstairs or downstairs with a load too large to see over. Make two trips instead. For long halls, dual light switches would eliminate the hazard of walking through unlighted halls or up unlighted staircases.

Electrical appliances in the bathroom should be kept at a minimum, because of the danger of shock. When one must be used, place it where you cannot reach it from the tub or basin. Never touch a switch or electrical appliance with wet hands or while in the tub. The newer electric light cord chains now come equipped with an insulating link, which is an excellent safety device.

Before taking medicine from the medicine cabinet, always turn on the light to be sure you're getting the right medicine. A rubber mat on the bottom of the bathtub, and a grab rail on the wall will help avoid slipping in the tub.

In the bedroom we note among adults a large number of casualties which result from both falls and burns. It is best not to sleep with an electric heating pad turned on. Also, a radiant heater should be placed where it cannot ignite bedclothes or curtains. Spontaneous combustion can start fires in closets, attics, and storerooms. Keep rubbish, old magazines, and discarded furniture in the attic at a minimum, for these could ignite spontaneously, or feed a fire starting around the chimney.

The furnace chimney and flues should be cleaned and repaired regularly. Burning them out with hot fire has destroyed many a home. Kindling wood should be kept a safe distance from the furnace. When banking a fire, leave some red coals exposed in order to ignite gases, and open the flue damper slightly before retiring to prevent gas accumulation.

The laundry floor is frequently wet, and since water is a good conductor of electricity, if one touches an electrical conductor while standing on the wet floor, the result might be fatal.

Outdoor Safety

Many home accidents occur outside the house. Burn rubbish in a mesh basket and preferably on windless days. Repair ladders, being sure there are no broken or missing rungs. Before climbing a stepladder see that the spreader is fully extended and the footing firm. Keep the base one-fourth the length of ladder from the wall.

Prop the clothesline well above the head. Always open the doors of the garage before starting the car. Deadly carbon monoxide gas can neither be seen nor smelled. When backing the car out of the garage check and double-check to be sure the children are at a safe distance from the driveway.

It is not the intention of the author to be a *crepe hanger* on this subject of safety; yet so often unless we face a serious accident within our own home, or unless we do read another safety article to remind us of what we already know, we tend to become lax in our observance of safety A B C's.

The Mennonite church has always put a very high value on human life. And yet, strangely enough, according to a recent study of the causes of death as recorded in the Obituary section of the Gospel Herald, made by W. C. James of the National Safety council, the proportion of accidental deaths was found to be approximately 10 per cent, whereas the national average was only approximately 7 per cent.

It behooves us all to be safety conscious twenty-four hours a day. After all, the injury we prevent or the life we save, may be a loved one's, or it may be—our own.

Your

Farm

We make the most real progress when we co-operate with natural laws instead of opposing them.

Man, Meadow Crops and Livestock

J. J. Pierre

MAN OBTAINS from the earth with the aid of plants and animals the raw materials needed to weave the web of life. Of the plants, grasses and legumes are the key to permanently productive soils and to man's continued well-being. John J. Ingalls said, "Grass feeds the ox; the ox nourishes man; man dies and goes to grass again; and so the tide of life, with everlasting repetition, in continuous circles, moves endlessly on and upward, and in more senses than one all flesh is grass."

Soil Conservation Values of Meadow Crops

Nature showed us that the best soils in the world were those that were built under prairie sod. Our Agricultural Experiment Stations have further demonstrated that sod crops need to occupy the land a certain portion of the time for a number of reasons. First of all, they are needed to help control soil and water losses on sloping land. In this case the need for a minimum percentage of meadow versus clean tilled crops will depend upon the soil type, steepness and length of slope, degree of erosion, and the conservation practices which will be followed. Deep-rooted grasses and legumes make the ideal cover or blanket to protect the soil against the bombardment of the raindrop and against surface erosion, and their roots puncture soil deeply to provide for better internal drainage. Grasses and legumes together do a fine job of granulating the soil into little popcorn-ball-like crumbs or aggregates. The popcorn-ball clusters of soil do not erode as easily as the single soil particle; they have many small openings for good exchange of soil air; they hold water; and they give the soil good tilth so that the land is easier to cultivate. Granulated soil crumbles into a perfect seedbed instead of being compacted into large unbreakable clods. Grasses and legumes also maintain or increase soil organic matter. At Wooster, the Ohio Agricultural Experiment Station found, over a period of twenty years, that a five-year rotation of corn-oats-three years of alfalfa increased soil organic matter eight per cent, whereas continuous corn reduced it by 38 per cent. Organic matter is the lifeblood of the soil. As humus it forms a thin coating or film around each tiny clay particle. It acts as a sponge and a shock absorber taking up water for plant growth and acting as a buffer to keep the clay from running together. It serves as a storehouse for a high percentage of soil nitrogen, phosphorus, and other plant nutrients. Through the action of bacteria, that storehouse is converted into a factory releasing a constant supply of plant food in a form available for use by plants growing on the land. A soil that has been depleted of organic matter is like an animal that has been bled. There is very little life in it. Therefore, grasses and legumes are needed at regular intervals to help control erosion on sloping land and to maintain organic matter, desirable bacterial life, soil structure, proper soil air and water relationships, and consequently high crop yields. Grass and legumes might be compared to brakes on a car. Just as it is necessary to have better brakes for a steep hill, more grasses and legumes are also needed on steep areas. However, both are needed regularly on level land. These indirect soil-building and soil-conserving values of forages are often overlooked. The corn crop may be given credit for a high yield and a high cash return per acre. In many cases high yields are obtained because of the meadow crop which preceded the corn and made the soil a good sanitary, ventilated, and fertile home for plant roots. The meadow crop deserves part of the credit for high yields of other crops grown in rotation with it.

Meadow Crops Are Rich in Feed Values

Grasses and legumes are great machines which synthesize the elements of the air, water, and soil, in the presence of sunlight, into food and oxygen for man or beast. In many cases they will produce more digestible protein and total digestible nutrients than any other crop which might be grown on the land. And they will do so at lower costs and with less labor than is required by the grain crops.

Grass-eating animals are the natural change in the transition from meadow crops to man. They represent the obvious, the relatively well-known immediate values of grass. New research with better forage species, better cultural practices, better livestock, and better management all combine to

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As an agronomist employed by the U.S. soil conservation service at Champaign, Illinois, Joseph J. Pierre is well qualified to discuss the wise use of land.

ALFALFA AND FESCUE

Deep-rooted alfalfa punctures the soil to promote better internal drainage. Fescue takes advantage of the nitrogen provided by the alfalfa, helps fill thin spots in the stand, and fosters balance in the forage.

produce spectacular gains and returns from meadow crops that are utilized in the form of pasture, hay, or grass silage. Recent work shows that it is often possible to substitute grass for grain to a considerable degree. Four hundred pounds of meat or four thousand pounds of milk per acre are a reality from well-managed forages and livestock. In the United States approximately 75 per cent of all the feed units consumed by cattle is obtained from pastures and other forage feeds. With high quality hay, grass silage, and pasture, a still higher percentage of the total feed units could very well be furnished by the meadow crops. High quality should be stressed. Quality pastures consisting of palatable grasses and legumes with sufficient growth so that a cow will get a mouthful whenever she takes a bite are the most natural feed for many classes of livestock. In the succulent immature stage, they furnish all of the essential minerals needed for good health except salt. In addition, they furnish the whole gantlet of vitamins and carotene plus all of the essential protein amino acids. Good grass-legume silage is a close second to pasture forage. And high quality hay which has a pleasant aroma, is green in color, is free from dust, and has the leaves intact on the stems is also rich in feeding value.

An Old Philosophy

During the depression and drought of the 1930's, a South Dakota Sioux Indian expressed his viewpoint as follows: "White man heap crazy. Make big tepee. Plow hill. Water wash; wind blow soil. Grass gone, land gone, door gone, window gone. Papoose gone. Squaw too. No chuck-away, no pig, no corn, no cow, no hay, no pony. Indian no plow land. Keep grass. Buffalo eat. Indian eat buffalo. Hide make tepee, make moccasins. Indian no hunt job, no hitchhike, no ask relief. Great Spirit make grass. Indian no waste anything. Indian no work."

BROME AND LADINO

"Grasses and legumes together do a fine job of granulating the soil into little popcorn-ball-like crumbs or aggregates."

The Store Business from the Inside

Aldus M. Burkholder

The Christian storekeeper has many opportunities to witness and to prove that his Christianity comes from the inside.

COUNTRY STORE

You would not believe it, but in one end of this double house is a full-fledged grocery store.

IN THIS DAY of uncertainties in the economic and political world, it is rather difficult to give sound advice on what business a Christian might safely enter into. In a community that is largely rural and mostly plain folk the "General Merchandise Business," as we prefer to call it, offers as much opportunity today as any venture of small type can offer. If the party entering business has visions of large profits and an easy life, he had better stay away from the General Store. I say this in all seriousness, because there is no business that has more and keener competition than this. It does not matter much what community you are in, the stores of the city ten, fifteen, or twenty miles away are just as much in competition for your prospective customers as the store that might be next door to you. For this reason it is necessary that each storekeeper keep as much apace with modern trends in merchandising as is possible without incurring too much expense, and it is also necessary to be ever on the alert to see that each customer gets the personal attention that only the individually owned and operated store can give.

There could be much said in the way of advice to those who are considering entering this work, that could apply equally well to any business entered today. Since we are writing this article from the viewpoint of a storekeeper we will confine our observations to the advantages and disadvantages of a Christian's being in the store business.

First, what advantage does storekeeping have to offer? In the community in which we operate, a large percentage of the people are either Amish or Mennonite of one branch or another. Because of the Christian principle of mutual helpfulness and fair dealing one with another, it makes it easier for a Christian storekeeper to secure trade from these people.

Besides these "Plain Sects" there are many other Christian people of various denominations in the community who appreciate buying from someone whom they know to be trustworthy. This fact, in itself, is a distinct advantage to a Christian with a store. As selfish and calloused as the world about us seems to be, and as much as deception seems to be the rule in methods of advertising to lure business, most people, at least sometime, want to buy where deception is not practiced and where honesty is the rule. The old adage, "Honesty is the best policy," still holds true. Even many folks who have no time for Christian people or, "Church people" as we are sometimes called, will be glad at times to patronize a place of business where the atmosphere is pure and merchandise and business methods are clean and wholesome.

Another real advantage in operating among Christian people is the practice most of them have of caring for their obligations, or paying their bills. Because of this it is possible to operate a store and give credit with far less loss from bad debts than statistics show to be the average per cent of loss throughout the nation.

Many people are inclined to wonder, "Will the small independent store be able to successfully compete with the growing number of large chain Super Markets?" In the larger cities and towns, I am not so sure I can say, "Yes." In the rural or less densely populated areas, I am confident the individual operator will stay as long as people need anything

The author passes the time of day with a Saturday night customer.

with MORTON'S

ON THE INSIDE

Here are the counters, loaded with the endless variety of merchandise found in only a country store.

Aldus M. Burkholder says, "We have just a small, old-fashioned country store." He lives near Paradise, Pennsylvania, and with his family, operates a grocery store in a rural area.

to eat. The small store with one family operation does not have to do an immense volume of business six or seven days a week in order to keep paying a fixed overhead. The warm personal touch of merchant and customer still means more to many people than all the hundreds of methods of making people believe they are getting something "cheaper." The fact that most people, at some time or other, find themselves in need of "credit" makes it possible for these warm relations to prove they are real friendship and the extension of credit when needed secures lasting customers.

There are many other distinct advantages the small store can offer that make it seem certain it will last as long as any stores are needed. Increasing complexities in the operation of large businesses tend to hamper them with labor union difficulties that the small operator knows nothing of, except as he is indirectly affected in securing merchandise. There are indeed many factors that are sufficiently encouraging to induce Christians to feel safe in entering this business but in order to give a true picture let us look at some of the disadvantages.

Every advantage mentioned has another side to it as well. In listing the advantages, we began with the fact that in a Christian community the Christian principles in practice make it easier to secure business. This is definitely true among most people, but we are very sorry to have to state that there are also some assuming Christians who, either because of jealousy or some other similar reason would rather patronize strangers than they would their own neighbors or brethren. It is generally these people who are always testing your patience or Christian love by expecting special favors or having you do more for them than for any of your other customers. Then too, there are those people in the community who, for various reasons have either left the Mennonite faith, or because of something that has happened in the past, harbor envy or hatred in their hearts and would not patronize you because you are a Mennonite.

PARKING LOT

The store serves people belonging to various church groups. Here is the tying rail for horses.

So even if you are in business in a largely Christian community you can expect to have some Christians snub you on account of jealousy and have non-Christians revile you because you are trying to live a Christian life.

As we had stated that we have a real advantage among Christians because they pay their bills, so likewise we have a real disadvantage because many know that we will not use the law to collect. Because of this, many will deliberately try to beat us out of just debts. This group is not always confined to people outside any religious denomination but often includes those belonging to the nonresistant people. It is comparatively easy to steer clear of entanglements with non-professors of Christianity, but the group who pose as Christians and entangle you while trying to help them—that is the type most difficult to fathom.

While it is true, as we stated, that "Honesty is the best policy," I believe it is also true that today there is more trickery, deception, and dishonesty practiced in business than was ever done before. This is definitely more true in the food industry than any other business I have ever known.

If the public would be told all the clever methods by which they had been tricked time and time again most of them would not believe it could be done, yet thousands of people who have known these methods could verify this statement. It is enough to state that the American public in their desire to "beat the game" or be shrewd buyers have thrown themselves open to all sorts of deceptions that are practiced every day in the name of clever merchandising. This shrewd deception with its desired results has been an ever-increasing temptation to the Christian businessman to give up the right way for the glittering profit of the dishonest way. Only our firm conviction that right will prevail will keep us anchored.

There are also other minor disadvantages such as are common to all business, but I think I have stated the major advantages and disadvantages of being a Christian storekeeper in a Christian community.

What of our opportunities to witness? Since the storekeeper is in the public eye at all times he has a distinct opportunity to witness to the truth. In this position it is also necessary that we keep perfect balance and do not become too dogmatic on certain points. In a small community we can meet with almost as many conditions of heart and mind as can exist in the whole world. One minute I talk with a brother who is certain that no Christian can have part in the armed forces. Five minutes later I talk with a man, who rejoices greatly in his experience with the Lord, and who is just as certain that if he is called to the armed forces, the Lord can use him as a witness there.

These are only a few typical contrasting beliefs of professing Christians. Many more are encountered every day. We cannot get everyone to agree on all points but we can enlarge on the points upon which we do agree and thus encourage one another.

The most effective testimony we can offer is by living consistent lives of devotion to the work of the church and practicing honesty, love, and charity in our business relations.

If we can successfully do this we will have been a far greater success than if we had made a million dollars.

A FAMILY AFFAIR

Mrs. Burkholder waits while a gentleman, perhaps a new husband, studies his list.

Editorial

Social Suicide and Community

The Bible speaks of lost souls and emphasizes the worth of one single soul. Christ told the Pharisees, "You will die under the curse of your sins." He spoke of the spiritually lost.

But there are other ways of being lost. Many persons are socially lost. They are the persons who are maladjusted, frustrated, cynical, introverted, repressed, egotistical, and the souls who crave affection but have no capacity to give. They may be the "saved" theologically, but they are in darkness socially and community-wise.

There are children lost to their parents, or the other way around. Husbands and wives may be lost to a wholesome family life. In the same way a person can become detached from his community. Church members are lost to the church. A preacher may be so far ahead or behind his people that he is lost to the congregation. Even good people can be lost to good causes.

Many persons are lost to a sense of Christian community, and some of them are so because they have committed social suicide, not realizing what they were doing. Such socially lost persons do not know the meaning of Christ's teaching on community (communion). There are several streaks of piety in our modern culture which foster the narrow road of loneliness and self-containment. We will mention only two.

The first is personal success striving at the expense of community (communion) with those who are Christ's. Personal recognition and success becomes more important than the corporate spiritual sharing with the body of Christ. This is well illustrated in the case of Sally.

She is well groomed, well educated. She knows her way around in finding and holding a job. She climbs to the top in the organization, is given wide responsibility, and others recognize her for her skill and achievements. All material wants and pleasures are supplied. Sally is independent, not unhappy, but not happy either. Apart from her job she has no sense of belonging, and she suddenly realizes that with others of her age and character she is a misfit. Socially she is paralyzed, living apart from a community of interests, the development of a broad base of love, and the sharing of the great essentials of a human-Christian community.

The story might go on relating the mechanisms of Sally's compensation. The same could be said of Joe, and of hundreds of moderns whose social and communal needs go unmet. One of the objectives of this paper is to assist our people in meeting the social-communal needs in a Christian way.

The second streak of piety leading to social suicide is that spirit of negation against customs and tradition. In the process of asserting his individual liberty and freedom from restrictions such a person burns out his energy in criticizing established customs. An honest inquiry into customs and traditions is legitimate, but to absorb one's devotion with negation and constant skepticism is performing the function of a parasite.

These skeptics, according to Peter in his second epistle, "are wells without water, mists driven along by a storm . . . they promise freedom, although they are themselves slaves of corruption." The person who gives out excessive criticism without giving out great portions of affection and constructive elements has few friends. He suffers from an emptiness of soul, and of social suicide.

No one should criticize a preacher except the one who knows him well and loves him well. The same might be said of the Amish, a college, or a family. Only when Christ sets men free from the slavery of sin and the bondage of self, and where spirits are genuine in loyalty and devotion to Him, can there be a true community. Personal success without community, and negation, are two roads to social suicide. Community (communion) with Christ is far better. J. A. H.

OUR COVER

This "bridge-eye" view of a Lancaster County farmhouse was taken at Chickies Creek, near Marietta, Pennsylvania.

LETTERS

"That article should not have been printed in THE MENNONITE COMMUNITY," is occasionally written to us. More often it is discovered that someone appreciated an idea presented in the magazine. We are grateful to all who express their opinions. Two letters of this nature are printed in this issue. Each person, who thinks as he reads, agrees or disagrees with the content of the reading material. Do you think it would be helpful to start a *letter column* in this magazine? Such a column would contain letters for and against an idea and thus help to clarify thinking. It could be started by the replies received to this editorial. What is your opinion? H. R. H.

Coming in future issues

Where City and Country Meet
Katherine Hallman

Consider the Seed
Kathleen Swartzendruber

An article about the wrong use of relatives
Hilly Wells

A personal account of growing flowers and bushes in Kansas
Mrs. Walter Oswald

Mission Workers in Overalls
Murray Krabill

Some Startling Revelations Concerning Liquor Advertising
Ernest Gordon

Building a Church Community in the City

John David Zehr

TRADITIONALLY Mennonites have been rural people engaged largely in agriculture. They have assumed that it is not possible to build a healthy church community in a city. And it must be admitted that city culture produces many factors that tend to discourage community living. But we whom the Lord has called to live and witness in a large city refuse to believe that the task is hopeless. The Calvary Mennonite Church in the heart of Los Angeles, California, feels the challenge of building a church community in our large city, fourth largest in the United States.

Factors Working Against Community

One integrating factor in a rural church community is the common vocational interest. The crop outlook, the merits of different breeds of livestock, and the performance of farm machinery make mutually interesting bases of conversation among our rural Mennonites. This is because often nearly every member in the church is either a farmer or works in some industry or business closely related. On the other hand one of the disintegrating influences in urban church community life is the widely scattered occupations. There can be but little interest in the jobs of other brothers and sisters in the church since few know how everyone else in the church earns his living. It is nearly impossible to intelligently converse with each wage earner on the subject of his job. There must be some other basis for common interest than that of occupations. In the Calvary congregation members are employed in such widely differing occupations as schoolteaching, tool making, machine shop work, welding, utility company services, restaurant work, bookkeeping, stenography, carpentry, drafting, and others. Only one family, an elderly couple, live on their "farm" and derive their principle source of income from it. They own an orange grove and live on their nine-acre orchard. Several retired families are dependent, however, upon their farms in distant states and provinces for support. But surely it is evident that a real community spirit cannot be nourished on the basis of common occupational interests here. If social conversations were dependent upon our work interests, few would do much talking. This is one handicap that the Los Angeles church shares with many other city church communities.

Again the church community is not within a closely knit geographical area. Members are scattered over the vast sprawling metropolitan area and surrounding cities. Our members actively supporting the church live as much as 60 miles from each other. (One does not run over to make a social call on your neighbors very often if those neighbors live 60, or even 20, miles away through city traffic!) Thirty of our 82 members live ten or more miles from the church. Others live in other communities and states but still hold their membership in the Calvary congregation. Scarcely more than half of the membership lives closer than ten miles from the church. It takes a real effort and interest to drive through heavy traffic past scores of other churches on Sunday and on Wednesday night. Ten miles is a long way to drive through city traffic with many stop lights and speed limits all the way. It is even further if one must negotiate that distance by means of streetcars and buses with perhaps a wait of 15 to 20 minutes at a transfer point or two along the way.

> *"The deepest and only permanent bond of Christian community, urban or rural, always must be common loyalty to the Lord."*

The difficulty of community building in the city is shown by the very slow growth of the Calvary congregation. Alta Mae Erb in her book "Mennonite City Missions" tells us that the Sunday school was first organized in Los Angeles by the D. Parke Lantzes in April of 1916. In that same year it was recognized as a mission by the Pacific Coast Conference. Mrs. Erb states the membership was from 7 to 13 in those early years. In the years that followed this first conference recognition, the small band of members met in rented halls, first in Pasadena and later in the general area of the present church site. When the congregation was organized in November of 1921, the 56 members met in a temporary building. By 1924, when the church building now used was erected, the total membership was 115. However, a small group of Mennonites began to form in Upland in the next few years and some members from the Calvary congregation moved to Upland doubtlessly attracted by the rural character of the Upland community. Other factors produced disintegration and many members left the church community, some to return to former homes in the east and some transferring their membership to other neighboring churches in the city. At present the membership is 82 and again it is slowly rising. Of this membership the majority are of Mennonite parentage and came from Mennonite communities back east or were raised in Mennonite families here in the city. Nebraska communities furnished many of our families. Some came from

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From his boyhood home near Manson, Iowa, John D. Zehr was led to college at Hesston, Kansas, and Goshen, Indiana, and on to the pastorate of the Calvary Mennonite Church in Los Angeles, California.

Iowa, Pennsylvania, Virginia, Oregon, and other states. Common interests and real fellowship are not gauged through a review of numbers but through the quality of the common interests in common tasks. It is the quality of this community spirit that we wish to evaluate in this article.

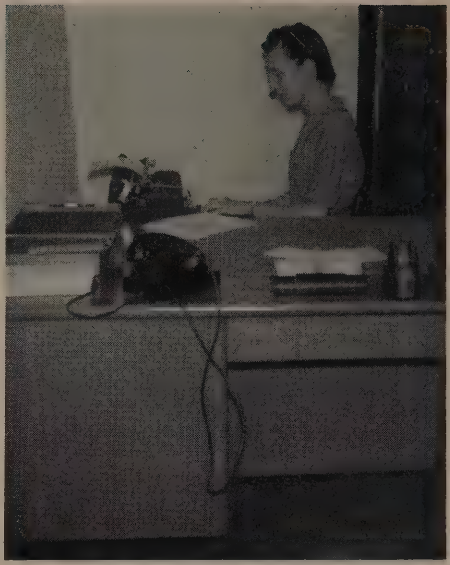
Spiritual Basis of Community

One may well ask whether there are any positive bases left upon which to build for Christ in the city. The answer is that these factors that have been touched are only material and superficial. The real basis of Christian community is always spiritual. The greatest single thing in community growth is a strong sense of common loyalty to a faith. It is more clearly emphasized for city Christians by the environment itself that the world around is unchristian and that we cannot be "of" it even though we are in it. We find our real community of interest (along with our rural brethren) in our organized worship and witness for the Lord and His church. The deepest and only permanent bond of Christian community, urban or rural, always must be common loyalty to the Lord. Witnessing is the basis of unity that I wish to discuss further because it is a very important bond that has helped to make the Calvary church a community. There is a keen feeling of the Christian responsibility as a witness that welds the church into a community oneness. Our common interest cannot possibly be a common occupation—there is no such common denominator in this church. But organized witness activities have brought a much firmer community life than working together on the same threshing crew could have done. Mutual sacrificing of time and of money to promote the cause of Christ in our neighborhood has given us the firmest possible basis of community interest.

Opportunities for Service

One sister, Myrna Kremer, has been voluntarily giving her time one day a week to do visitation work among the shut-ins and the older people of the church as well as in inviting people to church and Sunday school. This consecrated "Voluntary Service" has done much to make the church known in the community and has helped us keep up with an ever-changing population. It has done more to promote the church and Sunday school than any other single thing. It shows the very finest kind of community loyalty and concern for the welfare of the church and Sunday school as well as for the lost.

We have been much concerned that an active Sunday school program reach the children and make easier their conversion later. To aid the work of the Sunday school, a week-night activity for boys and girls has been carried on. The boys' and girls' club activities have provided opportunity to work more closely with the children. The club every Thursday night is quite largely a laymen's project. At present there are 15 of our young people serving as directors, instructors, and advisers in this club night program. The "clubs" consist of directed classes in handcrafts from 6:30 P.M. to 7:30 P.M. The boys work in woodcrafts while the girls have done sewing, various kinds of weaving, ceramic and textile painting and so on. The attendance has been as high as 78 but an average evening brings from 50 to 60 boys and girls. After the handcraft classes are dismissed the children meet for a half-hour worship period. No one is permitted to leave before the chapel hour. The worship period is used to teach reverence, to sing songs and tell Bible stories, and to teach them facts of Christian faith and living. The



FOR BETTER HEALTH

Helen King serves as a secretary in the public health program of Los Angeles.

THAT PEOPLE MAY EAT

Mabel Schertz makes salads in a downtown Los Angeles cafeteria.

MUSIC MAKER

Shown putting the finishing touches on a trumpet, Mrs. Alma Stutzman works in a musical instrument factory.

FOR A CLEANER SHOP

Jesse Swartzendruber operates a sweeper in an electric motors factory.

HOUSE THAT HARRY BUILT

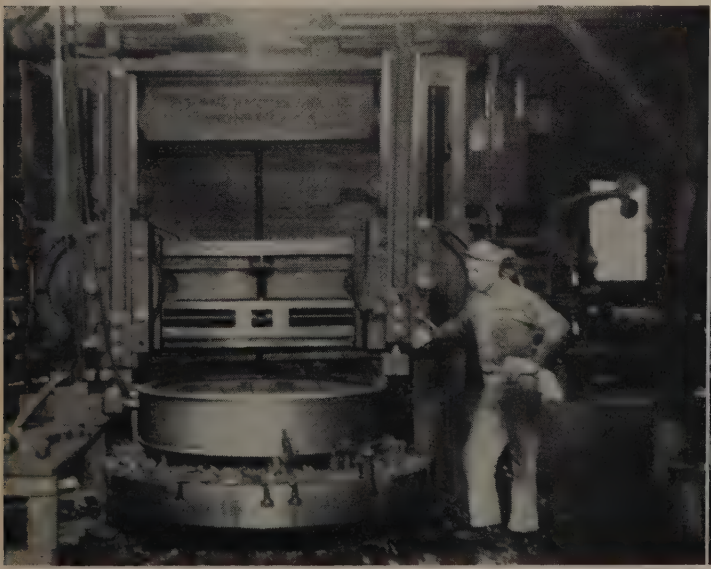
High up in the rafters is Harry L. Erisman, a carpenter working on a house that is part of a housing project. California has many such projects.

club reaches with the Gospel a number of children that cannot be reached in any other way. Many of the children go to other Sunday schools and a number of them attend the Roman Catholic schools and churches in the community. The Roman Catholics would never be allowed to attend Sunday school but many do attend club. Club has made a significant contribution to our Sunday school itself. It has been comparatively easy to persuade many unchurched children to come to Sunday school once they have been in club for a few weeks. As a result the Sunday school has grown and our facilities are now very crowded. Also, our Sunday school and club witness program have deepened and vitalized the community spirit in the church itself. The instructors of the club are forced to do much planning and much work ahead of time to keep the club running smoothly. This has given a sense of achievement. Those evenings of planning have been full of fellowship in a community project. We have no plot of potatoes or corn to hoe for our missionary project. Club is our missionary project. And the club night program itself impresses vividly upon the club staff the truth that they are laborers together with God. As pastor, the author is ready to say that, valuable as the witness has been to the boys and girls, the program has done even more for the staff in deepening community consciousness. This sense of being helpers in the common task of the Lord's work has provided a great community bond. The church is "ours" because the work of the Lord requires the skills and the energies of all of us to make it function properly. Since "club" has provided opportunity to gain the confidence of the children and thus to become their friends and guides, the leaders have been challenged to seek deeper fellowship in order to measure up to the opportunity.

The Sunday school has offered an opportunity to serve. And service in the Sunday school as superintendents and teachers has helped mold community spirit. Our hearts have all beat a little faster as we have watched

PUMP MAKER

Ezra Kennel is machining a large water pump in the shop where he works.



GOOD IDEA

Now retired, Mose Burkholder greatly enjoys reading his Bible.

SUMMER BIBLE SCHOOL

These are part of the 215 children enrolled in the 1952 Bible school. The average attendance was 139.

EXTENSION WORK

Myrna Kremer volunteers one day a week for visitation in the community.

the 60 or 70 children of all races file into the church for the Sunday school story period. We have all lifted a silent prayer of thanksgiving for the privilege we have of being partners with God in this great work of witnessing for Him. It has strengthened church community ties.

There are other areas of witnessing in our city through which we have shared the Word of Life and in sharing have been strengthened. The group singing project at the Los Angeles County General Hospital one or two Sundays a month has strengthened us. As the group sings its testimony through the hymns in this largest general hospital in the world, the singers have felt something happening to them too and the church community has been drawn closer through this witness. Or again there are the rescue mission services once a month down on Los Angeles' skid row. There are usually 20 to 30 who help in this witness. The work has been nobly supported both financially and otherwise. The group always leaves that meeting with collectively thankful hearts, thankful that the Lord has preserved us from such a life of sin and our hearts are bound closer together and to our Lord.

The culture that surrounds us is aggressively evil. The city church is immediately on the defensive against the encroachments of a wicked society. And so long as evil can keep Christians on the defensive just so long can it keep the church divided and weak. But when any church goes on the offensive against evil, unity results and there is a true community. Certainly that must have been what Christ meant when He said, "Whosoever shall save his life shall lose it: and whosoever shall lose his life for my sake shall find it."

HANDCRAFTS

The clubs provide worth-while activity for boys and girls and are an effective method of contacting prospective Sunday school pupils.

Fellowship in Recreation

There has also developed a strong sense of community in recreational activities. The local MYF sponsors recreational activities that have promoted Christian community of interest especially among the young people. An annual beach party is traditional in the MYF and everyone looks forward to this relaxation and fellowship on the shores of the Pacific Ocean. The wiener roast with the pound of the ocean surf in the ear and with hearty Christian fellowship makes a beach party something to remember. There is a closeness in the group that makes one feel it is indeed good to belong to such a community. Other activities sponsored by the fellowship committee of the MYF have included several excursions into the mountains. A mountain hike to the Griffith Park Observatory was followed by attendance at the astronomy lecture and after the hike down by a chili supper together. On another mountain trip the group went further afield to the Joshua Tree National Monument for a picnic dinner together and to enjoy the beauty of the early spring wild flowers. After that period of fellowship in recreation one young sister was heard to remark "I'm glad we have a fellowship committee." These planned recreational periods have done much to foster a spirit of Christian community in spite of the diversities of daily interests.

More informal groups often gather for outings together, outings that deepen the spirit of Christian fellowship. The grunion season always calls two or three informal parties on the beach as enthusiastic fishermen seek the night's quota of these elusive little fish. These midnight fish-searches on a moonlit beach are never-to-be-forgotten experiences that help us to grow into each other's lives. A softball team has been organized and these friendly games with neighboring churches often furnish the excuse for further Christian sharing. Through these many and varied wholesome recreational activities the spirit of community has been deepened and Christian bonds have been strengthened. Lack of church activities cannot be used as a legitimate excuse for spending recreational hours in commercial amusement houses.

There are those in the church community who no longer enter so actively into strenuous activities of work and recreation but who show the warmth of their community spirit in other ways. One striking feature of this brotherliness has been the pleasant conversation after the worship services. About the only time everyone ever gets together is in church. So, few are in a hurry to get home. Most prefer to visit with their friends. The geniality of the atmosphere warms one's heart. Surely this is a manifestation of the kind of community love the Lord meant for the church to show. Or again the community spirit is evident in the way any work that needs to be done calls forth the best efforts of so many. When there is new flooring to be laid, painting to be done, or other work the community spirit has manifested itself again and again. The fellowship of work too has added to the meaning of the word "community" in the Calvary congregation. There has also been generous financial support of church projects. In that way too the community spirit reveals itself.

The challenge of building a better and more Christ-centered community continues. We strive with the guidance of our Lord to build that kind of community that ever more perfectly expresses the Christian love and unity that He desires. Meanwhile we need more community builders in our cities who will accept the challenge of the difficult task of urban church community building.

CALIFORNIA IS BEAUTIFUL

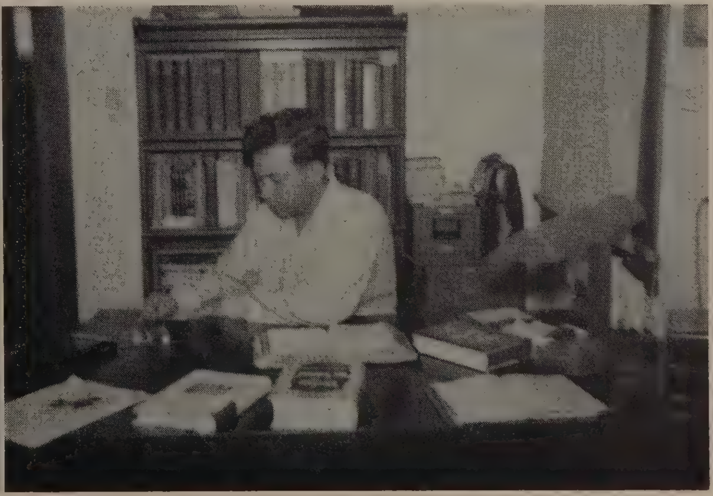
With artificial watering, the desert becomes lush woodland.

THE LORD'S MONEY

As church secretary, George Burmeister spends considerable time at his desk, taking care of church funds.

PASTOR OF CALVARY CHURCH

John David Zehr, formerly from Manson, Iowa, has his study in the church building.



Homemaking

News and Views

Helping Your Child to a Healthy Personality

Marilyn Klassen

WATCH A CROWD of youngsters some afternoon just as school is dismissed, and pick out the lonely boys or girls. Why are they different and not accepted in the group? What is there about their personalities that sets them apart from the other children? Don't these have the same rights as the others? They have the right to be wanted, to feel freedom of individual personality, to belong, to feel secure, to search for truth and knowledge, and to feel that they can contribute something valuable to their community. If they have these rights, then whose responsibility is it to give them a fair chance in the things they deserve?

Maybe we should stop and define what we mean by personality. It is the sum total of the individual, the thinking, feeling, acting, responsible human being who, for the most part, considers himself an individual separate and different from all other individuals. You do not *have* personality; you *are* a personality. Thus, we are most interested in developing the intellectual, emotional, social, and spiritual aspects of the individual to form a mature personality.

That Trusting Feeling

Let's begin at the first and see what is basic to a new baby. At birth the new child is entirely dependent on someone else to sustain his life. His senses are there, but they are undeveloped. Up until this time he has been used to the warmth and protection of the mother's womb. Suddenly he finds himself in a much different world which consists of loud noises, bright lights, strange clothes, and a necessity for sucking to get food into his empty stomach. Since the child is accustomed to the warmth and security of the mother's body, it is only reasonable that he be given as much love and warmth as is possible in this new environment. Statistics indicate that, even though a person has no memories of this early period, the right beginning in the child's life is of utmost importance. It is for this reason that most physicians today favor breast feeding to bottle feeding, because it affords him the most warmth and security he can be given. He must feel that this new world is trustworthy, and that he can relax and give his energy to growing. This feeling is given quite naturally by most mothers when they nurse him, fondle and hold him close to their warm bodies, talk softly and lovingly to him, change his wet diapers, sing to him, and in general when they show the love they feel for this tiny helpless creature who is entirely dependent on his mother and daddy.

The "Me Do" Age (2-3 years)

After the child is assured that he can trust this new world, he begins to realize that he's a personality all alone and that he can do a few things for himself. This is the time of large muscle co-ordination and maturation. He is learning to walk, talk, jump, lift, and many other more complicated activities. He has learned to say no to others and enjoys it. At this age he wants to be big, strong, and real. These characteristics manifest themselves when your youngster explores the pantry and cupboards, pulls off the dresser scarves and tablecloths, throws and drops everything he can hold, learns to button his clothes, feed himself, and loves to say no when you call him for meals or bedtime. Since it is important that the child develop his muscle co-ordination to the maximum, it is wise to let the child do as much for himself as is within reason. Surely, he makes messes, spills his milk, and is annoying at times, but he has to discover he can do certain things and he wants to. To keep him from upsetting the whole house, give him spoons, unbreakable dishes, buttons, zippers, pitchers, buckets, and clothes he can manage. Let him play with paints, water, sand, blocks, and dolls the way he wants. Then try not to become upset, angry, or bothered when he does as he pleases. Perhaps a good rule to follow now is to be firm in necessary situations, forbid only what "really matters," and in forbidding be consistent and definite.

The Make-believe Period (3-5 years)

Now that the child has learned he is really a particular personality, he is less apt to "fire-at-will." That isn't even fun; now he wants to rub off some of those rough edges. He is constantly bombarding you with "why, what, when, and where." He's busy watching and imitating the milkman, the doctor, Mother, Daddy, the neighbors, and anyone he comes in contact with, even the preacher. In addition he is developing a conscience, which may account for some of his dreams and fears. Since this is a fantasy or make-believe period, there are many exciting things to do; but most of them are met with a big "NO-NO." Parents should give this child as many imaginative, interesting, and different experiences as possible and try to keep punishment at a minimum. He likes being told that someday he can do what Mother and Daddy do. He loves competition, insists on setting goals, hates being rushed, and wants to be considered a playful child at times and at other times quite grown-up. At this age your child will enjoy playing with old clothes of yours, nurse and doctor sets, pretend teas with milk and cookies, and Mother's and Daddy's tools and equipment. Here it is im-

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Mrs. William Klassen shares her findings from a study made for Child Welfare class. She is a senior at Goshen College.

portant not to rush the child, not to expect him to act older than he is, and to consider his problems just as important as he does.

The "I Can Do" Period (6-12 years)

The period of fantasy gives way to a period of industry and accomplishment. Now the child is through "playing" and wants to complete real tasks. Now he wants to settle down to learning exactly how to do things well. Normally this is a relatively calm period of steady growth. At this time the child wants to learn to be a good sport, a good citizen, and to learn and accept something of his social responsibility. He is beginning to comprehend his place in a larger social game. Since at this age he is anxious to learn and to express his ideas, it is easy to expect too much from him, thus making him feel that he is unable to achieve anything important. It is the home that must supply the majority of the "doing" experiences and the duty of the school and teacher to supply the more formal learning. Here is a great opportunity for home and school co-operation. Now the emphasis is more on games rather than toys and "playthings."

The Need to "Belong" (early and middle teens)

It seems as though the child has just learned to know himself and again we see him entering another adjustment period. This period is one of storm, tumult, and "undecidedness." For the past five or six years he has progressed pretty well—at least without many major calamities, and now, why all these inner conflicts? There seems to be an awakening of a new person within him, a person he does not know. In addition to internal changes, there are also physical changes. No longer dare we call him a child—yet he is not an adult! These are the adolescent years. Once again this "personality" must discover who he really is. And *who* is he? He dare not be different in any way from the rest of the gang! His mind is suddenly filled with thoughts and desires he wouldn't think of telling Mother and Dad. And what *will* he be when he grows up? These are some of the questions in which adults can help him in becoming more stable. Now this "new person" needs to feel we trust him, that he is old enough and wise enough to make some choices for himself. He needs friends and lots of them. Now is also a time to guard against strict social judgments and prejudices. All too often he is ready to become the "no-good" we make him. As adults we can do much to help this boy or girl through the "awkward" age. We can show him we believe in him, show him that his ability to reason now makes corporal punishment invalid, show him we approve of at least some of his friends by welcoming them into our home, and by giving him words of encouragement and counsel when it is needed. Once he is past these stormy years, and has come through with flying colors, he is on his way to mature adulthood.

Now—Others and His Relationship to Them

As he leaves the early adolescent years, there is a longing for an intimate friend. This friend knows, understands, and loves. He can share all his highest aspirations with him! This is an adult feeling—a longing for companionship, love, and inspiration. This individual is now ready to share hopes, joys, and sorrows with another person. Indeed it is tragic that many do not wait until they are sufficiently mature to fully enjoy these desires and concepts, concepts which culminate in marriage!

This desire to share his life with another, later grows into a strong feeling for parenthood. This parental sense is not necessarily exhibited by producing and caring for one's own children, but also by caring for others' children and by showing a kind of parental attitude toward products of creative activity. This parental sense goes beyond the surface desire to possess children and is essentially the desire of wanting the responsibility of nourishing and nurturing something produced. This also includes regarding one's children as a trust of the community and accepting the fact that God has only given them to us to bring up for the glory of His kingdom.

The last component in a mature, healthy personality is integrity. The individual must strive for an integrated and well-balanced personality. In addition to realizing that it is more important to give than to receive and to love than to be loved, he must strive to see himself as others see him. He must learn to accept certain facts and situations for what they are and proceed from there, and he must decide which way of life is the most meaningful and constructive. No one ever becomes a completely integrated individual—but he must work toward that goal. He must first establish values and ideals and then with his whole being strive to accomplish that which he has set out to do.

We've been thinking much about all these different stages of development in the personality. However, if you're looking for these changes to come about suddenly, you will not find them. The individual passes from one stage of maturation into the next as gradually as a flower opens. Nor will your child be exactly like the books predict. Each person is an individual personality, and while he may react in general like others of his age, yet he may also seem very different. We are primarily concerned with making each child a happy and healthy personality and in helping him to become an integrated and mature individual with a purpose in life.

It is true that this sounds very idealistic—but what should be the outcome if we set our goals anything short of the best? Let me quote from the *Fact Finding Report* of the Midcentury White House Conference on Children and Youth:

> "This is not to say that modern psychology has discovered nothing about how to rear children successfully. It is rather that what has been discovered turns out to be pretty much what loving and emotionally well-adjusted parents do spontaneously. If it were otherwise, the findings would be of dubious validity, since such parents are known to be unusually successful with children."

This should give courage and hope to any well-meaning and thinking parent.

Influence of Religion

If a person is to have maximum satisfaction in living, he must integrate his life around spiritual values. We cannot always have our parents with us to show us the way. As we mature we need to depend on and trust a lasting and stabilizing power. In God and Christ we find this most essential need fulfilled. To a young child, the concept of a Father-God must be first manifest in the child's father's actions and attitudes. If he does not see these ideals set forth in a concrete Christian manner, his later

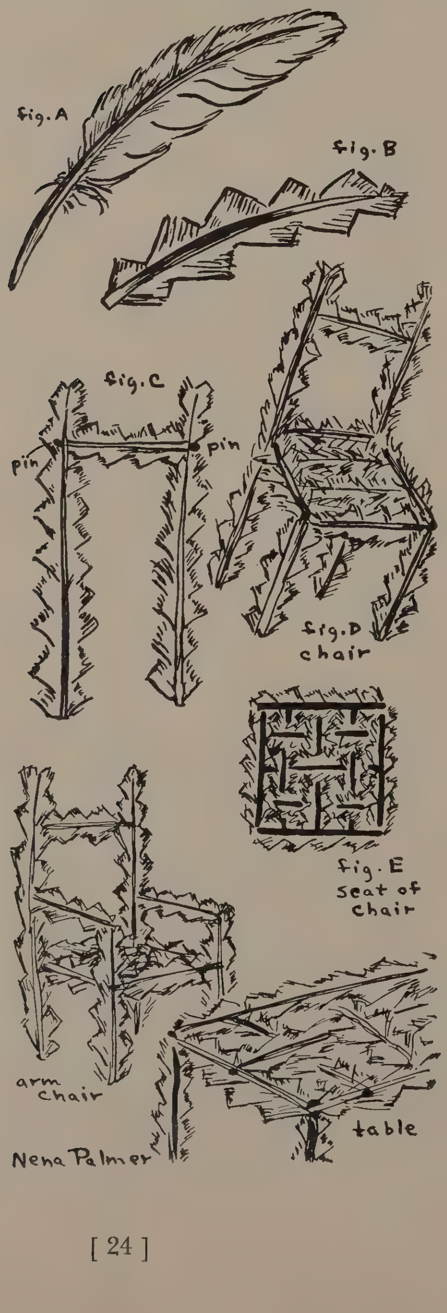
[Continued on page 32]

Young Community

Feather Furniture

Nena Palmer

DID YOU ever see furniture made of feathers before?



This is something that the children in far-off Spain have been doing for many, many years, and if you have enough feathers, you could make furniture for every room in a miniature house. It's very easy, once you see how it's done. Boys will enjoy it as much as girls, and certainly are better at collecting the feathers! I've never seen airplanes made of feathers, but there isn't any reason why it couldn't be done. Why don't you try it?

All you need are lots of chicken feathers, that you'll find all over the ground in any chicken yard, straight pins, and scissors.

After you have gotten some feathers (figure A), cut them neatly along the edges in points, as shown in figure B, and cut off the quill as I have shown. Your feathers will be of different lengths, but you can cut them into the sizes you need as you go along.

To make the chair, use two long feathers the same length for the back, as I have shown in figure C. Now take a shorter feather to go across the back, and pin it in place by putting the pin through the long feathers into the shorter feather. Now look at the drawing of the chair, and add the other pieces, putting pins through the feathers in the same way. Fasten three feathers to form the front of the chair, just as you did the back (figure C), only shorter, with the "rung" pinned into the legs. Now fasten the front to the back with two feathers forming the sides.

Figure E shows how to make the seat. Fasten three feathers across from the back to the front of the seat, as shown in the diagram. Then weave three more feathers across these, from side to side, and pin them in place.

You can make an armchair in the same way, using longer feathers for the front legs of the chair, and adding the arms after you have the seat woven in.

Tables and beds are easy also and I know that when you have made the chair I have shown, you will want to go on and make many more pieces.

If you collect birds' feathers and nests as a hobby, this would make a very different and interesting sort of thing to add to your collection. It is so easy, and yet very few boys and girls know how to do it!

Do You Know . . .

. . . that some newspapers, in a year's time, use enough paper to stretch to the moon and back nine times? It keeps the paper mills of America puffing and turning to roll out enough paper for all the newspapers, magazines, boxes, bags, books, wrapping paper, and stationery that we use.

Some paper is put to very good use. The florist wraps it around flowers so that we can carry them to a sick friend. The baker uses it waxed to keep our bread fresh and clean. The storekeeper gets boxes filled with baseball gloves, dolls, and electric trains to fill his display counters. Mother chooses some at the wallpaper store to make the bedroom pretty. Daddy brings home big bags filled with cement to make the new walk from the house to the barn. All of us are delighted with good books and magazines.

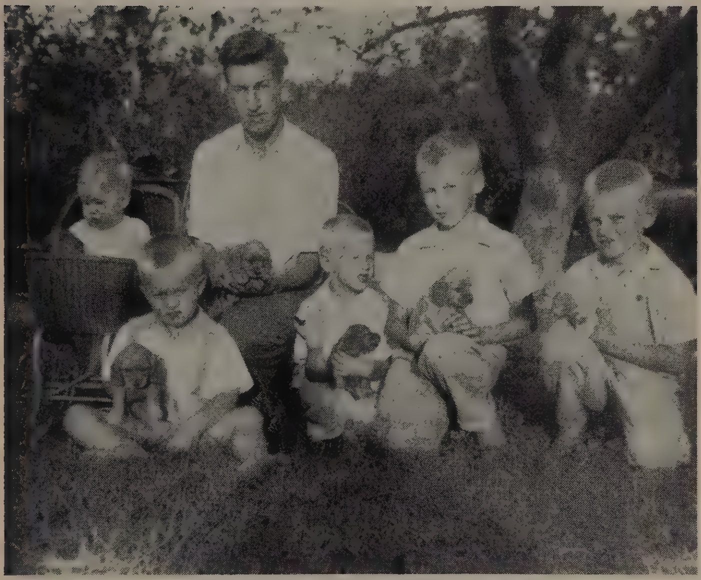
Not all paper is put to good use. Part of it is used for making cigarettes. Some school children draw ugly pictures on tablet paper and write mean things about their classmates in notes. Not all magazines and books are good for us to read. Other paper is made into labels to put on beer cans and whiskey bottles.

The average American uses three hundred and fifty-seven pounds of paper products a year. Choose what you use wisely!

—RUTH KING DUERKSEN

Ode to Annabelle

Harry Hertzler



THE AUTHOR WITH HIS 5 SONS AND 6 OF THE 7 COCKER PUPPIES

Michael, 9 mo.; Danny, 3 yrs.; the author; John Paul, 6; David 10; and Joseph, 8.

One of them is light,
One of them is dark,
And five are bits of in-between
Trying hard to bark;

Squirming and meencing
Looking for their mother:
Seven midget puppies
Piled upon each other.

One's a chocolate red one,
And one a taffy twist,
And five are like five little boys
That summer's sun has kissed.

The darker one for Father is,
But Blondie is for Mother;
The tans are for five wiggly boys
To share with one another.

These are Annabelle's new puppies
She brought to us last night:
Five middle-brown, and one that's dark,
And one that's taffy-light.

Denbigh, Va.

FLOWER FASHIONS

God designs flowers
All the year 'round,
And scatters them freely
Over the ground

In spring cuts out violets
And tall tulip cups,
Daffodil trumpets
And Johnny-jump-ups.

In summer makes daisies
With golden crowns
And fashions hollyhock
Evening gowns.

He paints gay asters
In the fall
And waving goldenrod
Plumes so tall.

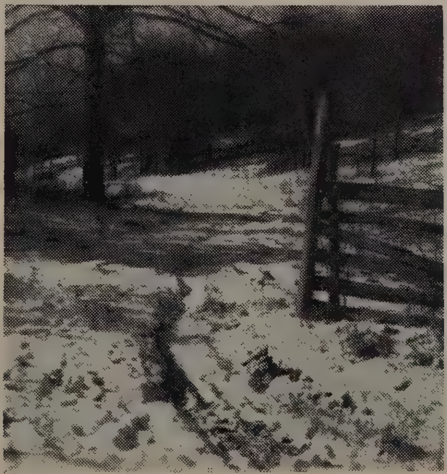
But when winter comes
And these are all dead,
He designs snowflake
Flowers instead.

—Osie Ziegler
from Warwick River Tide

Do You Know . . .

. . . that there is such a thing as red snow? One place where it has been found on several occasions is in the Sequoia National Park in California. One season Judge Walter Fry, with two other men, went to the top of Mount Silliman to measure the snow. The mountaintop above 8,000 feet was covered with a thick blanket of snow. They climbed to the top, which is a height of 11,188 feet, and were very tired by the time they had finished their job. To make going down easier they cut poles of foxtail pine and used them like toboggans.

Judge Fry was the second of the three men to go scooting down the slopes. He shot forward at terrific speed. After descending over 1,000 feet he suddenly noticed the flying spray behind the first man had turned red. It frightened him because he thought it had been colored by blood. He expected to find the first man seriously injured from perhaps a broken pole. Before he could stop his speeding toboggan the red spray turned white again. He went back and examined the spot.



He found a round spot of red snow. It was about eight inches deep with about four feet of white snow under it. Several days later he returned to look again at the red patch of snow. He found the circle much bigger around and at least an inch deeper.

When he sent a specimen of it to the United States Department of Agriculture he learned that the red came from a minute form of life of the genus Sphaerella.

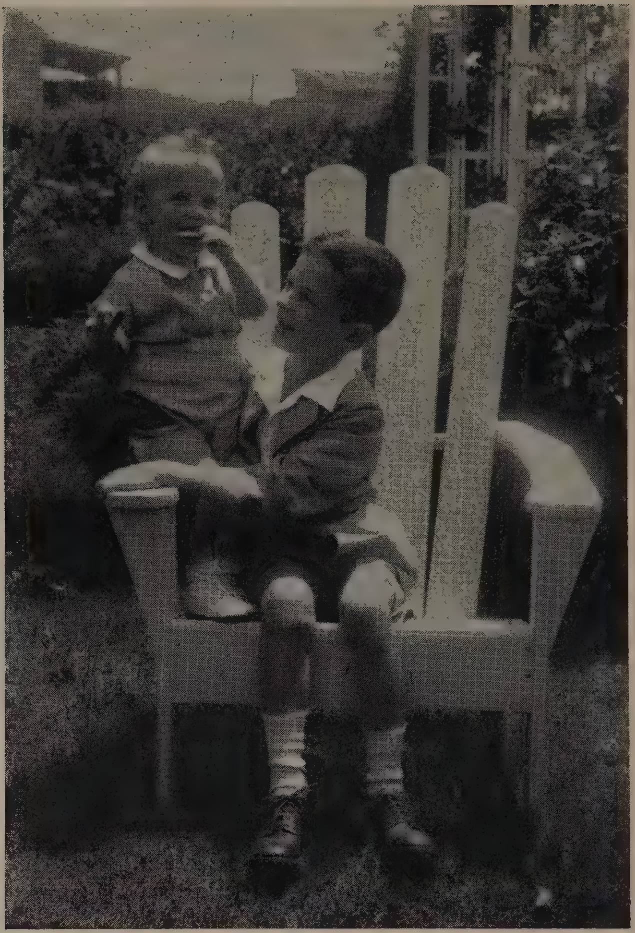
Red snow has been found in various sections of the world, but it is very rare in our country.

—Ruth King Duerksen

The child's behavior in church reflects the parent's behavior at home.

Train Up a Child

Eva Carper



HOPE OF THE FUTURE

Children need an enjoyable introduction into the ways of truth and right if they are likely to follow them when they are grown.

As ONE WHO has children, loves children, has made a special study of children and works with them daily, I should like to discuss reverence and good manners. Since there seems to be considerable disturbance about irreverence and bad manners, I feel we need to have a better understanding of what we may expect of children.

First, we must recognize that even our own children are human and suffer with you and me because of the sin of our first parents. Second, we must remember that a foundation for behavior is laid in the very first years of a child's life, before he goes to Sunday school or school. Third, more patterns of behavior and attitudes are slanted by example than by precept. The question that comes to my mind is this: Are we expecting more from our children than we are willing to give?

Do you expect and demand only the best from your children? Do you live a pattern of graciousness and kindness right at home, every day, so that your children know no better than to act graciously and kindly? Do you remind them and practice with them the quiet ways and best ways of walking, and closing doors, and sharing, and taking turns? Children know only what they see, and do what gives them the most attention and pleasure.

Children will respond when parents and teachers explain and plan for new situations. It is no easy job to plan and then carry out the plans that will result in the right responses, but after all they are our children and as such are important. Every age needs a different technique but all children, young or old, need first, love and then work and play that they can understand and which is not above or below their age needs. A naughty child is naughty because of something you or I did or didn't do. Of course, it is the poor child who suffers.

Children need parents and teachers who will prepare them for trust and responsibility. They need parents who can share with them their joys and sorrows and who can, when necessary, say "No" kindly but firmly. Children need to do things because they want to rather than because they must.

I have seen some people smile at the play method of teaching. Yet it can be used effectively. Parents, may I beg of you to start playing good manners with your children very early? Play walking in church very quietly and then when real church is over hold those dear little, tired, wiggly ones very tightly by the hand. Then maybe by the time they are 9 or 12 they will realize from force of habit that church is a holy, quiet place.

Sunday school teachers, may I ask you to carefully prepare for your group? Be there early and ready to greet your children quietly. Never allow the children to get loud because —they really want to be good.

I'm all for our boys and girls. May God help us to be worthy parents and teachers and examples for them.

Being a schoolteacher as well as a mother has aided Mrs. Reuben Carper, Oyster Point, Virginia, in her understanding of children. This article is from Warwick River Tide.

Books

Books reviewed in the COMMUNITY can be purchased through Mennonite Publishing House, Scottdale, Pennsylvania.

The Korea Story

The Korea Story, by John C. Caldwell in collaboration with Lesley Frost; Henry Regnery Company, 1952; 180 pp., $3.00.

John C. Caldwell is the son of a Chinese missionary. As such he grew up in the Orient and has had ample opportunity to absorb Asian manners and to learn the workings of an Oriental mind. Since he was not interested in mission work he turned to service with the United States government. Because of his background he was admirably equipped for this work. His efficiency was hampered, however, by the lack of vision on the part of many who worked with him or were his superiors.

Well written with descriptive language and a good choice of words, this book is a participant's eye view of the two and one-half tragic years just before the Communist invasion. It also includes references to earlier incidents leading up to this period. Caldwell's work as a civil information specialist for the American Army of Occupation began in January 1948. He was well acquainted with the situation in Korea from that time until the invasion.

The book describes Caldwell's part in the South Korean elections of 1948. As a civil information specialist he was expected to help in the education of Koreans for democracy. Through various propaganda methods, including literature, speeches and movies, he and his associates helped prepare the South Koreans for the elections. These were considered a great success for the Koreans "went to the polls en masse."

Another project assigned him was the spreading of propaganda north of the thirty-eighth parallel. This was known as "operation cigarette" because literature was smuggled across the line in "doctored" cigarette packs. When this project became too dangerous thousands of sulpha pills were ordered and sent across the line. With these went leaflets addressed to citizens of North Korea. This was discontinued when the Army Occupation of South Korea ended. Other activities included the distribution of the weekly newspaper in Korean, *World News*, showing movies at various places, and giving programs at the information center. There were athletics for the children, exhibits of American items, oratorical contests and even a musical concert. The idea was to "sell" Koreans on America and Americanism. This general program continued with variations after the State Department succeeded the army in Korea.

Because of friction, Caldwell resigned at the end of 1949 and was engaged in a pottery business in collaboration with some Koreans when the invasion came in 1950.

This is not a nice story, or one with which to relax. It is not the kind to encourage school boy patriotism. But it is challenging especially to Christian people who are best able to see the reasons for some of the moral blindness described in the book.

From beginning to end there is continual reference to the lack of proper relations between the Americans and the native Koreans. This was to be expected while the Army of Occupation was there; armies never make good ambassadors. Unfortunately the lack of understanding and real interest in the welfare of the Koreans continued after the army left Korea and the ill-fated American Mission in Korea came in. There were 2,000 members, most of whom seemed interested more in adventure, maintaining their positions, and using the free services than in helping Koreans.

In Washington, the State Department took a dim view of small projects such as the use of marionettes or local produced movies with a real message for Koreans but preferred American produced films, costing millions of dollars and showing fine homes, great factories, and other aspects of our materialistic culture. Thousands of books were sent, written in English which few Koreans could read.

One bright spot in *The Korea Story* is the work of the missionaries. These hard-working individuals did learn to understand the Koreans and were able to help them. They learned to speak to the Korean mind and throughout the years were able to change the lives and moral standards of many Koreans. The State Department, with fabulous sums of money at its disposal, failed to reach Koreans on their level as did the missionaries.

A good Mennonite will find some points of disagreement with Caldwell's ideals and the events and characters he describes. He will even disagree in part with the attitudes of the missionaries as described by Caldwell. Still, it will give him a better understanding of world events, people and the folly of materialism. Rather than making him critical of our government it should make him more prayerfully sympathetic since he knows more about the difficulties of the task.

—Daniel Hertzler

Stewardship Enriches Life

Stewardship Enriches Life, C. W. Hatch; Warner Press; 1951; 107 pp.; (paper) 75¢.

Although this book was written for the purpose of provoking interest in raising the year's budget for a certain denomination, it is not denominational in its scope. Principles that are applicable to any Christian life and any church (financial) program are contained within its pages. The problem is stated in its foreword: "the spirit of secularism . . . in the church and out," and the answer is given there also: "First they gave themselves to the Lord."

The author does not confine his writing to "money-giving" but shows clearly that every area of life is included in this matter of stewardship which enriches life. He delineates well the personal benefit of giving as unto God. He points out that a requisite to this richness in Christian living is to hold high the primacy of things spiritual over things material in the work of the Lord and states it this way: "alms cannot take the place of prayers."

The burden of his message may be gathered from this sentence: "The abundance of Christian joy in that upper level of living is for those whose joy is complete and whose possessions are secondary to the interests of the kingdom of God."

His outline is good; his illustrations are clear.

Any Christian may peruse the book's 107 pages with profit and it will be especially helpful to those who are responsible for directing the financial program of the church.—C. R. Heisey

Community Life

Mutual Aid

There is some disagreement about the role of organized mutual aid in the life of our church. Some are "fur" and some are "agin." There is one form of aid which we feel no one will protest. It is inherent in the history of our church. We are inclined to think that organized aid is much the same with a modern twist—but anyhow here are a few examples of the older form. They may give someone an idea. They are from Mennonite churches in three states.

Sycamore Grove, Garden City, Missouri. Fifteen men with six corn pickers gathered at the pastor's home on Tuesday P.M. and in two hours our field of corn was in the crib. Thanks so much.

Sharon, Plain City, Ohio. On this Tuesday the brethren in the church have the privilege of helping Sister Emma Gingerich to put shingles on her house. This frolic shall begin Tuesday, November 18, at 8:00 A.M. We would like all to come that possibly can.

Metamora, Metamora, Illinois. The Senior Fellowship also wishes to remind the congregation that they now have a wheel chair and hospital bed available for use by anyone.

AG Advance at E.M.C.

The program of teaching agriculture has been enlarged again. The dormitory students who are taking courses in this department need opportunities and facilities for conducting farm projects. In order to make this available the college administration has leased a farm of fifty-seven acres, situated about one-and-three-quarter miles northeast of the campus. The college is very grateful to Zack Turner II ('36) for his consideration in making this available to the college for such purposes. We feel fortunate indeed to be able to give our students this advantage in their agriculture studies.

Farmers who read this notice are invited to make contributions of stock and equipment to the college for demonstration purposes. We would like to have some of the very best stock such as Mennonites produce to set before our students as examples of good farming. If you have something you would like to contribute, please communicate with the Business Manager, Dan J. Blosser, or with Wilmer Landis, Farm Manager.

—*E.M.C. Bulletin*

Drug Menace

Many of us have read hair-raising tales about the effects of dope addiction on individuals and ultimately on the life of our nation. Perhaps some of us have been affected by waves of local hysteria regarding the drug menace.

A recent 32-page booklet by Albert Deutsch, published by the Public Affairs Committee, gives a thorough and sane analysis of the problem. Deutsch calms our fears by citing figures to prove that drug addiction is not as widespread as formerly, but goes on to show that it is still a dangerous menace and needs to be opposed energetically. He also calls attention to the danger from barbiturates such as sleeping pills, which are a greater drug menace than we may realize.

The author goes on to discuss basic causes of drug addiction such as slum conditions and other life frustrations and ends with an account of what is being done and can be done to combat the racket and cure addicts. This booklet can be purchased for 25 cents from:

Public Affairs Committee, Inc.
22 East 38th Street
New York 16, N.Y.

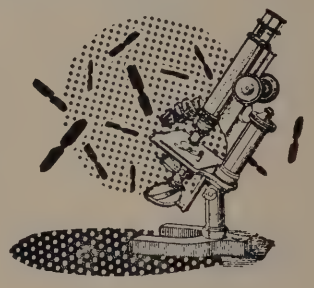
Of Life and Light

It is more difficult to practice Christianity than to profess it. Our profession may be most sincere but our humanity which exercises self seeks to defeat our profession. Perhaps the reason there is no visible distinction between the active professing Christian and the person who makes no profession of Christ is that we separate profession from living. Let me illustrate: Some time ago a little difference occurred in a traffic jam. One fellow was most profane with his accusations when he was reminded that he had a religious inscription on the front and rear of his car. He quickly reminded others that Jesus Christ meant nothing to him when outside the church. This, I suppose, is the extreme; but I fear all of us are guilty in like manner of witnessing weakly with our lives and willingly with our tongues.

By God's grace let us each remember that the success of Christian living is the true combination of our profession with our living.

John P. Martin, in *Belleville Times*

Discovered



by the
Mennonite Research Foundation

A study made for the Committee on Audio-Visual Aids of the General Council of Mennonite General Conference reveals the wide use of tape and wire recorders in Mennonite church services. The part of the questionnaire dealing with audio aids was answered by 269 congregations. In 162 of these 269 churches, recordings of religious services have been made. The remainder (107) have not had their services recorded. Although various uses are made of the recordings, the most common was the playing of the records to the sick members of these congregations. The number reporting this use was 114. In 13 cases the recordings were broadcast over local radio stations.

Politicians Did What Churchmen Couldn't or Didn't

One of the political parties scheduled a rally in a southern city recently. A big question immediately arose about the state law requiring racial segregation in such public gatherings. Bitter tears had been shed in former years as religious groups in evangelistic meetings and other services were assured that the ordinance could not be bent, even though the Christian convictions of many were sorely tried.

But, there was no difficulty in making the necessary adjustment for the political gathering. Legal advisers were consulted and the solution appeared instantly. It was merely labeled: a party meeting. Therefore it could make its own rules, and the party decreed no segregation. Attendance was not limited to party members; indeed, the public was urged to attend! Anyway, the meeting was held —unsegregated—and no incidents occurred, no feelings were ruffled, and no one appeared to be any the worse for the experience.

A good many people of Christian conscience, though, felt somewhat abashed that something was done in the name of politics that couldn't or hadn't been done in the name of Christianity.

Such procedure may raise the question in the minds of members of minority groups as to who is more interested in them as people—the politicians or the Christian church. To be sure, the politicians were looking for votes, but we are too—votes for Christ and His church.—E. T. THOMPSON, *Presbyterian Outlook.*

Christmas Bundles

The total number of Christmas bundles shipped overseas during 1952 was 23,000, according to a report in Women's Activities Letter. Approximately 19,000 bundles were received at the Ephrata, Pennsylvania, center. These included the bundles from the centers at Reedley, California, and North Newton, Kansas. Besides these, the clothing depot at Kitchener, Ontario, received about 4,000 bundles. The report noted that, in contrast to 1951, the Ephrata depot received 4,000 less bundles and the Canadian depot 1,000 less. It is urged that inasmuch as Christmas bundles do bring a lot of cheer to those who otherwise would receive nothing we should attempt to fill the quota for next year. A little planning long enough ahead should make it possible for us to budget our giving to allow for the bundles.

The report noted further that this project is becoming commercialized. It is true that our overcrowded schedules seem to warrant short cuts such as buying the bundles ready made and having the stores ship them direct to the clothing centers. But are we really as busy as we think we are? Do we not find time for the things we consider most important? We can begin now collecting winter clothing in preparation for next summer's bundles.

The distribution of last year's bundles was as follows:

Japan, 500
Formosa, 500
Jordan, 2,500
England, 60
Austria, 700
Holland, 125
Germany, 13,365
France, 250
Paraguay, 5,000

If we really believe that a little love and manifested good will can do more good than a lot of bombs, let us get behind this program and prove our claims in 1953.

Living a Disturbed Life

This is an age when we seek desperately to be calm and relaxed and avoid all tensions. But the Christian life is not one free from all disturbances and concerns. True, we should not live a confused and disorganized life, but Christ hardly expected His followers to live in undisturbed comfort and unconcerned indifference.

Christians should live disturbed lives. That is, they should be deeply disturbed at the world's sin, the hungry millions, the rank injustices that men suffer, the poverty and wretchedness all around the world.

The Christian should be troubled about the laxity of present morals, and the materialism that affects all of us. We should have a great concern for those caught in the grips of sin, and a deep sympathy for those who do not know or accept the Gospel. Jesus weeping over Jerusalem shows us something of His inner disturbance because of the gap between what the city was and what it might have been. He was frequently troubled in soul

[Continued on page 32]

Farm Outlook

Farming as a way of life combines the farm business and the home. It is a "Cradle to the Grave" system that individual farm families work out for themselves, in such a way that initiative, ability, and thrift have free expression.

Religious, cultural, and educational projects and provisions for the comforts of the family should be planned and some well started when the couple first start farming, and thereafter enlarged as feasible and desirable. With only a small outlay of money, anyone can have good reading, many free bulletins, and be active in the local church.

During the first ten years of farming, the average farm couple will spend most of the farm income for living expenses, establishing a home, and acquiring a full line of farm equipment and efficient numbers of livestock.

Some important parts of the pay that comes from farming are the wholesome surroundings in which to work, outdoor life, and the advantages of raising a family in the country. The aesthetic values and comforts and conveniences of the home should never be neglected as they help instill proper concepts and ease the physical burden of rearing children.

After farming for 10 to 25 years, the average farm couple has saved enough money to consider buying a farm. The time for paying off the mortgage on the farm should not come during the years when it will compete too strongly with other family needs. Research studies in Illinois indicate that during the first five to eight years of married life, health expenditures of the typical farm family are particularly high, due primarily to the arrival of babies in the family. The peak load on the family pocketbook generally comes during the 20 to 25 years married period, for that is the time when so much of the furniture and home equipment purchased during bride and groom days must be replaced. Also the older children's needs for high school and college drain the family

TRADING POST

Ads in this column are charged at 10c per word. Copy is due the first of the month preceding date of issue.

For advertising rates, see page 3.

FOR A LARGE home including several acres of land and a number of farm buildings or for nice building lots located in Park View near Eastern Mennonite College, communicate with P. S. Martin, P.O. Box 6, Harrisonburg, Virginia.

GOOD USED MACHINERY: Steam engines; boilers for every purpose, high and low pressure; sawmills; threshers; combines; balers, pick-up and stationary; husker-shredders; corn binders; hammer mills; farm machinery. Write us your needs. ARTHUR S. YOUNG CO., INC., KINZERS, Lancaster County, Pennsylvania.

VOICE OF YOUTH Records sent to you prepaid and insured. Write for list of 23 selections now available on either 78 or 45 rpm. Retail price $1.05 ea. Minimum shipment 3 records. Wholesale orders also filled.

VOICE OF YOUTH RECORD CO.
Box 104
Souderton, Pennsylvania

FOR SALE—Several well improved farms, in Mennonite community. Grade A milk market. Jesse Wenger, Versailles, Missouri

BABY CHICKS—Famous Babcock Leghorns, Warren Strain Reds for eggs. Nichols Reds and Crosses for broilers. $13.00 per hundred; pullets, $27.00. Weber Hatchery, Mohnton, R. 2, Penna.

WANTED TO RENT—Farm on shares by young Mennonite family, plenty of help. Daniel Diller, Willow Hill, Pa.

WHAT ABOUT TELEVISION?

TV has come to stay. Now what shall be the attitude of Christians? A carefully written booklet discussing pros and cons. Read it; discuss it. 35¢ each; $3.75 a dozen; $28.00 a hundred.

Mennonite Publishing House, Scottdale, Pa.

WHAT ABOUT TOBACCO? Reprinted from an article which appeared in this magazine. Scientific, truthful, realistic, especially for young people. Written by Glen Miller. 25¢ ea. Order from Mennonite Publishing House, Scottdale, Pa.

purse during this period. The food, clothing, and transportation costs are at the peak, for the family has reached its maximum size.

About 50 years of age, the typical farmer has his debts paid and his farm fairly well improved and considers savings and investments off the farm. Most farmers should keep their funds close to the soil rather than venturing into new and unfamiliar fields. Especially worth-while projects would be helping worthy young couples get started in farming. S. J. S.

Letters

More Good Fiction

Having just read the recent issue of MENNONITE COMMUNITY, I felt that I should like to express my appreciation to you and to the writer, Edna Beiler, for the fiction story titled "The Diary" which appears in this issue [November, 1952]. The writer here again illustrates her unusual ability in writing a captivating story and I am sure she brings to us not only a story well written, but of a very significant and well-handled theme, which shall certainly make a worth-while contribution to readers, young and old.

I, for one, would like to express my wish that articles of this type will regularly find a place on the pages of your very fine magazine. May God continue to bless you in your labors for Him.—RAY M. ZERCHER, Office Editor, E. V. Publishing House, Nappanee, Indiana.

Rocky Mountain Camp

We have just received a copy of the June, 1952, issue of the publication, the MENNONITE COMMUNITY. It is with a great deal of interest that we have read the article entitled "The Rocky Mountain Mennonite Camp" by Jess Kauffman. The two pictures that were chosen to depict the Pikes Peak region beyond a doubt portray the following description which we quote from Mr. Kauffman's selection, "The rocks, the trees, the stream, the clouds, the sky, all unite in praising God and in helping the camper understand his proper relationship with his Creator."

We wish to extend to Mr. Kauffman through you our congratulations for this fine article which he has prepared.—CLIFFORD L. JOHNSON, *Director of Public Relations,* Colorado Springs (Colo.) Chamber of Commerce.

Childish Wisdom

Following the Brunk revival meetings in the district, a little girl at Springs, Pa., remarked: "Mother, why are we called *Mennonites*? Is it because we go away so *many nights*?"

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Viewpoints on World News

Foreign Assistance from America

Robert M. Hopkins

Government Contributions Large

The United States Government sent financial aid amounting to $82.4 billion to foreign countries during the past eleven years. This is a record, not only for the American Government, but for any government. No nation has ever before engaged in any such vast program of assistance, world wide in scope, much of it on a truly altruistic basis.

According to a recent release by the U.S. Department of Commerce, this distribution may be grouped into three periods. The first five years were the War Period in which $49 billion were given chiefly for military purposes. As World War II broke over Europe, the United Kingdom and allied nations sought supplies from America for their defense. Lend-Lease dominated this period when it was anticipated that a goodly portion of the assistance rendered would be later returned.

The second five years constitute the Post War Period during which $28 billion were devoted chiefly for technical aid, relief and rehabilitation. The cost of victory involved sending medical supplies, food and economic assistance for civilian recovery and relief among nations, both friends and foes.

The third period is the Korean Period, and assistance amounting to $5 billion was given the first year, again chiefly for military purposes.

The major recipients of the $82.4 billion from the U.S. Government have included the United Kingdom $35.9 billion, the U.S.S.R. $11.2 billion, France $7 billion, Germany $3.5 billion, China $3.1 billion, Italy $2.6 billion, Japan $2.5 billion, the American Republics $1.4 billion, Greece $1.4 billion, and the Netherlands $1.3 billion. Two-thirds of these foreign grants have gone to meet needs in European countries. The assistance rendered the Soviet and other countries now satellites of the Soviet, was given when they were our allies in the War Period and in the early years of the Post War Period.

Financial assistance given to Asia and Oceania has constituted a comparatively small portion of the $82.4 billion. Almost every nation in the East has been aided. China was the major recipient, though substantial assistance has also been given to Japan, the Philippines, India, Pakistan, Ceylon, Burma, South Korea and Indonesia.

Undoubtedly benefits have accrued to the U.S.A. that cannot be tabulated financially. The government report shows that in actual credit balances $10.8 billion have been returned, making the net outlay $71.6 billion. The welfare service rendered has altered life patterns to the good in many lands. It is discouraging however, to have firsthand observers report that in some lands instead of building up good will there has resulted ill will toward America. It is regrettable that in spite of a sincere desire on the part of millions of Americans who have made possible through taxes, this vast program of assistance, it has not been accepted as a contribution to the uplift and welfare of the nations of the world.

Church Contributions Small

During this same period of the past eleven years it is worthy of note that an additional $1.5 billion have been voluntarily given by Americans for the support of service and assistance abroad. A goodly portion of these voluntary contributions represent support for the ongoing program of foreign missionary work of the churches. Much however, has come through the special appeals of such agencies as United Jewish Appeal, War Relief Service of the National Catholic Welfare Conference, Church World Service and similar religious and welfare organizations. These voluntary contributions over and above the amounts collected through taxes, have again made manifest the sincere desire on the part of millions of Americans to assist stricken and impoverished peoples in nations other than our own.

But Note This

John Foster Dulles, who is soon to become the new Secretary of State, in an address prepared for the recent Biennial Session of the National Council of Churches, has challenged Americans to intensify such private benevolence. He said, "We have come too much to feel that the task is only governmental. . . . The good to others, and the good will of others, could be and would be multiplied many fold if our people realized more fully that governmental grants are never a substitute for private charity . . . . *Foreign peoples are inclined to be suspicious of governmental grants, particularly when the grantor is the most powerful nation in the world. . . . It is different when individuals and private groups freely give of their own out of a sense of compassion.*

"Individuals need not feel that their charity is unimportant because their resources are modest. In most areas, modest sums can serve great ends if they implement programs which result from clear vision, compassionate hearts and alert minds. This combination accords with American tradition which in the past won us great

[Continued on page 32]

Robert M. Hopkins is Executive Vice President of the Golden Rule Foundation in New York City.

HELPING YOUR CHILD

[Continued from page 23]

concept of God will be unrealistic, when he must place his confidence in God rather than his father. All of us must learn from the Master-Teacher, Jesus. He knew the disciples' limitations and expected of them likewise. He did not expect His followers to continue in their maddening search for real truth, for He told them He was the Way, the Truth, and the Life. He showed the true meaning of love and its outcome during His entire life. He not only left for us unchanging values whereby we may guide and stabilize our lives in these changing and uncertain times, but can give the power to live by them when we commit ourselves to Him.

If parents today can show Jesus to their children in such a way that they accept Him as their Life, they will not have failed, for this is the ultimate task of Christian parents.

The majority of this material is taken from:

Fact Finding Report: A Healthy Personality for Every Child, White House Conference on Children and Youth, Health Publications Institute, 216 North Dawson Street, Raleigh, North Carolina, 1950. 170 pp. $1.00.

A Healthy Personality for Your Child, Federal Security Agency, Social Security Administration, Children's Bureau, Publication No. 337, 1952. Washington, D.C. 15¢

LIVING A DISTURBED LIFE

[Continued from page 29]

and His dying on the cross and the agony that went with it was not very serene. Jesus did not say, relax, and follow me but take up your cross. Taking the spiritual tensions out of a life is to be left as limp and useless as a watch relieved of the tension of its mainspring.

We need not be overly anxious or confused but we should be deeply concerned. To be at peace with God and man is a great achievement, but to have peace of mind simply because the mind has no concerns about the world's needs is to be asleep. To be so satisfied with ourselves that we feel no disturbance at the great causes for which Christ died is not spiritual peace but spiritual suicide. Watch and pray. (*The Mennonite*)

FOREIGN ASSISTANCE

[Continued from page 31]

good will, and as a by-product, great security.

"If our free people will dramatically show that freedom provides the qualities of spirit, of mind and of action needed to lead the way to world order, to observance of human rights, *to practice of the Golden Rule,* then freedom will again become the force that puts despotism to rout."

Food For the Hungry

Not all of our scientists are spending their time developing bigger and better bombs. We are glad to report some who are fighting Communism in a constructive manner.

There is Professor Manindra Guha, head of the science department at Huntington College, Huntington, Indiana. Professor Guha has developed a substitute for rice which is made from the root of the Folga, a bushy perennial weed which grows in marshy and sandy places in his native country, Pakistan. The substitute looks like rice, has a better flavor, and can be fortified with vitamins.

The natives of Pakistan have eaten these roots in times of famine before. However, they avoid its use if possible because of the poisonous snakes that live among the weeds, the bitter taste, and the sand that clings to the roots. By using machinery to harvest the roots, and by following Professor Guha's method of processing, these drawbacks can be overcome.

Choice Peace Books

If War Comes
by John A. Hostetler
A condensation of "Must Christians Fight?" Excellent for inquirers and every church member. 16 pages, 25¢.

Answer to War
by Millard Lind
The teen-agers' own book about war and nonresistance. *Answer to War* compares God's answer with man's. Reasons for the nonresistant stand of the Mennonite church are clear, logical.
Parents, teachers, and ministers will also welcome the simplified approach to a complicated question. Thought-provoking questions follow each chapter. The result is a book suitable for class study as well as personal reading. 143 pages, $1.75.

Must Christians Fight
by Edward Yoder
A Scriptural inquiry regarding the position of those who try to prove on Biblical grounds that Christian participation in war is right. Good, solid, logical material. 68 pages, 20¢.

Strangers and Pilgrims
By James R. Graham
Challenges the Christian as a pilgrim on earth to a life of separation. 35¢.

War, Peace, and Nonresistance
by Guy F. Hershberger
A comprehensive work on nonresistance, its application and practice by the Church in the different periods of Christian history. Biblical nonresistance and modern pacifism are soundly analyzed and contrasted. Practical suggestions are set forth for a vigorous program of nonresistant teaching and practice in the future. This book has received wide recognition as an outstanding presentation of Anabaptist nonresistance. 415 pages, $2.50.

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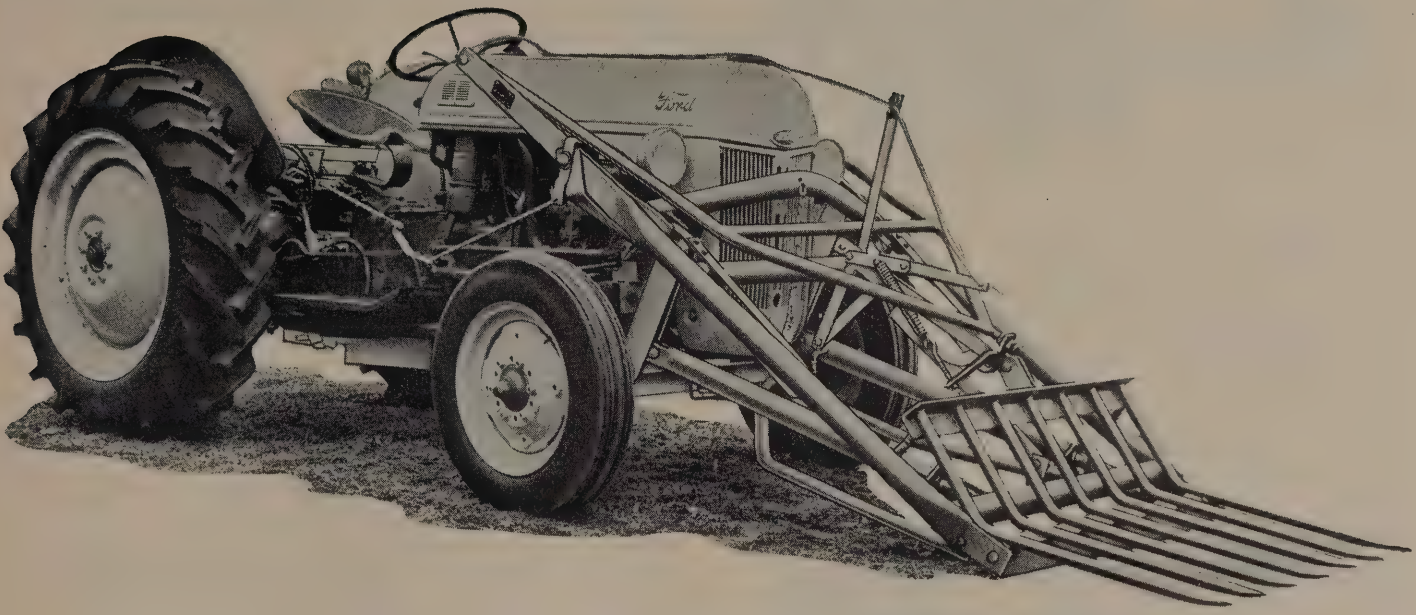
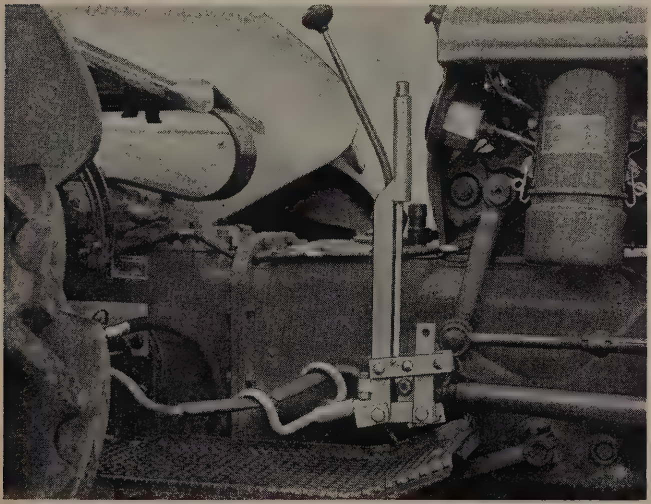
Sauder LOADER



Here's the hydraulic loader for which the farmer has been looking. It is not only easy to operate but also can be quickly attached or detached from your Ford or Ferguson tractor in less than 3 minutes without wrenches, jacks, hoists, etc. Don't tie up your tractor with a loader hard to mount or dismount.



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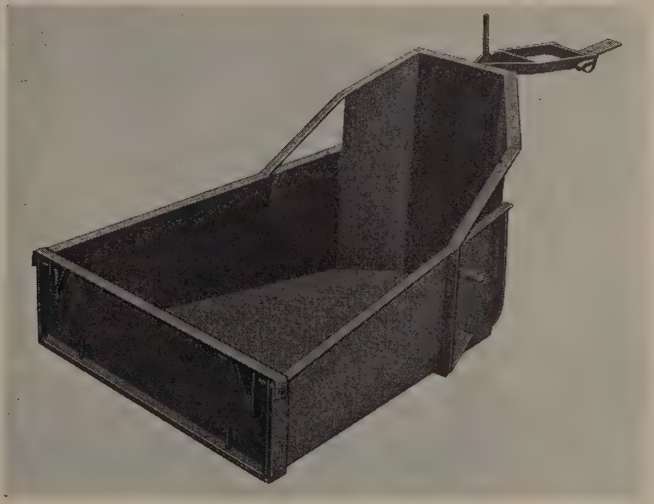

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Young, Arthur S., Kinzers, Pennsylvania	30

FOOD FOR THE HUNGRY

[Continued from page 32]

Another famine fighter is Professor Henry Borsook of California Institute of Technology. He has worked to provide a food that would be cheap and could also be prepared from material readily available. His development is known as Multi-Purpose-Food. It is made from specially processed soy grits. These make up about 86 per cent of the contents. Minerals and vitamins are added. This food is intended to function as a "booster" for foods which contain calories but are lacking in protein and other ingredients necessary for normal health. It can be mixed with other foods and takes on the flavor of those foods. It can also be cooked and eaten alone.

Multi-Purpose-Food is distributed by the Meals For Millions Foundation. Two ounces, which is supposed to be sufficient for one meal, costs three cents.

The people of Asia would be less suspicious of our motives if there were more of such projects and less time and money spent for bombs and guns.

Recent Reprints

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Every new convert, before baptism, needs the help this booklet can give him. Concisely written. An ideal gift for all applicants for church membership. 30¢; dozen, $3.25.

Divine Healing

Here is a reprint of the special issue of Christian Ministry which included numerous selections on divine or faith healing. This has been in continuous demand. 50¢.

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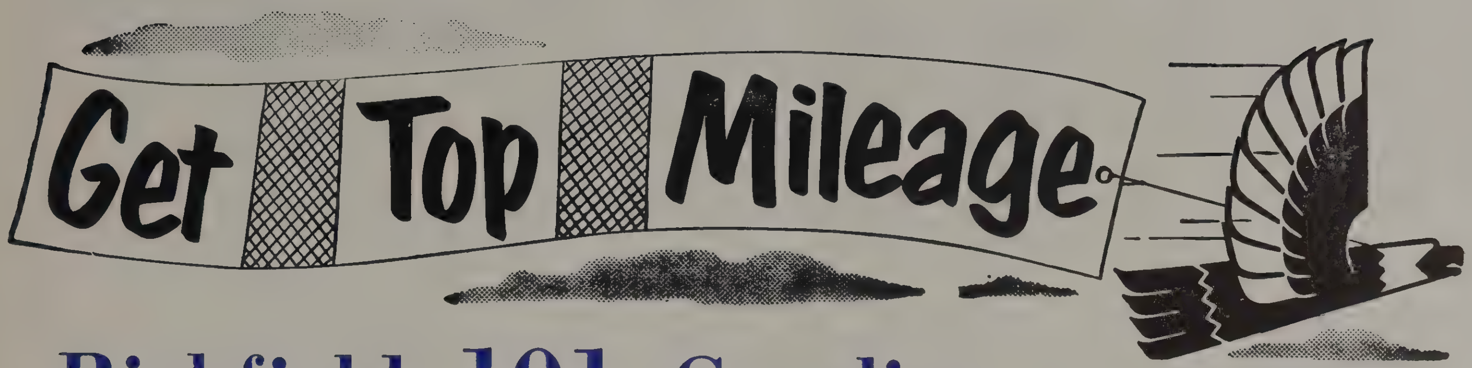
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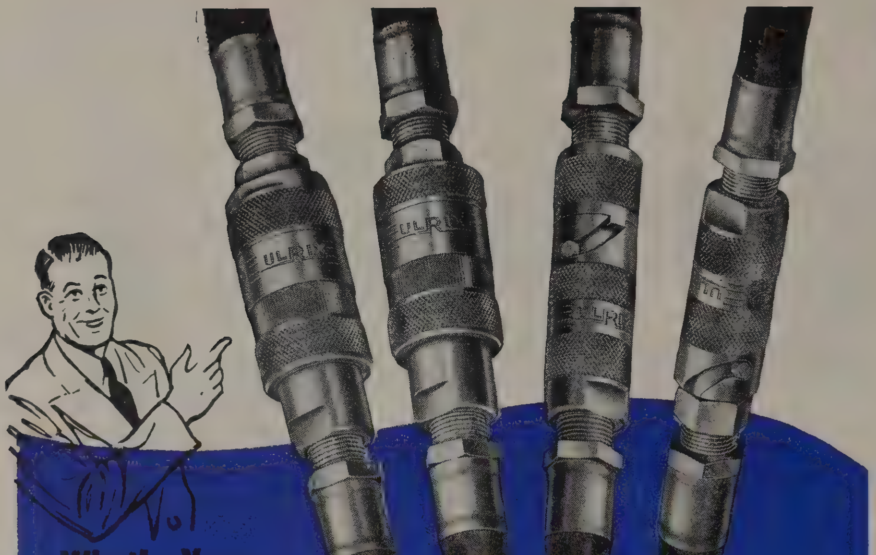

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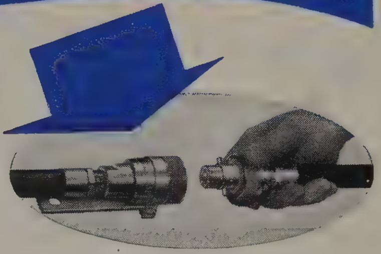

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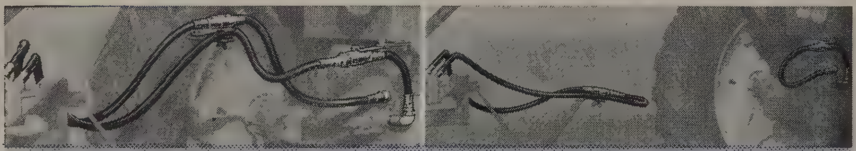

Typical installation: connected (left); disconnected (right). Note that couplers are hooked up so that plugs and sockets are in reverse. Thus, when disconnected they are protected against dirt. By following this procedure, you seal both the coupler and the lines from dirt, connected or disconnected; also prevent dangling ends.

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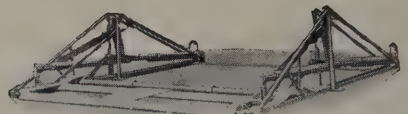

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THE MENNONITE Community

MARCH 1953

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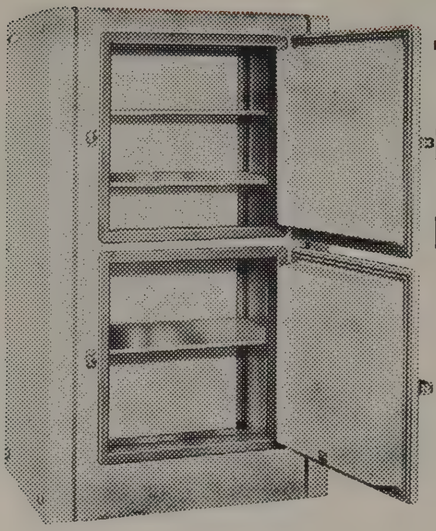

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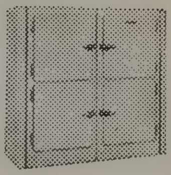

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Serving Rural Puerto Rico

By JUSTUS G. HOLSINGER $2.75

Mennonite Publishing House, Scottdale, Pa.

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Mennonite Publishing House Scottdale, Pa.

Our Churches

The Partridge congregation, forerunner of the present Mennonite church near Metamora, Illinois, was the first Amish congregation west of Ohio. It was organized in 1833 by Christian Engle, who had only recently arrived from Alsace. At this time the area was a new frontier; Chicago was a village and Peoria was a military outpost.

In 1854 this group erected a church. This church took its name from near-by Partridge creek. Since that time there have been three more churches built by this group. These later churches have been on a different location from the original Partridge building. The members began to move from the hills where they had originally settled to the level country around the town of Hanover, now known as Metamora.

The first of these was built in 1889 but was soon outgrown and a new church went up again in 1911. This one served for more than forty years until the present church, pictured here, was erected. This church was dedicated on November 16, 1952.

Now numbering 370, the membership is under the leadership of Bishop H. R. Schertz and Deacon E. H. Oyer.

Mennonite Community

MARCH 1953

Volume 7 Number 3

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Dawn

Day and Night change shifts;
Sunbeams begin to work.
The whole earth glows
And is refreshed by its slumbers.
The foreman of Day stalks from behind the mountains;
Day is here to stay.
But Day is slow—
The milking is already done.

—JOHN DENLINGER

Where City and Country Meet

Katherine Hallman

Families in the Elverson community entertain New York children for two weeks or longer. Persons wishing to start a similar project in their own community should contact Herald Tribune Fresh Air Fund, 230 West 41st Street, New York, N. Y.

THERE WAS PLAY

Loretta Wu, Rose Eng, Peter Chin, William Moy, Jack Wu, and Peter Moy holding the bridle.

THERE WAS WORK

Left to Right: Chester Chin, Wa Hing Fun, Tommy Eng, and Peter Chin.

THERE WAS RELAXATION

Clara Chin, Antoinette Chin, Loretta Wu, and Rose Eng.

HAVE YOU EVER noticed the great fascination which a vacation in the country holds for a child of the city? Can you imagine how he would anticipate a few weeks in the country fresh air and sunshine, away from the fire escapes, blistering pavements, and filthy streets? A social institution known as the "Friendly Town" was established seventy-five years ago to make possible country vacations for children of New York.

It happened this way. A young clergyman, Willard Parsons, was transferred from a Manhattan pastorate to one in Sherman, Pennsylvania. He remembered the conditions of those city boys and girls in his former pastorate and reported to his new congregation. Volunteers in his congregation responded and welcomed sixty happy children that first summer. Now that small beginning has increased until during the summer of 1952 there were 9,300 guests going into fourteen states from Maine to West Virginia. The following is the story of some experiences that came to the Moses Stoltzfus family, Elverson, Pennsylvania, when they opened their home to some of these children.

Ma and Uncle Moses realized that in order to carry on this great work it would be necessary for many warmhearted country folks to do more than listen to animated speeches in favor of Friendly Town. In fact, many would need to do more than deliver those speeches. And so because they wanted to do as much as they could for as many youngsters as possible they opened wide their doors.

There were the boys: Wa Hing Fun, Chester Chin, Tommy Eng, Jack Wu, and Peter Chin. And the girls: Clara and Antoinette Chin, Loretta Wu, Rose Eng, and Toy Louie. Ma knew, of course, that eight or ten boys and girls would be too many for one house and that was why she had spent some time before the youngsters came persuading the committee that the cabin project which she had in mind would be a practical one.

Several years earlier Uncle Moses had built a delightful rustic cabin in the small woods not far from the farm home and it was here that the girls of the party came to make their home accompanied by the competent Naomi and Hilda Stoltzfus. Here they had a wonderful time helping to prepare their own meals, eating together, keeping their cabin tidy, and studying the Bible together in their own way. They helped with activities at the farm home as well: cooking, gardening, canning, cleaning.

The boys took up their abode in the main dwelling and got along together in true boy fashion. They ate a lot of American food and enjoyed it. They helped with the work and now and then played a prank or two. So well-meaning they were, so co-operative, respectful, and obedient that one couldn't help laughing at their pranks even at one's own expense. And when at night the four black heads could be seen side by side as the boys knelt by the bed, Ma and Uncle Moses felt well paid.

THERE WAS A PICNIC

Once during the summer, "Friendly Town" children from all of the homes in the Elverson community were invited to a picnic. Here are two scenes of the picnic activity.

One Saturday morning Tommy decided that it was time for action. Together the boys built a tunnel of hay bales and asked unsuspecting Uncle Moses to try it out. Crawling on hands and knees, Uncle arrived at the end of the tunnel without any mishap, but here he encountered Jack who asked, "Uncle Moses, what's wrong with this pigeon?" On his way to inspect the seemingly injured bird Uncle Moses fell headfirst into a hole. However, he left the barn unhurt but with perhaps a little less confidence in his boys.

Jack was usually quite well behaved; however, he did turn off a faucet one day and later it was discovered that the poor turkeys had been thirsty for probably twenty-four hours. He also helped the other boys catch chickens for Irene who wanted to dress some in two lots for freezing. Together they caught the first lot and while Irene was dressing these the boys continued the fun of catching chickens so that when she came back for several more she found the brooder house jammed with waiting poultry.

Chester, Wa Hing, and Tommy took pride in showing their mastery of Pennsylvania Dutch and now and then when in town would call out, *"Wie bist?"*

Once or so Ma took the whole group on a shopping tour during which she gave them a certain amount of liberty while she went her own way. One time when she came back she found some of them standing as pitifully as possible with outstretched palms and calling to the passers-by, "Give to the poor."

On another occasion, however, their faces took on a more sober look. Ma had sent them back to the car to place another coin in the parking meter.

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Mrs. Willis Hallman lives with her husband and small daughter near Vineland, Ontario. She is formerly from Elverson, Pennsylvania. She gained the facts for this story from Mrs. Moses Stoltzfus, Elverson, Pennsylvania, who is "Ma" in the article.

PURITY TEST

The first step in testing seed is to analyze the sample for pure seed, weed seed, other crop seed, and inert matter.

Consider the Seed

Kathleen Swartzendruber

SMALL SEEDS

The planted samples are placed in large incubators, or germinators. Petri dishes are used for the planting of such seeds which require light for germination.

ACCORDING to Tennyson, spring is the time when a young man's fancies turn to thoughts of love. Spring, too, is the time when the fancies of the farmer and gardener turn to thoughts of seeding.

A person receives a great deal of satisfaction in watching the seeds he has planted develop into sturdy, healthy plants. It is discouraging, however, when the opposite occurs and a goodly number of the seeds never grow. This might be the result of a number of factors. Perhaps planting was done before the final spring cold spell, or the seed may have been drowned by an excessive amount of moisture. Insects may have damaged it after it was planted. It also is quite probable that many of these seeds were dead or diseased even before they were planted. Obviously poor seed is a waste of time and money.

How to Get Good Seed

How can one know whether the seed he plants is good? It is not always possible to know, but the circumstances can be improved somewhat by learning to choose carefully the seed to be purchased.

In many states the law requires that dealers, seed companies, or farmers who sell seed must first test it. They must submit samples of their tentatively salable lots to some reliable agency where they will be tested. This law protects the seller against any recourse from a dissatisfied customer. It likewise benefits the buyer in that it assures him of the quality of the seed he is purchasing. Farmers living in states where such a law is in existence should by all means take advantage of it and insist on accepting only seed which has met the approval of the testing station.

It may be of interest to many farmers and gardeners to know how tests in a seed laboratory are conducted and how the information appearing on a seed label is obtained. Details may vary among different laboratories, but the general aspects are much the same everywhere. The methods here described are those used by the Seed Testing Laboratory of Iowa State College at Ames.

Samples received by the laboratory are given these tests: (1) a purity analysis; (2) an examination for noxious weed seeds; and (3) a germination test. For most field crops all of the tests mentioned are important, but in the case of corn and most vegetables, a germination test is sufficient.

"Good seed is a long step in the direction of increased crop yields and better quality."

Purity Test

In the purity test the sample of seed is first subdivided until a "working size" portion is obtained. Machines, so accurate that they will separate even two seeds, are used for this task. Skilled technicians take the representative portion of seed and by means of a microscopic examination divide it into four groups. These classes are pure seed, other crop seed, weed seed, and inert matter. Pure seed refers to the actual amount of the crop seed involved. Other crop seed means just what it says; for instance, there may be alfalfa or sweet clover in a red clover sample. The term "weed seed" includes the seeds of all weeds, from the very worst to the comparatively harmless. Inert matter is anything in the sample which won't grow, such as chaff, dirt, or stem fragments. Each portion is then weighed and the results are expressed as the per cent of total weight. For example, a typical lot of red clover might contain 94% pure seed, 3% other crop seed, 2% weed seed, and 1% inert matter.

Noxious Weeds

The worst weed seeds are designated as noxious. In most states they are divided into two classes, primary and secondary noxious. An examination of the weed seeds found during the purity test is made to determine whether any of the weeds may be of a noxious variety. This examination varies with states. What may be a noxious weed in one state may not be so classed in another. For example, all states consider the dodder seed to be of a noxious variety, but only four of these prohibit its sale. Seed of the bindweed, or Creeping Jenny as it is sometimes called, is prohibited from sale in two thirds of the states. One fifth of the states do not consider it harmful enough to list as a noxious weed. The Canada thistle is considered to be noxious in five sixths of the states but only one half of them prohibit its sale.

This seed story by Mrs. Dale Swartzendruber comes as a result of her two years' experience as a germination worker in the seed laboratory at the College of Agriculture, Ames, Iowa.

Germination Test

The purpose of the germination test is to determine the ability to grow and develop. The seeds are carefully planted in four groups of one hundred each and are placed in temperature-controlled incubators. Such seeds as oats, clover, and lettuce are incubated at the temperature of 68° F. since these crops are usually planted in early spring when the weather is cool. Crops such as soybeans, corn, and peas are tested at a warm temperature of 86° F. After a period of days the planted sample is removed from the incubator to note its progress. Only those sprouts are counted which appear capable of developing into healthy, mature plants. Dead or diseased seeds are not recorded. The germination count is also expressed as a percentage. It is the number of live seeds for every one hundred seeds in the test sample.

Value of Labels

The most reliable source of information for the purchaser is the seed label. Any information relative to the seed in the bag will appear on the tag.

The Federal Seed Act, which became effective Feb. 5, 1940, provides that all agricultural seed to be transported in interstate commerce for seeding purposes must bear a label listing the kinds of noxious weed seed and the occurrence of each. This rate of occurrence must comply with the laws of regulations of the state into which the seed is transported. All

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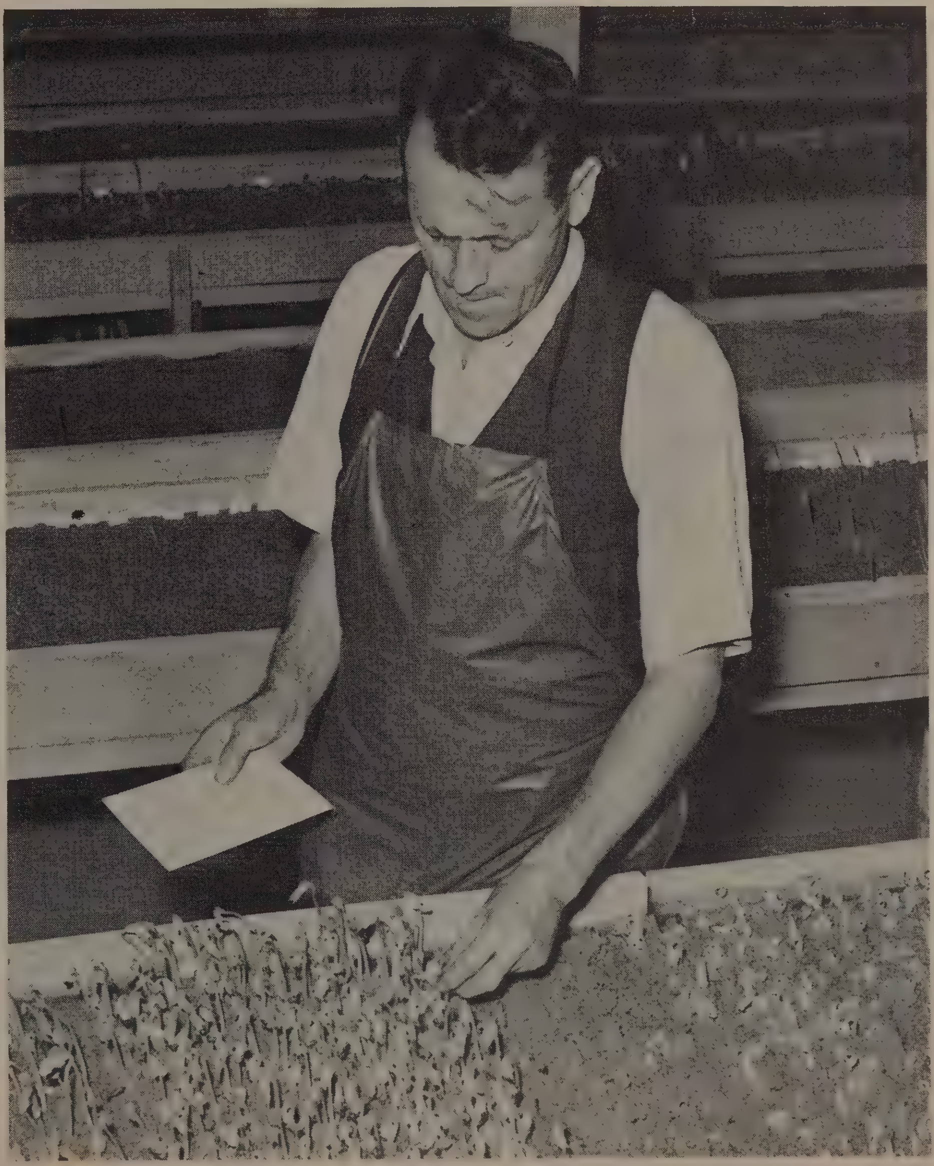

LARGE SEEDS

Large seeded varieties are planted in sand benches. Here a sample of beans is being noted for its progress.

DEATH IS A REALITY

Whether by war, accident, or more normal causes, children are continually being deprived of parents or close relatives.

When Your Child Asks About Death

Mrs. H. M. Thomas

Answers that will help children understand the cycle of life.

QUESTIONS ABOUT death often come at a time of emotional crisis for parents, when we are least able to deal with them helpfully. Answers given at such a time may be so weighed with our own emotion that they give the child a sense of fear and mystery in relation to death which requires years to outgrow. There is danger of damaging his religious concepts, causing him to question the love of God, or the security and dependability of God's world.

Death Must Be Faced

Christian parents should begin very early to prepare the child for facing the fact of death. As we realize this, we may discover to our dismay that the primary problem lies within ourselves. It is no longer a question of what we shall tell our children but of what we believe about God, about God's laws as well as His love, about death and immortality. Thoughtful persons of our generation have said that inherent in our culture has been a desire and effort to ignore death, to avoid it, to disguise it, to refuse to accept it. To substantiate their statements, they point out to us our tendency to glorify youth, the youthful figure, the youthful complexion and youthful gaiety and to seek scientific ways of rejuvenating the body. They remind us of the premium placed upon youth in securing employment. They show us that elaborate funerals with costly pageantry and profuse floral arrangements are basically an effort to cover up death and to keep it from appearing to be what it really is. If this indeed is true of our attitude toward death, it is because deep within us there is fear and an inadequacy in the face of the demands death makes upon us.

We must believe deeply in the love of God. We must also seek to understand His laws as an expression of His beneficent plan and will for us. Along with our Bible study, there are books by modern writers which will help us to interpret the inevitable cycle of "birth, marriage, work, and death" as the plan of a loving Father, God. *The Common Ventures of Life,* by Elton Trueblood, *On Beginning from Within,* by Douglas Steere, *The Will of God,* by Leslie Weatherhead, and *The Struggle of the Soul,* by Sherrel, may be of the greatest personal help. The Christian ideal is that we shall be able to face the final phase of life with as much poise and honesty as any of the other phases.

Life Cycle of Nature

Almost as soon as a little child begins to walk and talk, the sensitive parent will discover opportunities to make him conscious and familiar with the life cycle of nature. The flower that bloomed yesterday is withered today, but we may gather its seeds and plant them in our garden next year and have many more lovely flowers. The butterfly lying in the path is dead, but it has laid many tiny eggs, and there will be many butterflies in our garden next year. The grass which was so soft and green is hard and brown now. But someday new grass will grow from its roots. The leaves that gave shelter to birds and shade to children are falling from the trees to rot on the ground. But they make the soil richer for other plants and trees, and there will be new leaves in the spring.

The death of a beloved pet often brings shock and distress, as well as questions. Ginger, the family pet, had been struck by a passing car, and six-year-old Ted discovered the lifeless body beside the road. He was sobbing as he ran to tell Mother what had happened. Mother laid aside her work and held Ted in her arms until he was quiet. Then she spoke calmly: "Remember how Ginger loved to run and play? But when a little dog runs in front of a car and is hit, it sometimes is hurt so badly that it just can't live any longer. Even if the car had not struck him, his body would have grown old and worn-out sometime and he would have died. But remember the little puppies at Jean's house that looked so much like Ginger? Perhaps Jean will give you one of those."

By such teaching in early childhood children learn that in plant and animal life, each fulfills its function in the order of nature and then dies, and other individuals of the species have their chance to live and function. Another step is needed, however, to prepare the child for human death. Some mothers and teachers have found it helpful to play a little game with younger children. Touch the arm and ask, "Is this *you?*" Then touch the hand, the foot, and other parts of the body. Through questions and conversation establish the fact that none of the parts of the body are the "really me."

Another way of approaching the same fact is to use the pictures of one of the child's playmates, beginning with the baby pictures. Ask, "Is this Bobby? Well, then, is this one Bobby, too?" and so on down the line until we arrive at the real Bobby, who really is not just like any of the pictures. So we reach some conclusions such as these: the part of Bobby which his parents and friends love has very little to do with his body. The part we love can not be seen or touched. (The part of me that is happy or sad or kind or unkind cannot be touched.) The house that Bobby lives in changes, but the "really me" does not change. It goes on and on.

Acquaintances

So when death occurs among the acquaintances of the family a basis of understanding will already have been established. Mother took five-year-old Will to the funeral of Grand-

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ma Mitchell, whom he had often seen at church. Mother knew the family and felt assured that emotions would be controlled. At the cemetery, Mother and Will remained in the car, because it was very cold. When Will asked about the tears in the eyes of Grandpa Mitchell, Mother said that Grandpa would be lonely now that Grandma had gone to heaven, because he could not see her or talk with her for a while. But Grandpa was really glad, too, for the house that Grandma lived in, her body, was worn and full of pain, and now "God has given her another body, new and strong—one that never will become ill or grow old. We don't know what it is like. That is one of the surprises God keeps for us until we go to Him."

In the Family

Death within the family is more difficult for us to explain to children because of its emotional content for us as parents. However, those who have made a careful study of the reactions of young children to death tell us that they do not suffer prolonged grief because of the death even of a parent unless their sense of security is greatly disturbed or destroyed. If they continue to receive loving care and understanding, their distress will not be greater than when a parent goes away for a long visit. However, if we shut the child out of the experience, we rob him of the sense of "belonging" to the family, and sometimes cause him to develop a harmful sense of horror, mystery, and fear of death.

Children with whom the parents truly share, sometimes bring the tenderest comfort to their parents in times of grief. Jonathan, who was nine years old, stood with his mother beside Grandmother's body. He seemed to sense the need of comfort. "Grandmother isn't dead, Mother. She just doesn't live here any more. Her body doesn't look like it did when Grandmother lived in it, does it?" An eleven-year-old girl, after the funeral of her father, said to the mother, "I know Papa isn't in the cemetery. That is just his body. Papa is in heaven."

Susan was only five years old when her parents learned that she had an incurable disease which would cause her death in a very short time. There was much pain for Susan. She had two brothers, just a little older than she. Gently the parents explained to the three children that Susan would soon be going to heaven, where she would not have any more pain. To quote her mother, "Different times during her illness she spoke of heaven and seemed thrilled to know that she would really be going there soon, where she would experience pain no more but could sing and would always be happy. One day she wondered whether the children would sit on the grass or on chairs. At another time she asked, 'Mother, how soon will you come?' And then answered her own question: 'Well, I guess you can't come until God calls you, but I hope it won't be too long.' "

The father of four children, aged five to eleven years, died after a long and painful illness. The Christian mother sought to help her little family meet this terrific threat to their security with faith and trust. The question *why* was never asked. Daddy died because his body was too sick and worn by disease to go on living. This much was matter-of-fact. "Where?" The two older children had recently been baptized, and because of their careful teaching from early childhood had no difficulty in thinking of Daddy as being with Jesus. Only his body was in the ground, like the worn-out hull of a seed. The younger children absorbed the confidence and faith of the mother and older children, as they shared many family worship experiences in which the death of the father was discussed and the possibilities of heaven were explored. Those children are now grown and have come face to face with death in maturity and with their own children. They have escaped the bitterness of those who ask, "Why?" as well as utter grief of those who say, "God's will be done," when the death cannot conceivably be the will of a loving, life-giving God, but is due rather to some violation of His laws.

Death by Accident

A young life suddenly cut off by accident sometimes presents the cruelest problem of all to us as parents. When our minds and hearts are brought to face the issue, by the death of one very near and dear to us, we find ourselves rejecting the idea that it is "the will of God," or that God is in any way responsible for what has happened. To accept such death as the will of God would be to destroy our faith in Him as a loving Father and to increase our anguish. We escape despair, first, by the knowledge that this is a world of order, operating according to laws established by God, which are essentially beneficent. Death by accident means that some of these laws have been violated somewhere by someone. The second consideration in transforming despair into Christian hope and faith, is that "we know that in everything God works for good with those who love him" (Rom. 8:28, R.S.V.). Our acceptance of sorrow and bereavement in the right attitude opens the way for God to bring about good results to ourselves and others even from the mistakes and sins of people.

A mother was bringing her own children and several neighbor children home from school in her car. Somehow the rear door flew open, and her neighbor's little six-year-old girl fell on the pavement and was killed. The parents of this child had several older children. In a truly Christian spirit they spoke of the kindness intended by the neighbor who drove the car, and of the friendship that had existed between the child who played with the door handle and their little sister. They spoke of God's love for all of them, and together thought of some of the things God would want them to learn through this sad experience and of how they might help other people to learn them, too. Throughout the whole experience there was the complete confidence that their little sister was happy and safe in the heavenly home, and in their hearts was a growing trust in the goodness of God.

Let us remember that in teaching our children about death, we should not wait for questions. Too often questions never come, especially when children are shy and reserved, or have been deeply hurt without preparation. We should teach that God's world is governed by laws that are for our ultimate good, and finally we should endeavor to establish the feeling that death is not necessarily a sad ending, but can be accompanied by a new and happier life. Some books which will be very helpful to parents are: *Your Child's Religion,* by Mildred and Frank Eakin, *Opening the Door for God,* by Herman J. Sweet, and *Our Little Child Faces Life,* by Mary Clemens Odell.

START IN TIME

Before the child has been exposed to death in the family, the parents should begin preparing him to accept the experience gracefully.

Prove your Christianity by wholesome public relations based on genuine good will.

How Are Your Public Relations?

Arthur E. Morgan

CARL PETERSON was one of a community of farmers who had lived and worked for many years as friends and neighbors. He and his wife had planned to spend their old age on their farm, but Mrs. Peterson did not stand the winters well, and their doctor advised them to go to Arizona or California. So they decided to sell the farm.

Carl and his neighbors were good farmers. As prospective buyers came, Carl not only showed them the farm, but introduced them to the neighbors. If a prospect did not bring his wife, the Petersons suggested that he come again and bring her along.

When Carl and his wife finally sold the farm it was not to a very aggressive person who for a certain reason was willing to pay $2,000 above the market value for such a farm property, but to a stable, progressive farmer and his wife whom the neighbors liked and would be glad to have as a member of their little community. The Petersons were leaving for good. They would not suffer because of the kind of persons who bought their place. However, they had spent much of their lives there, and much of the value of living had been the friendly neighboring back and forth. They had taken care of each other's children when the parents wanted to go to town, they had helped each other with farm machinery, and the women were on hand in case of sickness. Above all they trusted and respected each other. Carl and his wife sold the farm in the way they did, at substantially less than they could have received, because as friends and neighbors they could not do anything else. That was an expression of good public relations.

Recently a friend of mine outgrew his small factory buildings and prepared to build a new plant. It would cost somewhat more than half a million dollars. Just at that time an industrial building in a town less than fifty miles away became available at a very low cost when the owner could not make a go of his business and was compelled to liquidate. By taking that building my friend could save a quarter of a million dollars under the cost of building a new plant at today's prices.

Before deciding what to do my friend considered how such a move would affect his hundred and fifty employees. Many of these owned their homes. Most of them had been born and had grown up in that community. Their neighbors and friends, their churches, their clubs and their other associations were there. A move of

Loving your neighbors may include personal sacrifice so that desirable citizens may purchase your farm when you sell.

Arthur E. Morgan is president of Community Service, Inc., the purpose of which is the promotion of community interests, including the economic, recreational, educational, cultural, and spiritual needs of the members.

fifty miles would mean a general uprooting and a breaking of these associations. What my friend and his stockholders would save might be not much more than his employees would lose in making the move. The decision was not to move, but to build a new plant in the home town.

I can hear the practical reader comment on these incidents, "That is all very nice, but it is not *business*." In saying that he may feel that he is speaking according to the fundamental laws of creation. However, it is only because he has grown up in a particular kind of commercial or personal atmosphere that he holds such views, and those views may be very serious obstacles to good public relations.

Good public relations are not based on psychological manipulation or on shrewd salesmanship. Intelligence, tact, and skill are highly desirable to prevent lack of understanding, but unless skillful public relations are the expression of sincere good will they may be only a clever form of exploitation of good will and confidence.

A good many years ago, when "Public Relations" were new as a distinct department of business administration, a nationally known manufacturer took me over his great plant and described his welfare program, one of the best known in America. As I was about to leave he said, "With this program I can make my employees think anything I want them to think." A few years later he asked for a confidential talk. After two or three hours of general conversation he came to the subject on his mind. "Why is it," he said, "I cannot get loyalty in my employees and associates?"

Public relations and other human relations based on strategy and on the manipulation of men's minds may be successful for what seems a long time. However, little by little people come to have suspicions. A general skepticism and cynicism develop which leads to distrust of the motives of *all* men, and which poisons the whole social atmosphere. So, whoever undertakes to establish favorable public relations on the basis of cold, calculating manipulation weakens the entire social structure. Ruthless, bitter Russian communism today is the natural fruit of calculated, selfish manipulation of men under the Czar, which finally developed almost complete cynicism in the people.

Men are not good mind readers. They need outward and visible signs of good will. One of the masters of public relations of recent times was Mahatma Gandhi. Although you may not agree with his theology, you can learn from his methods. People who saw him most intimately through the years agree as to his genuine honesty. Yet he did not rest on that alone. He gave outward evidence of his alignment with the masses of India by sharing the life and dress of the impoverished Indian villagers who made up 85 per cent or more of the vast Indian population. His was no make-believe pose. For years he went by bullock cart or tramped on foot from village to dirty village, until he was in fact one of the people, with thorough knowledge of their problems and their needs. He fully earned his right to be identified with them.

The results proved his methods. It is very rarely in history that any man during his lifetime has had such strong holds on the confidence and affections of so many millions of people. The most powerful of his countrymen were compelled to give him at least the outward appearance of respect and approval. Neither good intentions alone nor skillful public relations alone would have accomplished that result. Good public relations consists in making the public aware, both intellectually and emotionally, of the existence of such qualities as competence, progressiveness, vitality, good will, and fair play, and in bringing about participation in desirable programs. But first of all these qualities must actually exist. Otherwise public relations becomes only clever strategy.

CONSIDER THE SEED

[Continued from page 9]

states also require this same information for seed to be sold within the state.

Labels will also contain the date and results of the germination test. Seed for sale must have been tested not more than nine months prior to the sale date. Information offered concerning the percentage of germination can help the farmer adjust his seeding rate; that is, more seed will need to be used if the test is low. For example, a sample of red clover seed may have tested 90%, meaning that ninety out of one hundred seeds in the lot could be expected to grow. Another sample may have germinated only 70%. This means that the seeding rate in the case of the second lot would have to be about one and one-third times greater than the seeding rate for the first lot, if the same number of viable seed is to be planted in both cases.

It is quite likely that the field germination the farmer gets will not be as high as the percentage indicated on the seed label; that is, a lot of corn testing 97% when grown in the testing incubators might germinate only 90% under field conditions. It must be remembered that the seed was tested under relatively favorable conditions at the laboratory. Temperatures were automatically controlled, moisture was ideal, and no insects or other pests were able to destroy the seed. In field planting these conditions cannot be so well controlled. The farmer should consider this when noting the germination percentage on the seed label. On the average he can expect high testing seed to perform better under field conditions than low testing seed.

It is also required by law that purity analysis be included on the seed label for interstate commerce. Obviously, a farmer does not care to pay for a great deal of chaff and other worthless material and purity information will help him prevent this.

Labeling requirements for the vegetables vary with states and with crops. As a rule these requirements are not as stringent as those for the field crop seeds. It is not required that the germination be listed on the seed packet. However, the label must indicate that the seed is below standard if it has failed to reach the norm set by the state for that particularly variety.

Patronize a Good Company

Gardeners should select their seeds from the stocks of reliable companies. It should be remembered that the company which advertises most does not necessarily furnish the highest quality seeds.

Good seed is a long step in the direction of increased crop yields and better quality. Though good seed in itself cannot guarantee a crop, it is likewise true that inferior seed offers very little potential value in producing a crop at all. Therefore, as an important first step in crop plant production, farmers and gardeners should know and insist on the quality of the seed they plant.

Editorial

COVER THOUGHT

By the way, Dad, one method of gaining the boy's confidence is taking time off and playing with him.

The Man Who Failed but Succeeded

Ur of the Chaldees was one of the "garden spots" in the ancient world of Old Testament times. When Abraham decided to leave it many must have thought he was a failure.

High standards of living, comfortable homes, and "settled living" were no doubt as important to the ancients as they are to us. At least the archaeologists have dug up some rather well-to-do homes in the Ur of Abraham's time. Instead of expensive cars the Chaldeans had their fine chariots with which to impress others. Banquet scenes in Ur show that even then people were living to eat as well as eating to live. And the tombs show how the rich were buried amid splendor. If anyone had a simple funeral in ancient Ur he was probably of the "lower class." It was such an environment that Abraham left.

Centuries later Abraham became the hero of faith and he received much space in Hebrews 11. We know much more of him than we do of the people who probably thought him foolish to leave a "garden spot" like Ur.

Really to understand Abraham is to see how he settled the questions of home comfort and many possessions. How much space, if any, would he have in Hebrews 11 if he had decided these questions as they are often decided by us in our church communities? We need more people like Abraham who are willing to fail in the sight of men in order to succeed in the sight of God.

The Man Who Succeeded but Failed

Lot is the man who was bent on satisfying his desire for wealth no matter what it cost him or his family. He was self-centered. Someone has said that Lot had "nothing deep and nothing high in him." He felt no duty toward Abraham and there is no record that he was ever thankful toward his godly uncle. When wealth produced quarreling in the household (as it so often does) it never occurred to Lot that God might have something to say. When land was to be divided and a choice to be made Lot revealed his real inner self by taking the quick and dangerous road to wealth.

The choice of land and the settlement of estates is still one of the great tests of character. There is no community where such problems do not arise in one way or another. Like Lot, parents are still tempted to choose wealth or position with the hope of "benefiting" their children only to find out that they have placed themselves and their children into places of temptation that are almost overwhelming. Should we not make decisions with this in mind: "What will it finally mean to our children?" There are difficulties arising from all choices, but our difficulties should come from our devotion to principles and not from our ignoring principles.

The "success" of Lot and the "failure" of Abraham make good reading in a day of high-priced land and streamlined automobiles.—G. M. S.

Stay at Home

"I don't have sufficient time to spend with my family. My children are almost strangers to me. I am weary with the abundance of activities. Meditation is becoming a lost art." If any of these statements look like something you have said the following suggestion which has come to our attention may be of interest.

Why not schedule a stay-at-home night in your community? It would require co-operation from all or most of the community leaders who normally call meetings. It would probably be difficult to put into operation. But think what it would do to build morale among the weary fathers. One night a week, perhaps Tuesday or Thursday, would be held open for home activities and no local meeting would be allowed to call the members of the family away from the home circle.

There are many worth-while activities which should not be discontinued but with a concerted effort it might be possible to combine some and reschedule others so that this one night is free. You say it is impractical? Perhaps it is. What then can be done to overcome the problem of too intensive community activity?—D. H.

Coming in future issues

A New Frontier	*Ivan J. Rohrer*
Mutual Aid Through Co-operatives	*Earl Loganbill*
New Eyes for the Needy	
Standards of Community Stability	*J. Winfield Fretz*
Three Rings on One-Ten	Kermit Eby
The Earth Is the Lord's	*Eunice Shellenberger*
Dinner in the Hut	Ann Jennings Brunk

A colonization evangelism project near Mt. Gilead, Ohio.

Mission Workers in Overalls

Murray Krabill

EARLY IN THE spring of 1950, Elmer Mast, a Mennonite landowner in Wayne County, Ohio, received a circular from a real estate agent in Mt. Gilead, Ohio. The circular told of farms for sale in Morrow County of which Mt. Gilead is the county seat. The price of the land aroused his curiosity and he decided to make further investigation by visiting the community. The first visit to Mt. Gilead left a favorable impression and was followed by a second and third. Other Mennonite farmers of Wayne and Holmes counties also became interested and on May 30, 1950, three farms were bought by Mennonites. Elmer Mast purchased 128 acres of land and two Conservative Mennonite men, Joni Yoder and Roman Kauffman from Holmes County, each purchased farms. News spread quickly and before long Mennonite farmers from Wayne, Logan, and Holmes counties were investigating the reports concerning the Mt. Gilead community. By December of 1950, five Mennonite and three Conservative Mennonite families had purchased land in Morrow and Knox counties. Since that time there have been three more farms purchased by Mennonites making a total of eleven farms.

Location of Colony

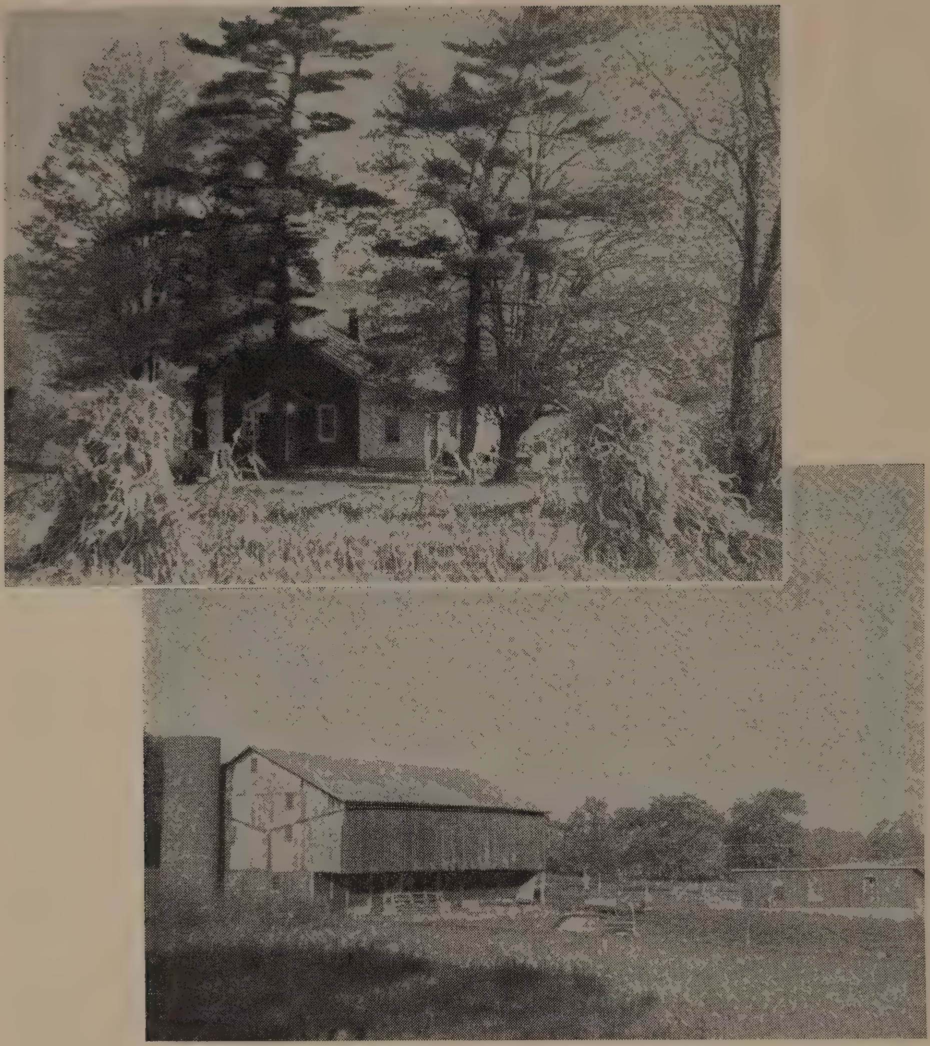
Mt. Gilead, Ohio, is located in the center of the state. It is also located on the edge of the prairie and the hill country. Traveling west from Mt. Gilead through Ohio and Indiana you find the land level but east of Mt. Gilead it becomes more rolling. Although Mt. Gilead is the county seat of Morrow County, it has a population of only about two thousand and is classed as a village. Surrounding Mt. Gilead are larger industrial cities. Mansfield, an industrial city, is connected to Mt. Gilead by Route 42 and is twenty-five miles to the northeast. Marion is located about twenty miles west on Route 95 and Mt. Vernon about twenty miles east. The capital city, Columbus, is located forty miles to the south. A branch of the New York Central Railroad extends into Mt. Gilead but the main line passes through Edison, a small town about two miles west of Mt. Gilead. The Pennsylvania Railroad passes through Crestline about twenty-two miles to the north.

The nearest Mennonite Church, Sharon congregation at Plain City, is located about forty-five miles to the southwest. Wooster lies about sixty miles to the northeast while West Liberty lies about seventy-five miles in the opposite direction. The Walnut Creek congregation is sixty miles to the east.

As stated before, the land east of Mt. Gilead becomes rolling and as the heart of the Mennonite settlement is about ten miles east of the county seat most of the land which the Mennonites have purchased is moderately rolling. The soil varies in the community from a clay loam to a silt loam. Some of the farms have a gravel subsoil which is advantageous as it affords better drainage. The land also varies in its productivity depending, of course, upon the care it has received, its soil type, and the topography. In general it is quite productive, for the crops in 1952 were good. The yield per acre for corn was seventy bushels, wheat thirty to thirty-five bushels, and oats forty. General farming is carried on by the entire community with a four-year crop rotation of oats, wheat, hay, and corn. There are a good many hogs raised and sheep are seen on nearly all the farms. There are good hog, sheep, and cattle markets at Marion, Mt. Vernon, and Columbus. Dairying is also on the increase but many of the farms are not equipped for dairying. Milk houses and milking parlors have been constructed by three of the Mennonite farmers and most of the Grade A dairying which is being done in the community has been done only in the last few years. This is easily understood when one finds out that co-op electric lines were installed only within the last ten years. There has also been a great improvement in road conditions. The roads are still not as good as the surrounding counties but it can no longer be called the "Mud Hole" of Ohio as it was a few years ago. There is a good market for milk in the community now that the roads have improved; it goes to Mansfield, Columbus, Marion, Mt. Vernon, and some is even trucked to Cleveland about one hundred miles to the northeast.

The community in general is not given to poultry raising, but some of the Mennonites have been introducing poultry. Joe Fisher and Gerald Miller, both formerly from West Liberty, have converted some of their buildings into poultry houses. Roman Kauffman, from Holmes County, also converted an old house on his farm into a broiler house. Alvin Kauffman from Plain City was the pioneer in turkey raising by starting out with a flock of 1,000. The local feed companies have been anxious to have the Mennonites increase their poultry flocks.

The author, whose boyhood home was at Wayland, Iowa, is now pastor of the Mennonite Church near Mt. Gilead, Ohio.



FARM BUILDING ARCHITECTURE

Farms with buildings such as these have been purchased by members of the Mt. Gilead colony.

Farming Neglected

The first impression one receives as he drives through the community is that it was once prosperous but has been neglected. There are many large unpainted buildings. Weeds seem to be in abundance and many of the farmers take no pride in beautifying their homes. There is also an abundance of land for sale, which indicates the lack of interest. Within the four-mile radius in which all of the Mennonites have bought there are many more farms which could be purchased. This is one of the things that makes Mt. Gilead an ideal place for a Mennonite colony. But why are so many farmers ready to sell?

There are several reasons for the large number of farms for sale in this community. One of the reasons is the increase of industry in the near-by cities. Within the last twenty-five years there has been not only new industry started but there has also been an enlargement and expanding of industry. The Hydraulic Press Manufacturing Company in Mt. Gilead, which celebrated its seventy-fifth anniversary this year, now employs nearly 2,000 workers. Westinghouse, in Mansfield, employs several thousand men. There are an increasing number of factories in Mansfield, Galion, Mt. Vernon, and Marion, which are within a distance of twenty miles. Some workers even drive as far as Columbus which is forty miles away. The high rate of wages paid together with the improvement in transportation has drawn many of the farmers into the factories. There are many farmers who are trying to do both and who find it so difficult that they are ready to sell their farms and move closer to the factory.

This condition has brought about a lack of interest in farming. There is a feeling, especially among the young men, that farming is not profitable. Many of the farmers, it is true, who are trying to farm as a side line are not making farming profitable. The soil is a type which needs to be taken care of, but which responds to good care.

The large amount of capital needed in getting started in farming and the high wages paid by industry have also kept the younger generation off the farm and today a number of the farms are for sale because the sons or sons-in-law chose factory work after returning from service rather than risking an investment in something which they thought was not profitable.

Another reason for the willingness of many to sell is the increase in the price of land. Real estate agents report that the price of land in Morrow County in the last six years has doubled. This is due in part to the improvement of roads and also the com-

WORKING TOGETHER

Gerald Miller, formerly from West Liberty, Ohio, gets a lift from other Mennonites in the community, raising his silo.

ing of electricity, together with the rise in land prices throughout the United States. Since the coming of the Mennonites during the last two years the price of land has increased. At present the land sells from $100 to $150 an acre but to many it seems like a good time to sell.

Not all the people of Morrow County, however, are dissatisfied with the farm and there is a certain amount of reconstruction being done by the citizens of the county. Interest has been created by the Future Farmers of America and like organizations and a number of farmers are beginning to practice soil conservation. Morrow County has been retarded in the past and it has only been in recent years that it has been matching with the surrounding counties. Within the past year a county hospital has been built in Mt. Gilead. The school system has also improved within the past twenty years and at present the schools are all centralized.

Not only are the Morrow County farms being sold to Mennonite families but there are other farm people from all over the state of Ohio investing their money near Mt. Gilead. Economically the colony at Mt. Gilead should be a success. The land, weather conditions, and markets all seem to be favorable. But colonization evangelism means more than just succeeding economically. By colonization evangelism is meant not only being interested in working out a livelihood through the soil but also having an interest in the spiritual welfare of the community. It is not so much an interest in transplanting a Mennonite congregation from other communities to a certain section but rather, forming a Mennonite nucleus in a new community and by witness and sacrifice showing to those around a better way of life.

A Basement Church

On March 29, 1951, the Mennonite families of Mt. Gilead drew up a petition in which they asked the Ohio Mennonite Mission Board to organize their group into a congregation. On April 29, 1951, Rudy Stauffer, Field Worker for the Ohio Mission Board, and Chancey Kauffman, Treasurer, met with the Mt. Gilead group and the Mennonite families were accepted as members of the new church and services were held every two weeks in the homes. On June 25, 1951, Murray and Alta Krabill were called to serve as church leaders under the Ohio Mission Board. Since that time services have been held in a large second-story room of one of the homes.

The first plans were to buy or rent an empty church or school building and hold services there. But after much investigation in which nothing could be found, this idea was given up and plans were made to build a basement church to serve until funds were available to complete the remainder of the building. An acre of land was donated to the group by a non-Mennonite neighbor, and work was begun on May 12, 1952, on a 36 x 40 basement. The work is being done by the group. However, a good bit of donated help was received from other congregations. Floyd Headings from the Bremen congregation brought his crew of carpenters and laid the blocks. There was also a group of men from the Sharon congregation at Plain City who donated a day of their time. For the past year an offering has been lifted once each month toward a building fund. This together with some gifts from friends, neighboring congregations, and an offering lifted at the

TEACHING THE WORD

This Bible school was held at the Community Church in Pulaskiville, Ohio.

BASEMENT CHURCH

A modest beginning, it will provide a place for worship until growth of the membership warrants expansion.

1952 Ohio Mission Board Meeting has been the means of financing the church basement. At the time of writing the basement is not yet completed. But there remains only a few days' work.

We are looking forward to the use of our basement because we feel that we have been handicapped by having services in a home. Although the community has warmly welcomed us, they have not felt free to enter a home for public worship; however, we have been able to bring the good news to a number of children and youth.

Other Churches

At first glance the Mt. Gilead community seems to be well churched. The country is dotted with churches. Methodists and Baptists seem to have pre-eminence among the rural folk. However, Presbyterians, Nazarenes, Friends, the Church of Christ, and other Protestant denominations are represented. There are also some Jehovah's Witness and Seventh-Day Adventist churches in the community and a few Catholics. The attendance at these churches, however, reveals a truer picture of the spiritual condition of the county. One Baptist Church has services every four weeks. At another place a community church was organized because a few Baptist people could not afford to hire a minister. At another, a small group of middle-aged and aged Methodists are struggling to keep the church door open. There are non-Christian neighbors on all sides. Sundays afford a part-time farmer, full-time factory laborer a wonderful opportunity to get his crops out and so the church attendance is low. In Mt. Gilead there are several churches that are quite active but whose outreach is limited leaving the spiritual condition of the rural people of Morrow County poor and sickly. There is no opposition to the teaching of the Gospel; in fact, it is looked upon with favor, but the loss of interest which is evident in farming also characterizes the spiritual condition. Many of the people were once church members but have lost interest and have fallen into sin. They will admit they should attend church and live their lives for the Lord, but they keep on living selfishly. This is not an easy type of people to work with, but we have the challenge before us not only to recreate an interest in farming but to revive the worship of God in the hearts of men.

INVITING THEM IN

Judy and Clara Taylor, who are now Christians, pictured as they were helping to canvass the community before evangelistic meetings.

Present Program

Without the facilities of a building, we have been limited in giving our verbal testimony to the community. However, it has been our privilege to use the Community Church at Pulaskiville for several occasions. For two weeks in June, 1951, Howard Hammer held a series of revival meetings and again in May of 1952 a week of revival meetings was conducted with Don Augsburger and Howard Hammer as evangelists. The community was thoroughly canvassed before the meetings by our group with the result that the attendance was excellent at both series. During the meetings in 1952 there were four girls from non-Mennonite background who accepted Christ and were baptized in August. It was also our privilege to conduct two weeks of summer Bible school in the same building; the enrollment was 113 and the average attendance, 93. A Methodist Church in Waterford has also been used several times for Sunday evening programs.

The sewing circle has been trying to demonstrate the Christian way of love. A gift of baby clothes was given to an expectant mother. Clothing was also given to other needy families. We also have a junior sewing circle which has

JUNIOR SEWING CIRCLE

Brenda and Barbara Fisher make scrapbooks for sick children.

been meeting regularly and is also helping to witness for Christ. Because of our limited amount of young people and many small babies it is difficult to carry on a regular visitation program and we feel the home visitation can be carried on most effectively. We feel that we can also witness for Christ in our business transactions, and neighborly contacts.

Financial Problems

The problem of putting first things first is one of the problems connected with colonization evangelism. It is a strong temptation to relax in the winter evenings after a hard day's work in the cold or on Sunday afternoon after a busy week. And there is also a temptation to keep ourselves so busy that we have no spare evenings. Men who have payments on mortgages to make and interest to pay, as most of the men here do, naturally must be busy a good share of the time. But Jesus has not commanded us first to become secure economically and then spend a little time to witness but only the opposite and those of us who are truly thankful for what Christ has done will not be able to wait that long. So the problem of preventing those things which are temporal from crowding out those which are eternal and further, being concerned about the development and education of one's family confronts each self-supporting evangelist.

Not only does the lack of finances limit the amount of witnessing done by the groups but it also limits the amount of witnesses. There were many prospective visitors in the Mt. Gilead community who were kept out by financial reasons. In the Mennonite Church today there are young couples who feel that their place is on the farm and who also feel they could be doing something for their Lord at the same time but who are not able to supply the capital needed for farming.

There is also the danger facing the colonizer of so completely losing himself in his work that he forgets to spend adequate time with his family. In new colonies this has more need of attention perhaps than in an old established community with a large group of young folks. The responsibility of rearing children under such conditions has kept some families from joining the Mt. Gilead group. The problem of bringing up children for the honor and glory of God is no simple task and is not made easier under circumstances of colonization.

Advantages of This Method

But in spite of the problems connected with rural colonization evangelism, there are a number of reasons why this type of work should be given serious consideration by Mennonites. In the first place, this is a type of mission work which the Mennonites who have been largely rural in the past and have always settled in colonies, are well suited for. People who have spent all their lives in the country can better understand the customs, habits, and characteristics of the rural mind. Not only is it a type of work which the Mennonites are fitted for but it is also a way in which our manner of life may be preserved. From the time of Conrad Grebel to the present, the conception of the church has been that of a brotherhood, a big family where each one is concerned about the spiritual and material welfare of his brother and where they can edify, admonish, and warn one another.

Community living can also be a means of giving a united testimony to a simple way of life and its doctrinal beliefs. A group of people living consistent Christian lives can leave a testimony equal to any brought from the pulpit. A new colony of people in a community are subject to observation and any inconsistencies are immediately known by the community. It is also necessary for the group to live down many misunderstandings and untrue ideas about their faith and practice. One of the encouraging things which we have been told is that we live what we profess.

The Mennonite people have always been noted for their thrift and hard work which gives them an advantage in colonization evangelism. It takes hard work for anyone in this great generation to get started farming and especially in neglected communities. Not only the buildings need repair but good stewards are also interested in restoring and keeping the soil for future generations. Then there is work connected with church building, not only the house of worship but also the body of Christ.

We at Mt. Gilead feel that we have a definite part to play in the evangelization of the world. Although we do not find ourselves in an ideal situation, we thank God for the privilege we have of witnessing for Him. Within the past two years we have made considerable progress, but we see a vast amount of work which has not been done. In the years to come we are looking forward to the time when Morrow County will be dotted by Mennonite farmers with neat, productive farms, who are interested in preserving the soil with which they have been entrusted.

We are also looking forward to the time when there will be a strong, unified Mennonite Church with several mission outposts throughout the community sponsored by a zealous group of Christian workers interested in the spiritual welfare of their neighbors. We are also looking forward to the time when there will be a large MYF which will help to carry the good news to the surrounding cities. We are looking forward to the time when the misconceptions of the Mennonite Church will have been proved false by a group of Christian people who exemplify the Spirit of Christ.

CITY AND COUNTRY MEET

[Continued from page 7]

When they returned to her they claimed to have done all she asked. But when the shopping was done and they all returned to the car they found a ticket asking them to report to pay a fine. All the children were very unhappy at the state of affairs and trooped in together prepared to tell their story. When the officer in charge heard that they had simply placed the coin in the wrong meter he kindly forgave them.

The fun and frolic that the youngsters caused on the farm would have been compensation enough for the planning and hard work that this sort of project causes, but there was a greater reward. Every one of the girls and every one of the boys had accepted Christ before the summer had ended, and to hear them pray or sing together around the piano was great even through the harmony was nothing to speak of.

When the last youngster had gone back to the city with its fire escapes, pavements, and streets the two of them took an inventory of their summer's work. Uncle Moses asked, "It was worth it, wasn't it, Ma?" And of course Ma agreed.

Homemaking News and Views

Growing Old? What About Your Diet?

Margaret Miller

IN OUR population today there is a much larger percentage of people over 60 years of age than there was a century ago. Today there is a wider recognition that the ills of the aged are a special problem. There are probably two reasons for this. First, the problems are peculiar to the aged and second the problems we have as young people raise special problems in senescence or old age.

Problems of Aging

What are the problems of aging? The care of the aged involves many people from nurses and doctors to the family of the older person. This is perhaps one reason why it is necessary to have an understanding of these problems. One of these problems is the nutrition of the aged person. We find that malnutrition frequently is the cause of many diseases which affect an aged person.

What are the causes of malnutrition? In old age the muscular tonus of the body is reduced. Disturbances of sight, smell, taste, and diminution of salivary and gastric secretions affect the appetite. Lack of teeth or poorly fitted teeth, empty spaces, unfilled dentures, and lack of oral hygiene often cause digestive disturbances. Many aged people are childish in their likes and dislikes. They may gorge themselves on things they like and refuse to eat essential foods. Many eating habits of elderly people cannot be changed. An example is a person who is used to eating a certain combination of foods which does not fit into the modern diet. This problem must be dealt with accordingly.

Phases of Malnutrition

There are two phases of malnutrition. The first is primary malnutrition. The chief cause of primary malnutrition is bad food habits and insufficient income to buy the proper food. In this day when money is plentiful it is hard for us to realize that many people do not have sufficient income to buy proper foods which they can chew properly. Many cannot afford a refrigerator in which to store food properly. Many do not have the energy or transportation to attend markets where fresh food can be purchased. There is hesitation on the part of some old people in spending their limited funds and therefore they often put off necessary purchases. During this interval of time they have not had enough food to maintain good health. Many aged people live alone and find it very difficult and dull to prepare attractive meals. Very often they are tempted to skip meals or just prepare "halfhearted" meals. People who live alone also miss the social aspects of eating. Lack of family life, employment, and home also add to an aged person's feeling of insecurity which leads to impaired digestion.

The second phase of malnutrition is called secondary malnutrition. This phase includes many of the diseases of old age which interfere with the food intake. These would include infections, fevers, diabetes, biliary and renal disturbances. Many times absorption is impaired in old age. Liver failure and diabetes bring about malnutrition due to tissue deficiency. Many times a prolonged, chronic multiple vitamin deficiency is found in elderly people. An adequate diet with careful attention to the essential food will supply the needed vitamins.

During childhood we establish many eating habits which vary greatly with regional and national customs. When the age of sixty is reached we find it is very difficult to change these eating habits. It is particularly difficult to do so by appeals to intellect or reasoning powers. Anyone who cares for an elderly person must recognize this fact. You must show interest and understanding in his needs. By doing this he may develop confidence in you and be willing to take your suggestions. You must be a good listener because it relieves him to talk about his problems.

Stimulating Appetite

What can be done to stimulate the aged person's appetite in order to meet the food requirements? Appropriate exercise in fresh air often helps to stimulate the appetite. Several other factors such as well-seasoned broths or highly seasoned appetizers

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Margaret Miller is a sophomore in the collegiate nursing program at Goshen College. She wrote this paper for a course in elementary nutrition.

may improve appetite. The aging person should have his meals in a quiet, pleasant, unhurried atmosphere. In the home the aged person should be allowed to eat with the rest of the family if possible. An elderly person should never be allowed to feel helpless. Attention should not be called to the aged person's shaky hand, or his need for specially ground meat or an extra napkin.

Very often we forget that it is the little things we do that are often appreciated the most. For the bed-ridden patient a single flower on the tray or a dainty salad may be greatly appreciated. Pleasant, unhurried environment is the most important factor to insure a good appetite during illness. The person caring for the elderly person should remember that a cheerful conversation is important for a good appetite. During the meal it is better not to talk about the food that the patient should and should not eat.

For the person who prepares the meals for the aged person a knowledge of the basic diet for a senescent patient is essential: one pint of milk daily; one glass of orange or tomato juice; one or two potatoes; one or two servings of fish, meat, or fowl; one or more servings of vegetables, one green or yellow; one egg; one serving of enriched cereal; two slices enriched or whole grain bread; and other foods to complete the meal. This diet does not need to be followed exactly, if substitutions are made which have similar food values. In all cases the diet should be individualized.

The Indiana State Board of Health states: "Health in adult life and in advancing years is largely a matter of personal effort, of individual responsibility. Prevention of diseases and disabilities of aging cannot be carried out in a mass way, cannot result from community action. Each person must be in large measure the architect and builder of his own health under the wise guidance of an interested physician. Have a health consultation with your doctor regularly and often."

[Editor's note: *Food Guide for Older Folks,* Home and Garden Bulletin No. 17, Bureau of Human Nutrition and Home Economics, U.S. Dept. of Agriculture, Washington 25, D.C., is a helpful booklet, giving information about older people's food needs and how to meet them. It includes a daily food guide and sample menus for a week. One booklet may be obtained free by writing to the U.S. Dept. of Agriculture. Quantities are on sale by Supt. of Documents, U.S. Printing Office, Washington 25, D.C., for five cents each.—O.G.W.]

Attention—Parents

Winifred Paul

The Young Community pages for this month features painting for children. If your children have never done this do give it a try! Your children will need your help in buying paper, tempera paint, and brushes. You'll find instructions for buying them with the article.

Painting is fun for children! You might be surprised at the time they spend creating pictures. It is a type —and a very good type—of play. Then too, psychologists tell us that children release pent-up feelings when painting. Fears or inhibitions are brought to the light on their paper. It is one step in overcoming them. And so painting has another value.

But it does cost something and I can just hear you mothers ask; "Isn't it messy?" Yes, it is. My children are painting now as I write this, and my kitchen sink is very dirty. But tempera paint washes out of clothes, sinks, and off fingers. In this past hour they have called me to come and help or come and see fourteen times but they are just two, three, and four years old and gradually they can learn to do things themselves. Cleaning up the "mess" afterwards can be a good habit builder. Yes, it is messy and consumes time but God has never promised that children develop through neglect, and He has made them to like to play with paint as well as sand, water, and dirt.

Just a few guides for you as parents might be helpful. Your child paints things as he sees them and not as you see them. So don't ask him to paint your idea. Of course men are all legs and head to a three-year-old who is "way down there." And don't ask what it is they are painting. It may be mere dabs of color or they may not wish to tell you. But if they do tell you what it is be happy, exclaim over it and never criticize. You'll be surprised at the many things you learn about your child's feelings.

Please give painting a trial at your house, and if you have interesting results drop me a card and tell me about it. I'd like to know how it went.

The Rural Home

The following excerpts are from notes taken by Lester I. Culp at the Rural Life Conference, Hesston College, Hesston, Kansas, January 30 to February 2.

We used to say that the city was where you were always running hither and yon with no time for yourself. Now, by common consent, we in the rural area face the same problem.

* * *

In many areas we are facing the problem of the woman of the home working outside the home. In America, there are more married women gainfully employed than single women. If the wife works, the husband loses a wife, the children lose a mother, and the home loses a housekeeper.

* * *

"Many families have more to live on than to live for."

* * *

The most important product of rural culture is children. City populations cannot maintain themselves. "Young people, here is a grim prospect; if you live in the city your family will die out."

* * *

Each one of us has an obligation and we are accountable for our part in the home. Our responsibility is twofold: (1) to the family and (2) to society in building a home with its Christian influence.

* * *

The HOW of working together should come through family councils. The family should be more democratic, and father, even as head of the home, should seek the advice of all members of the family.

Young Community

Fun in Your Kitchen

Do you know what Mildred, Jackie, and Jimmy are doing this morning? They are making mountains, trees, and a school bus. Now, where do you think they are? No, they are not playing outdoors for it is raining. No, they are not playing with their blocks.

Mildred, Jackie, and Jimmy are in their kitchen painting! And what fun they are having!

Mildred has a big brush and black paint at the kitchen table, and she is making big mountains and little mountains. You see Mildred lives in Pennsylvania and from the windows of her living room she sees lots of mountains and now she is putting them down on paper—just the way they look to her.

Jackie is on the floor painting trees on a big piece of paper. Some of the trees are black and some of them are green. "For," says Jackie, "the trees outside that don't have leaves are black but the big evergreens, they are green." Now Jackie thinks he'd like to make a blue sky. So he goes to the sink and washes the green paint out of his brush and dips it in the blue paint.

Jimmy is painting on the easel today. Since they have just one easel they take turns painting on it. Jimmy likes to paint on the easel because he can reach his paper better. He dips his brush in bright yellow paint and paints a school bus. You see, Jimmy doesn't go to school but he sees Mildred and Jackie leave for school on the bus, and he thinks a school bus is a wonderful big machine. The bus Jimmy paints has a great big driver that sticks way up above the bus for Jimmy is very much interested in bus drivers. He wants to drive a bus when he grows up. Just as Jimmy paints some wheels on the bus his mother comes into the room.

"What are you making, Jimmy?" she asks.

Jimmy doesn't answer.

"It's a school bus," says Mildred as she makes another mountain.

"But Jimmy," exclaims mother, "Your driver is bigger than the school bus and he sticks way up into the sky."

When she said that Jimmy began to paint the whole bus black and now it is covered up and you can't even tell it is a school bus. Didn't his mother know that a school bus driver is a great big man?

Mother starts to peel potatoes now and Jimmy makes another school bus.

Then he makes some mountains like Mildred's mountains. It is so much fun to paint! Mildred, Jackie, and Jimmy think they would rather paint than anything else they play at home.

Would you like to paint too? Here are the things you'll need before you begin—

Paper. You must have great big pieces of paper. Usually you can get blank sheets of newsprint—waste ends —at your local newspaper shop. If there is printing on one side, that is all right. If you can't get this kind of paper you can use newspaper.

Brushes. Buy your brushes at the dime store. Get paint brushes that are about ½ inch wide. They are much better than the little ones you buy with water color paints. They make nice, wide lines.

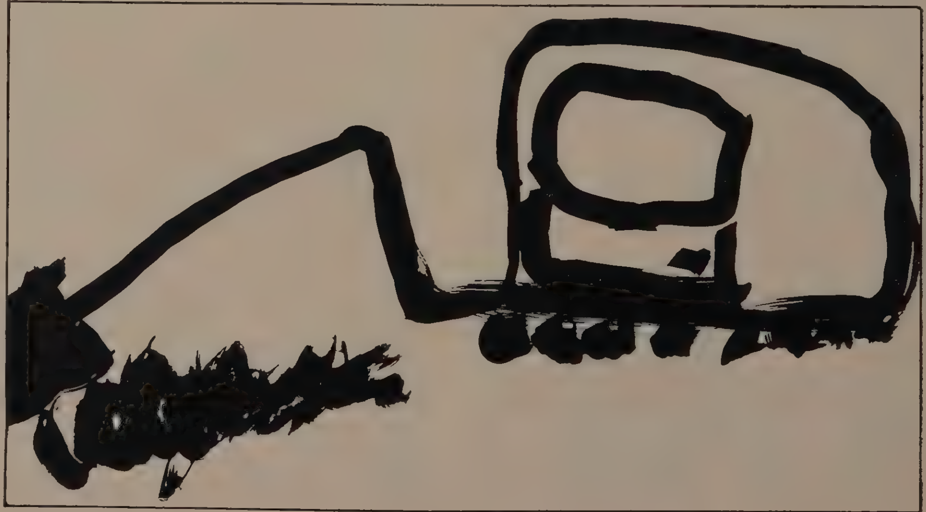
Paints. Buy powdered tempora paint. You mix it with water when ready to paint. You might be able to buy this at a local school supply store or at a bookstore. If not, you can send to the Mennonite Publishing House, Scottdale, Pa., and order it. It comes in black, white, red, blue, green, yellow and is 66¢ a can. Each can holds one color of paint. You can really do very nice painting with only two or three colors. You can buy liquid tempera paint at the dime store but it is very expensive because a can lasts a very short time. The best thing about tempera is that it washes off the table, the chairs, or the floor. And if you get any on your clothes it will wash out.

Paper, brushes, and paint—these are all you need and you are ready to make thousands of different pictures. Do try it!

FUN IN YOUR KITCHEN

This picture was drawn with tempera paints by Philip Bauman. He is three years old and lives in Orrville, Ohio. Can you guess what it is?

The original painting is 20 inches long.



Echo

I like to watch a freight train hurrying down the track,
Laying down a smoke screen. I like the shiny black
Of its big homely face as it lumbers to a stop,
Puffing hard and blowing steam. Then 'way up on the top
I hear its whistle blowing. You'd think it was in pain
The way it jerks and groans before starting out again.
I like to watch its gleaming wheels, clicking as they go around,
With big steel arms above them a-pumping up and down,
First slow, then fast and faster as they hurry on their way,
Till all I see is smoke-trail and red caboose so gay.
I watch it growing smaller, till it finally disappears,
But the shrieking of its whistle still tingles in my ears.

—Osie Ziegler, All rights reserved.

Do You Know . . .

. . . that Braille is an alphabet for the blind? It gets its name from a young French man who devised it at the age of 20. It is a system of raised dots. Each letter of the alphabet and each punctuation mark is represented by an arrangement of six or less dots. They are set so closely together that one fingertip can cover them at a touch.

As a little boy Louis Braille spent happy hours in his father's saddle shop. At the age of three he was already handling sharp tools that should have been kept out of reach of little hands. He found it quite entertaining to make holes in scraps of leather with an awl. One day the sharp awl slipped from his little hands and stuck him in his eye. It destroyed the sight of both eyes.

When he was old enough to go away to school he was sent to an institution for the blind. He not only passed his classes successfully but remained at the school as a teacher of other blind students. He also wrote a textbook on arithmetic for the blind and devised a method whereby sightless people could read music. He learned to play the organ and became famous in Paris circles as an organist. He also excelled as a violoncellist.

If a man with such a handicap could accomplish so much in 43 years how much can you and I with two good eyes accomplish in our lifetime?

—Ruth King Duerksen

Arnold King, 7, and Aldus Ray King, 4, help to mow the lawn. Do you think their dog is as friendly as he looks? These boys live at Parkesburg, Pa., R. 1 and are sons of Mahlon and Agnes King.

Book Friends

Shuttered Windows, by Florence Crannell Means; Houghton Mifflin Company; $2.50.

Near the Cypress swamps of South Carolina, on a small island stood the home of Harriet Freeman's only living relative, her great-grandmother. Harriet had never seen this lady, but because Granny wanted to have her child near her before she died, Harriet changed her address from Minneapolis, Minnesota, to Landers, South Carolina. And what a change it was! The splintery scrubbed floors, and plain board walls of the Landers school in no way reminded her of the polished halls of the modern city high school from which she had come.

Her grandmother, too, was completely different from what she had imagined. She lived in a little shack, looked like an Ethiopian princess, and spoke a language that was bewildering to Harriet.

Despite her earlier disappointment, Harriet came to appreciate and love both her grandmother and the new school. One person responsible for this change in attitude was Richard Cowin. His tall, slim figure and straight-looking brown eyes appealed to Harriet from the first time she saw him. Gradually their casual friendship became deep and firm.

The accurate portrayal of Negro life and of Harriet's adjustments when moving from the North to the South make an unusual story. Her problems as a Negro girl and her method of solving them can be found by reading this book.

Order from Mennonite Publishing House.

Community Life

Farming in Columbia Basin

According to a bulletin from the Bureau of Reclamation at Ephrata, Washington, a new area is being developed for irrigation and farming. It is in south-central Washington, is 80 miles long and 60 miles wide and contains 2,500,000 acres. Of this land, 1,029,000 acres are suitable for irrigation. It will be a long time before all of these acres have been developed; however, water was delivered to the first two plots in 1948 and 1950. If plans carried, 87,000 acres received water in 1952 and 70,000 additional acres are scheduled for water every year for approximately the next ten years.

Some of this land is Government-owned but in the light of the preference given to veterans, it is not probable that much Government land will be available to non-veterans in the next several years. However, about 80% of the land is privately owned and Government regulations generally forbid retaining more than one farm unit per family when water is available. This will make many acres of land available to outside buyers.

Land map sets which show the land types in the three irrigation districts are available from the Bureau of Reclamation, Ephrata, Washington. The price is one dollar. Checks should be made payable to the order of the Treasurer of the United States, Portland, Oregon.

Land has been appraised by the Government according to its dry land value before water is supplied. According to the original appraisals, grazing land (needing irrigation to sustain crops) was valued as follows:

Class 1—$7.50 to $10.00 per acre
Class 2— 5.00 to 7.00 per acre
Class 3— 2.50 to 4.50 per acre
Class 6— 1.00 to 2.00 per acre

Class six land is not suited for irrigation and is not included in the 1,029,000 acres listed as irrigable land. Land that was suitable for dry farming was appraised at prices as high as $30.00 per acre.

The bulletin states that these lands are "physically and climatically suited to a wide range of crops, including alfalfa, clovers, small grains, corn, sugar beets, potatoes, and numerous vegetable, fruit, seed, and specialty crops."

It states further: "For the project as a whole at mature development, land use may be approximately as follows: Hay 40%, pasture 20%, small grains 15%, and other crops 25%."

This, of course, is no get-rich-quick scheme. No one should investigate who is not willing to work long and hard. It does appear to be a possibility for a Mennonite witness. Some persons near Hesston, Kansas, are interested in looking into the project. In fact, they have been considering a trip to visit the Columbia basin. Anyone definitely interested could contact Archie Janzen, Hesston, Kansas. Watch for further information in the MENNONITE COMMUNITY.

Self Service

Milton Falb, R.D. 2, Orrville, Ohio, according to a story in the Orrville "Courier-Crescent," is "one of the community's most progressive and forward-looking men."

In line with his reputation, Milton now has in operation a self-feeding silo which he has successfully used to feed 125 tons of grass silage. It is believed that this is the first of this type of silo to be used for grass silage in the state of Ohio. Self-feeder silos have not been operated so successfully when used with grass silage because of the great pressure caused by the packing of the grass. This makes it difficult for the cattle to get at the feed in the silo, especially in the center.

To overcome this difficulty, Falb had the silo built according to his own specifications. There are steel pins inserted into the posts supporting the silo. These pins hold the silage toward the outer edge where it is accessible to the cattle. This has made Falb's silo a success.

The herd of 70 steers emptied the silo, which is 40 feet high and 15 feet in diameter, in 60 days, an average consumption of about two tons per day. Milton estimated that the self-feeding device saved 60 per cent of labor time. The cattle ate more feed this way, so of course they gained weight faster. So with less work and faster gains he should have more meat and larger profits. But if this trend continues, how will farmer lads of the future get enough exercise to grow large and strong?

Mennonite Community Association Scholarships 1953-54

The Mennonite Community Association is offering several scholarships, not to exceed three in number, available to qualified applicants for the academic year, 1953-54. The value of each scholarship is $100.

To qualify for a Mennonite Community Association scholarship the applicant must meet the following requirements.

I. An academic background and record, promising success as an advanced student.

II. A demonstrated active interest in the application of the Gospel to every aspect of life as it is lived in the Christian community.

III. Enrollment in a college, seminary, or university, with classification above the junior year of college, pursuing a course of study approved by the scholarship committee as a desirable preparation for Christian community leadership.

IV. Intent to serve in the interests of the Christian community in such areas as:

1. Promotion of an understanding of the meaning of the Christian community.
2. Rural church and community leadership.
3. Rural missions, church extension, and community service.
4. Study of the Biblical basis of Christian ethics.
5. Study and promotion of Christian stewardship, brotherhood, and mutual aid.
6. The social implications of the Christian ethic, such as:
   (a) Nonresistance in daily life.

(b) Christian ethics in business and industry.

(c) Christian industrial relations.

(d) Christian race and minority group relations.

(e) Wholesome family living.

(f) Other related concerns.

7. The economic problems and interests of the Christian community.

8. Promotion of the Christian community welfare, in such areas as education, family life, health, etc.

9. Scholarship, research, and writing in these areas.

V. The scholarship may be used in any school for any course of study mutually agreed upon by the applicant and the scholarship committee.

Scholarships for the academic year 1953-54 will be granted by the Mennonite Community Association on recommendation of its committee on scholarships, consisting of: Guy F. Hershberger, Professor of History and Sociology, Goshen College; John L. Yoder, farmer and community leader, West Liberty, Ohio; and Lester Culp, Instructor in Agriculture, Hesston College.

Application blanks can be obtained by writing Professor Guy F. Hershberger, Goshen, Indiana, the secretary of the Mennonite Community Association, and chairman of the scholarship committee. Completed applications should be filed with the association secretary not later than April 1, 1953.

Paul Erb, President
Mennonite Community Association

Rockome

According to a report by H. J. King in the "Missionary Guide" of December, 1952, our Mission Board has received as a gift a farm of 208 acres. It comes from Mr. and Mrs. Arthur Martin, Arthur, Illinois, and is complete with three dwelling houses, a dairy barn, other farm buildings, and sufficient tillable land to make it a good stock farm.

Seven acres around the buildings are fenced and cross fenced with ornamental rock fences, hence the name, Rockome. Within these are lawns, flower gardens, and pools.

It is planned to develop this as a home for retired missionaries and church workers. This plan is yet in the early stages and much thinking remains to be done. Further information can be secured by writing to H. J. King, Rockome, Arcola, Illinois.

"They're Our Neighbors"

Members of the Meckville Mennonite Church in Lebanon County, Pennsylvania, recently had the opportunity of demonstrating the Christmas spirit. According to an article in "Farm Bureau Mirror," they "transformed a neighbor's one-room hovel into an attractive four-room bungalow—just in time for Christmas."

Late in November some of the nine children in the family were coming to school without lunch. The teacher checked and found that they also were coming without breakfast. News came to members of the Meckville Church and one of the trustees called on the family.

The mother was in the hospital following the Caesarean birth of a tenth child at this time. This child died soon after birth. This trustee found the family living in a home eleven feet wide and nineteen feet long. It was divided by cardboard to form a kitchen and bedroom. General conditions were deplorable. All water for family use had to be carried several hundred yards. Clothing was inadequate and unkempt. No food was evident in the house.

Immediately a meeting of the trustees was called and the following Sunday committees were organized to attack the situation. The church members made up a fund of $275 to buy the shack and the land on which it stood. The deed is being retained until the unfortunate father can pay for the property. However, it is made out in his and his wife's names. Then materials were gathered for a complete rebuilding of the shack, which had been only a flimsy chicken house in its balmiest days. A foundation and three additional rooms greatly improved the facilities. The women of the church cleaned the place and contributed some household utensils. Clothing, bedding, and other necessary items were also supplied.

The mother, on returning from the hospital, was taken to the home of one of the ladies and kept for two weeks to regain her strength and to learn about Pennsylvania Dutch cooking. Meanwhile others cared for the children.

"When someone asked one of the church women why she was going to so much trouble she explained, 'It wasn't any trouble at all. They're our neighbors.' "

Farm Outlook

High cost of production is the number one management problem for the farmer as farm prices "squeeze" the farmer. Here are some things you can do to hold down production costs.

1. Make farmstead changes that will cut down on labor—such as utilizing gravity for feeding, replacing gates with cattle guards and arranging chores to save useless walking.

2. Save labor with electricity and machines.

3. Plan field arrangements to increase efficiency of tractors and machinery.

4. Produce meat and milk with the cheapest feed possible—grass. USDA reports cost of 100 pounds of digestible nutrients from pasture as $.64, compared with $1.38 from corn.

5. Let livestock do their own harvesting, and cut labor costs of feeding. Hogging-off corn saves labor costs of harvesting and feeding.

6. Use feed efficiently and without waste.

7. Rid premises of rats, which annually waste large amounts of grain.

8. Push up production per cow, per sow, and per hen, through selection and good breeding. For instance, raising 8 pigs from a litter will give twice as much profit as when you raise only 6. Cull unprofitable livestock.

9. Make all livestock pay their way. Keeping extra horses on the farm where there is a tractor that can do all the work, costs about $200 per head per year. Hens lay 40 to 60 fewer eggs each year than do pullets.

10. Increase per acre yields through use of adapted quality seed, timely cultivation, and liberal use of fertilizer. —S. J. S.

Letters

Urges Caution

I like the Community paper and am sure it takes a lot of diligent work to produce such a good magazine. Yet I am wondering if the recommendation given in the "Farm Outlook" article on page 29 of the January issue is expedient in general or is much too large. On page 18 there are given six reasons against large farms. But on page 29 it is stated that the livestock enterprise should not be smaller than the following: 20 dairy cows, 6 sows, 400 hens, 75 ewes, 35 beef cows, and 5000 broilers.

At least I think there should be given a warning to those who have not had the necessary experience to carry on a livestock enterprise lest they undertake too much and reap a lot of heartaches and disappointments. In our neighborhood a young man moved on a farm and bought 20 some steers and 60 sheep (a small amount compared to what is recommended), but the decline in prices and the man having had to buy a lot of feed—you can guess the result.—Harry Mumaw, R.D. 3, Wooster, Ohio.

The following is Silas Smucker's reply to the letter above.

Thank you for being responsible for having my attention called to the "Farm Outlook" in the January, 1953, issue of The Mennonite Community regarding the ambiguous meaning concerning the size of the various livestock enterprises. In no way did I mean to infer that all of the livestock numbers and enterprises should be found on every farm. I merely stated what farm economists consider the minimum size of the various livestock enterprises, for efficient management for commercial production. For instance, the overhead and labor involved in a 5- or 10-cow dairy herd is considerably higher per animal unit than for a 20-cow herd. The same principle holds for the other livestock enterprises mentioned.

The number of livestock enterprises and their size will vary from farm to farm, depending chiefly upon size of farm, available capital, equipment, labor, and managerial ability of the farmer. Typical farms usually have one, two, or three such enterprises. Some farms do not have the capacity or management to attain the suggested minimum numbers for most efficient management of any of the various livestock enterprises. Others can considerably exceed minimum standards in this respect, for one or more enterprises.

We are glad to know you appreciate The Mennonite Community. If you have any more suggestions, do not hesitate to write to us.—S. J. S.

What We Eat

It should be helpful to have an article on correct foods for health. Each one of us is an individual Mennonite Community in himself made up of many cells and glands. Our food helps to control the functioning of these glands, giving rise to clear thinking and consequent wise actions. We will have better Mennonite Communities if laws of healthful living are properly observed.—Nora Stoltzfus, Gap, Pa.

Note—See article on page 22 of this issue for a discussion of food for older people. Perhaps we can supply a more general article later. Thanks for the suggestion.—D. H.

Books

Books reviewed in the COMMUNITY can be purchased through Mennonite Publishing House, Scottdale, Pennsylvania.

Forty Acres and No Mule

Forty Acres and No Mule, Janice Holt Giles; Westminster Press; 1952; 215 pp.; $3.00.

Forty Acres and No Mule, by Janice Holt Giles, is the whimsical account of the author's experiences the first year in living with the folks on the Ridge in the hills of Kentucky. Janice Holt was a secretary working for a seminary in Louisville. She married Henry Giles, a soldier whom she first met on a long bus trip.

Janice and Henry settled down in the city after World War II when they married. After several years, Henry felt the call to return to his folks on the Ridge. Janice went with him.

You will laugh and sometimes come up with a jerk as you read of the life of the Ridge folk. You will experience with the author the papering of their house, eating turtle, fishing, tending the sick, visiting the folk, and noting people die unnecessarily.

Unfortunately the author is not a missionary. She claims she does not want to be one (p. 91), and repeats on several occasions that the hill folk should be left to go on as they have for years. It is no use to try to change their pattern of living and superstitions, she claims.

There is mention of the work of the Brethren in Christ folk, who are known locally as "White Caps," because of their devotional coverings (pp. 17, 18, 202). However, there is no general mention of religious flavor, and I wonder whether the author went to church herself.

There is frequent mention of tobacco, particularly its growth (she and her husband raised it). A few swear words (not by the hill folks) are used (pp. 21, 105, 171). War is taken for granted (pp. 126, 127). Lying is approved to tell a fish story (p. 124).

The general tone of the book is fine. Aside from the few instances of sub-Christian ethics, author Giles has here a splendid book which shows the life, the joys and sorrows of the folks on the Ridge. Here we see the malnutrition, the self-sufficiency, and the inadequate care of ill people which prevails. The flavor is similar to *Walkin' Preacher of the Ozarks,* for it depicts the current way of life. It is not lurid or sensational. For the most part, the sturdy qualities of the folk are given.

The book can be recommended for the mature reader. It will be helpful for those who anticipate working as missionaries in the area. Otherwise, the approval of tobacco, a little swearing, and the disinterest in helping the people spiritually, make the book a rather secular one. But since spiritual visions are often built on secular evidences, many may find the book of benefit. It has been good for me to read the book.—Ford Berg.

Viewpoints on World News

Eisenhower's Trip to Korea

Carl Kreider

One of the most spectacular of the campaign pledges made by President-elect Dwight Eisenhower was his promise to make a personal trip to Korea soon after his election to determine what could be done to solve the problems posed by the Korean War. This pledge has now been fulfilled. It will be the purpose of this article to review the problems presented by the military approach to the situation in Korea and to suggest a peaceful method which offers more promise of success.

There was great drama behind the pledge to go to Korea and there was still more drama behind the trip itself. The very fact that it is possible in this day for a president of a great country to make a trip of 25,000 miles in a mere few days of time is in itself a striking commentary upon the age in which we are living. The deep secrecy surrounding the trip added to its popular appeal. Although apparently a good many people knew of the approximate time of the trip the dangers involved meant that the exact time was a carefully guarded secret. Since he made the trip before the Electoral College had actually cast its votes for him it has even been suggested that had he been killed on this trip it was likely that some experienced person such as Senator Taft would have received the vote of the Electoral College for president rather than Vice-President-elect Nixon. If Eisenhower had lost his life on this trip at the hands of the Russians or the Chinese one can only shudder in contemplation of the reactions in the United States.

Perhaps it was a foolhardy trip. And yet, a brief review of the realities of the situation in Korea give strong support to the urgency of a settlement. In the first place, although few modern wars have been really popular this war certainly ranks very low on any popularity scale. Apparently the army has not resorted to a rigorous censorship of the letters of enlisted men, for some of the letters I have seen are certainly outspoken in their condemnation of the utter futility of the whole Korean venture. This attitude in turn has influenced the opinions of many parents and other relatives and friends in America. In fact, dissatisfaction with the type of foreign policy which could lead to the Korean fiasco was undoubtedly one of the important reasons for the election of Eisenhower.

In the second place, it is urgent that the conflict be settled because it is such a fertile source of discord between the United States and her allies both in Europe and in Asia. Our European friends have constantly begrudged our military expenditures in Korea because of their fear that they caused a diminution in the amount available for the defense of Europe. More important still, they have feared that an impetuous United States might recklessly extend this local conflict to another disastrous global war and thereby give Russia an excuse for a military attack upon Western Europe. Our Asiatic allies are for the most part less articulate in their criticism of the Korean struggle, but there too we are headed for trouble if the conflict lasts much longer. The pro-American Yoshida government in Japan, for example, is already in serious difficulty because of the conflict. Shall it allow American security forces to remain in Japan indefinitely? This would be an obvious affront to Japanese sovereignty. Shall Japan rearm? This might please certain elements in the United States but it presents grave problems to Japan. It is unconstitutional. It revives in many Japanese minds the specter of a resurgent Japanese ultramilitarism with all of the horrible memories of the years from 1931-45. Most important of all, it raises in the minds of many Japanese the question of the ultimate purpose of the rearmament. Perhaps this is just a ruse of the United States to enable American troops in Korea to be replaced by Japanese troops.

In the third place, the war must be settled because of the obvious futility of attempting to settle it by an extension of military operations. The urgent but unanswered, military problem which was posed nearly from the outset was the question of a final frontier which could be considered a truly stable one. General MacArthur thought that the 38th parallel was not such a frontier and so he pressed on to the Yalu River only to discover that he had infuriated the Chinese and as a result had to fight them as well as the North Koreans. The present frontier is near the 38th parallel but the fact that it is not a good frontier militarily, politically, ethnically or economically has seemed to indicate that it is unwise for America to withdraw her troops. But would the Yalu River be a better frontier? Neither China nor Russia would likely be happy at such a prospect, and American troops still could not likely be withdrawn from North Korea without inviting Chinese or Russian intervention. In other words, although further intensive military action by American troops might change the frontier it certainly would offer no better prospect of an early or even ultimate withdrawal of American troops from the Far East than

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This article was originally intended for publication in the February issue. Apparently the original went astray in the mail. We commend to your thoughtful reading the idea expressed herein—that a more certain solution to our Asiatic problems will come through a peaceful approach.

TRADING POST

Ads in this column are charged at 10c per word. Copy is due the first of the month preceding date of issue.

For advertising rates, see page 3.

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the present situation involves.

For the same reasons that it is important for the United States to settle the Korean War a continuation of the war offers significant advantages to Russia. In the first place, at the cost of a relatively few fighter planes (which apparently the Russians have in abundance) they have been able to claim the attention of a sizable proportion of American military strength. The war is obviously far less costly to Russia than to the United States.

In the second place, the forces of communism have gained prestige in Asia at the expense of the United States. This is caused partly by the fact that two relatively weak powers (North Korea and China) have held what Asians had thought to be a military colossus, the United States, in check. It has also been caused in part by the sharp contrast between the military tactics of the communists and of the United Nations forces. In an effort to conserve its own military personnel, the United Nations forces have resorted to what many think are unnecessarily savage attacks upon whole areas by means of incendiary and high explosive bombs as well as artillery. In the process, many innocent civilians are killed and much property destroyed. The communists, on the other hand, are more profligate with the use of their own troops but do not have the facilities and perhaps not the intention of inflicting civilian casualties. If the United States hopes to gain the good will of the Oriental this loss of prestige may prove to be very serious.

In the third place, Russia knows that communism seems to thrive best upon confusion and chaos. Modern warfare is notably effective in creating both. For this reason the war in Korea may well serve to promote Russian interests.

As President-elect Eisenhower returned from Korea he is reported to have said that he feels that something can be done to solve the Korean riddle. Almost concurrently General MacArthur reported that he had a plan (different from the one he advocated at the time of his dismissal from the Far Eastern Command nearly two years ago) to end the war. Perhaps both of these plans will be revealed soon, possibly before this article appears in print. It is fervently to be hoped that these plans do not involve an extension of the hostilities, but perhaps this is too much to expect from men who have thought almost exclusively in military terms all of their lives. Indeed, the first informal reports in the newspapers indicate that Eisenhower's only suggestion has been an increased tempo of military activity, the arguments against which have been cogently summarized above in this article.

A peaceful solution to the entire problem would be a neutralization of the whole of the Far East. Such a program is so totally different from previous American policy that it obviously cannot happen over night. It would involve the American surrender of military bases in Japan as well

[Continued on page 31]

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Conference on Christian Community Relations

Martins Mennonite Church
Orrville, Ohio

March 20, 21, 1953

General Chairman: Paul Erb, Scottdale, Pa.
Executive Secretary: Guy F. Hershberger, Goshen, Ind.

Thursday, 7:30 p.m.
Christian Stewardship by Milo Kauffman
(Conrad Grebel Lectures, Kidron Mennonite Church)

Friday, 9:15 a.m.
Chairman: J. Howard Kauffman, Goshen, Ind.

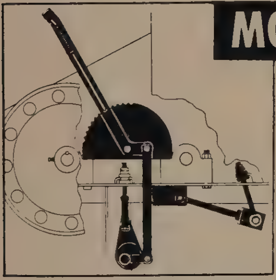
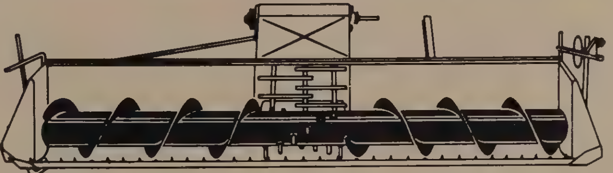
Devotions .... E. K. Newcomer, Seville, Ohio
Orientation: The Mennonite Community of Wayne County, Ohio .... Milton Falb
Reports on Mennonite Community Trends (ten minutes each)
- North Lima, Ohio .... James Steiner
- New Communities in Northern Pennsylvania .... Paul N. Kraybill
- Oklahoma and Kansas .... James Detweiler
- Fulton County, Ohio .... Olen Britsch
- Pigeon, Michigan .... Raymond Byler
- Denbigh, Virginia .... Grant M. Stoltzfus
- Manson, Iowa .... Harold Zook
- Oregon .... Edward Kenagy

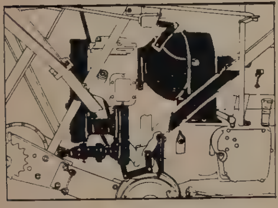
Discussion

Friday, 1:30 p.m.
Chairman: Gerald Studer, Smithville, Ohio

Devotions .... Marion Lehman, Orrville, Ohio

[Continued on page 32]



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EISENHOWER'S TRIP

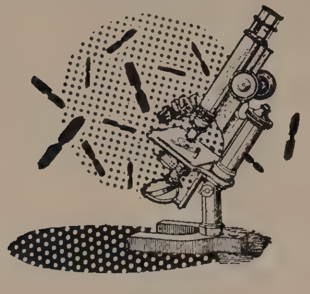
[Continued from page 30]

as withdrawal from Korea. This may appear to be a radical suggestion, but as long as the United States attempts to make of Japan (or any other Far Eastern area) a military ally of America we are by that very act trying to make the same area an enemy of Soviet Russia. This places the whole of the Far East at the focal point of power politics. The neutralization of the Far East would permit alliances between Japan and such areas as India, Indonesia, and ultimately China as well. An immediate practical step would be to give the Far East at least two permanent seats on the security Council of the United Nations. At present Nationalist China has the only such seat, and it can hardly be considered as representative of a significant portion of the Orient's masses.

The military mind will at once dismiss the above suggestion as preposterous. It will point out that the im-

[Continued on page 32]

Discovered



by the
Mennonite Research Foundation

Statistics released by the Mennonite Research Foundation show that the average age of men and women in the Mennonite Church is almost identical. On the basis of a sampling of over 12,000 men in the United States and Canada, the average age was found to be 36.83 while a total of more than 13,000 women had an average age of 36.32. Thus the men in the church average only a half year older than the women. It was also found that the number of women in the church is greater than the number of men, although the difference is not as marked as is that for the principal denominations in the United States. In the Mennonite Church 52.5 per cent of the membership is women and 47.5 per cent men. In 1936 the Bureau of the Census announced that for the major churches in America the per cent of women was 55.5 and of men 44.5.

[Continued from page 31]

The Christian Community:
  1. The Biblical Imperative .... Millard Lind, Scottdale, Pa.
  2. The Social Expression .... John A. Hostetler, State College, Pa.
Discussion

Friday, 4:00 p.m.

Biennial Business Session of the Mennonite Community Association

Friday, 7:30 p.m.

(Conrad Grebel Lectures, Kidron Mennonite Church)

Saturday, 9:00 a.m.

Chairman: John L. Yoder, West Liberty, Ohio

Devotions .... Ira Amstutz, Orrville, Ohio
Panel Discussion: European and American Mennonite Community Life
  Howard C. Yoder, Wooster, Ohio, *Leader*
  Omar Lantz, Gap, Pa.
  Cal Redekop, Mountain Lake, Minn.
  Ruth Miller, Orrville, Ohio
  Erich Dobler, Basel, Switzerland
  Gerrit Veendorp, Leiden, Netherlands
  Lois Yake, Scottdale, Pa.
  Erich Hege, Wissenbourg, France
  Oliver Snyder, Hespeler, Ont.
Question Period: In charge of Guy F. Hershberger

Saturday, 1:30 p.m.

Chairman: H. Ralph Hernley, Scottdale, Pa.

Devotions .... E. A. Moser, Wooster, Ohio
Community Service Opportunities:
  1. The Mentally Ill .... Delvin H. Kirchhofer, Brook Lane Farm, Hagerstown, Md.
  2. The Handicapped .... Rhoda Ressler, Scottdale, Pa.
  3. The Aged .... H. Clair Amstutz, Goshen, Ind.
Discussion
Closing Remarks .... Paul Erb, Scottdale, Pa.
Closing Devotions

Saturday, 7:30 p.m. and Sunday, 7:00 p.m.

(Conrad Grebel Lectures, Kidron Mennonite Church)

This conference is sponsored by the Committee on Economic and Social Relations of the Mennonite General Conference, and by the Mennonite Community Association, in co-operation with the Martins congregation. One or more offerings will be lifted to meet the expenses of the conference.

The conference is co-ordinated with the second annual Conrad Grebel Lectures which are given at the Kidron Mennonite Church on four successive evenings, March 19 to 22. Milo Kauffman gives these lectures on the subject of "Christian Stewardship."

Sunday morning sermons in neighboring Ohio Mennonite churches will be devoted to the theme: "Christian Living." (Matt. 5:13-16; Phil. 2:15, 16). Visiting ministers may be asked to fill these appointments. Don Augsburger will be in charge of assignments.

Meals will be served at the Martins Church, Friday noon and evening, and Saturday noon and evening. A nominal charge will be made.

EISENHOWER'S TRIP

[Continued from page 31]

mediate result of such an attempt will be that the whole of the Far East will fall quickly under the domination of Soviet Russia and that the resulting strength of such a combination will spell the immediate doom of the United States and the entire free world. This tragic result must be admitted as a possibility but the possibility must be calmly faced in the light of the virtual certainty that a military "solution" would lead to even worse results. India is already following a policy of neutrality, and not without success. Large segments of Japanese opinion would be favorable toward it. India would stoutly oppose an alliance with Japan as long as Japan is within the American orbit but would welcome an alliance with a genuinely free and independent Japan.

This proposal should not be accepted as a final solution to the problems posed by the Korean War. If the history of the twentieth century proves anything it proves that there are no easy solutions to the problems resulting from war. It is suggested, however, as a starting point for discussion which may reveal still better peaceful solutions to an admittedly difficult problem. As long as we think only of possible military action which may be taken we are likely to have military action, and that is just another word for war. War offers no certainty of solving a given problem and it inevitably brings along with it a host of new problems. Would it not be better to follow the calculated risk of peace?

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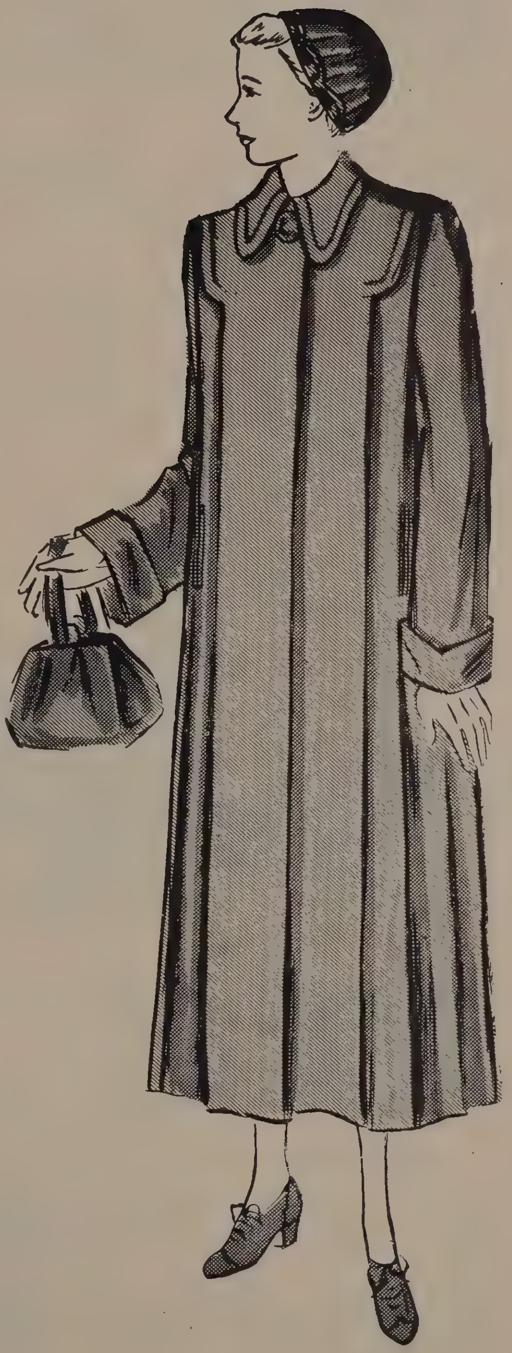

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Brunnerville Iron Foundry, Brunnerville, Pennsylvania	30
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Hubbard Farms, Box 32, Lancaster, Pennsylvania	30
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Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania	35
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Shenk Hatchery, Harrisonburg, Virginia	35
Voice of Youth Record Company, Souderton, Pennsylvania	30
Weber Hatchery, R. 2, Mohnton, Pennsylvania	30
Wenger, Jesse, Versailles, Missouri	30
Wiand, C. Ed., Linfield, Pennsylvania	30
Yoder, Perry M., Millmont, Pennsylvania	30
Young, Arthur S., Kinzers, Pennsylvania	30

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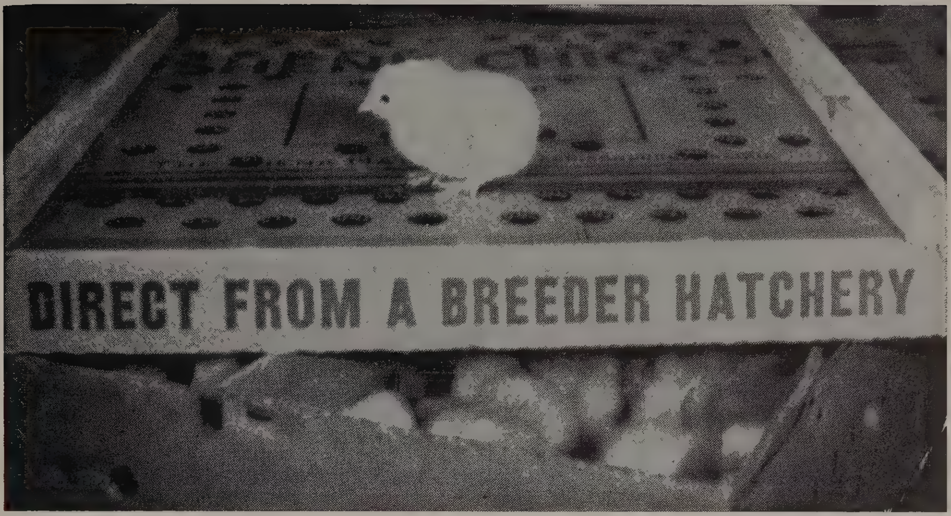
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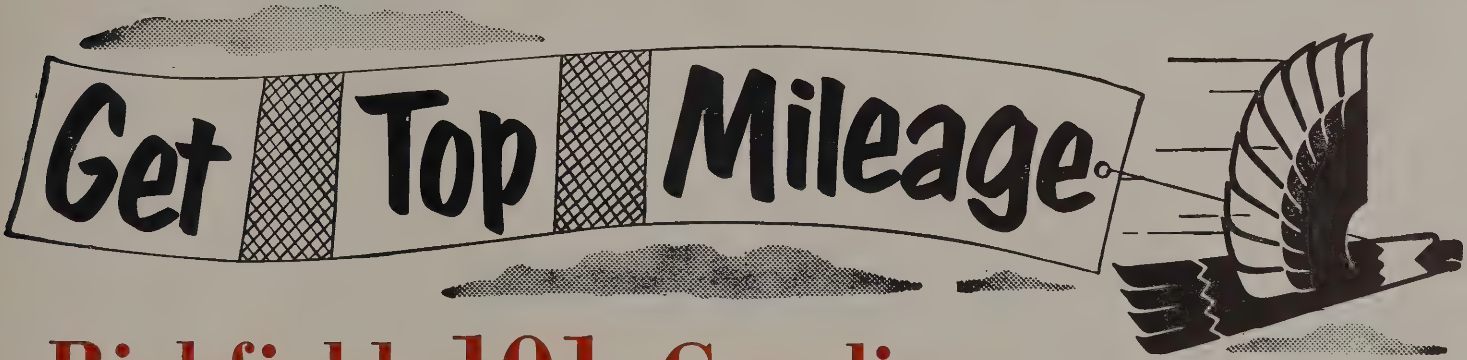
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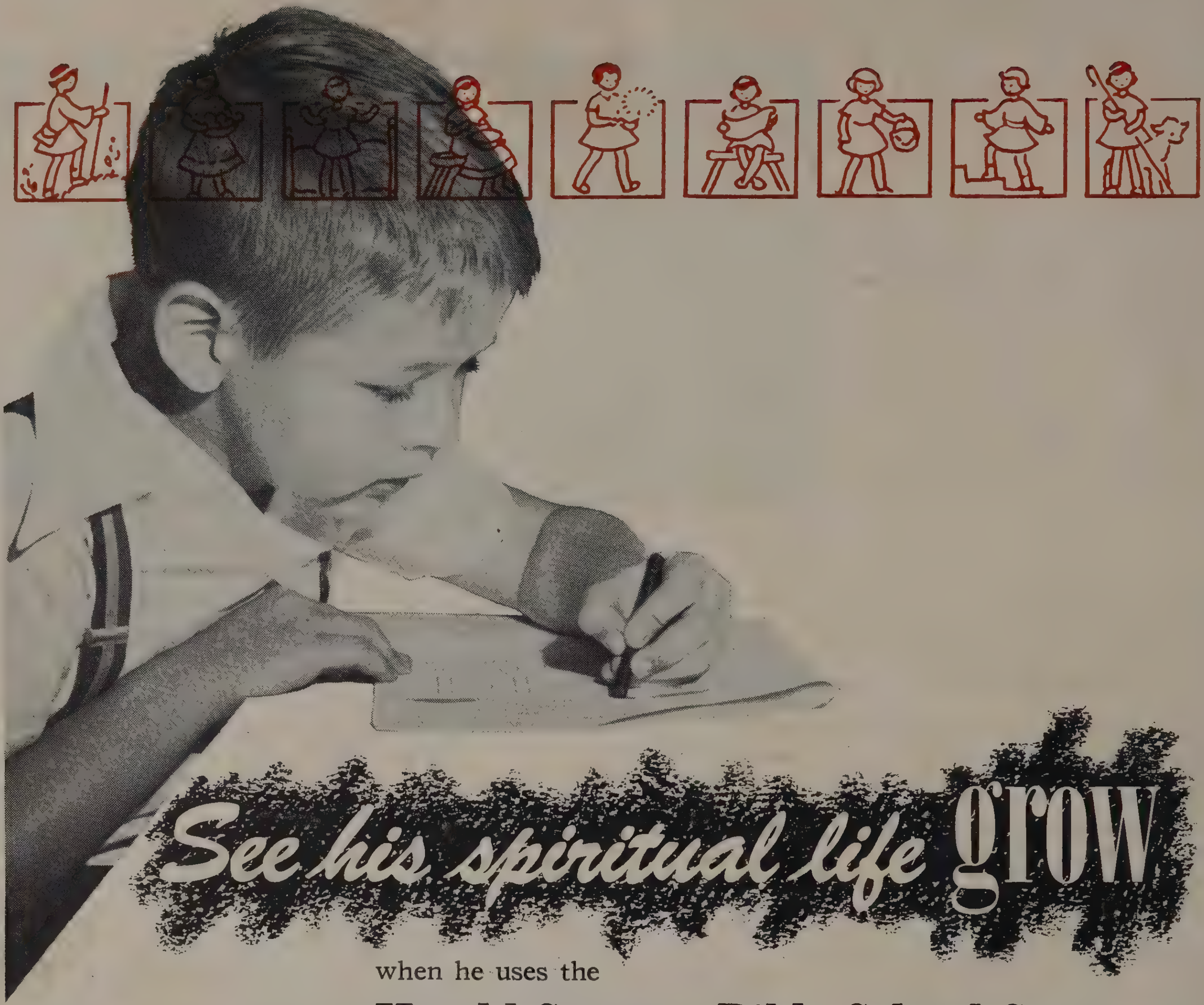

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THE MENNONITE
Community

APRIL 1953

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by Marie Killilea

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Our Churches

The members of the Sycamore Grove Mennonite Church, near Garden City, Missouri, today worship in the original church building, dedicated in 1883. This building has been twice remodeled, in 1924 and again in 1951.

The founding fathers of this church group were drawn from the states of Ohio, Michigan, Illinois, and Pennsylvania. The congregation was organized in 1868 and met for worship in homes until the erection of the church building.

At present there are about 250 members, of which the majority are farmers. Leaders of the church are W. R. Hershberger, bishop; S. S. Hershberger, minister; and John A. Kauffman, deacon. A special feature of the yearly church program of this church is a Young People's Institute that is held during Thanksgiving vacation. Otherwise their church activities are much the same as those of the average Mennonite congregation. There is a mission outpost sponsored by this group at Evening Shade, Edwards, Missouri.

The inset shows the church cottage, which is found very useful for the activities of the sewing circle, MYF, and homemakers. At times of special meetings, it is used for preparing and serving meals. Trays and silverware are kept on hand for this purpose.

Mennonite Community

APRIL 1953

Volume 7 Number 4

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John A. Hostetler
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Pages 6, 7, 8, 9: Ivan J. Rohrer
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Page 13: Lincoln-Mercury Times, Artist Tom Shenk
Pages 14, 20: Eva Luoma
Pages 17, 18, 19: Mrs. Katherine H. Engler
Page 26: Mrs. Walter Oswald

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Indifference

When Jesus came to Golgotha, they hanged Him on a tree,
They drave great nails through hands and feet, and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds and deep,
For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham, they simply passed Him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain.
They only just passed down the street, and left Him in the rain.

Still Jesus cried, "Forgive them; for they know not what they do,"
And still it rained the winter rain that drenched Him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.

—G. A. Studdert-Kennedy
From *1000 Quotable Poems*

VERMONT FARM

Howard Kulp, Bridgewater Corners, lives in the shadow of one of those Vermont hills. Howard is starting a herd of Milking Shorthorn cattle.

A New Frontier

Ivan J. Rohrer

IT SEEMS that the pioneering ventures of Mennonite people of past generations have followed the pattern established by Lot when he looked to the well-watered and fertile plains of Sodom. Mennonites are found in almost every area that is blessed with rich agricultural soil. As the frontiers of the South, West, and Northwest opened, our forefathers followed on the early wagon trails to stake out claims on the rich lands.

The present generation is finding new frontiers, and they are as challenging as those of 50 to 100 years ago. The small northeastern section of our country, known as New England, is a frontier to Mennonite people. It is probably because there were few wide fertile valleys and no expansive plains that the wanderlust of our

---

Ivan J. Rohrer, formerly from Royersford, Pennsylvania, is pastor of the Mennonite Church at Bartonsville, Vermont.

BUSY MAN

Wellington Alderfer is superintendent of Peasville Mennonite Sunday School. He is also a farmer and driver of a local school bus.

DISTRICT OF CHESTER, VERMONT

RELEASED TIME

Nurses Lillian Federick and Mary Ellen Stutzman are granted leave from duty each Sunday morning to attend services and teach classes at the Bartonsville Church. They work at the hospital in Springfield.

agrarian parents was not attracted by the rocky, mountainous terrain of the Berkshire Hills, Green Mountains, and White Mountains. Not until we felt the need of souls steeped in sin and spiritual ignorance did we discover the vast numbers of lost people who are scattered among these beautiful works of the Creator.

How It Started

It was during the years of Civilian Public Service, when a number of Mennonite men were serving in Dairy Herd Improvement testing, Agricultural College work, Dairy Farm service, and Mental Hospital work in several of the New England states, that the conviction to colonize for evangelizing grew upon some of the members of the Franconia Conference District.

The question of one to another, "Why is there no Mennonite witness in the New England states?" led to the organization of the first investigating group. In September, 1946, four men spent four days traversing these hills and valleys, towns and hamlets, seeking places where the Gospel of Christ was not taught. The report this group brought to the Franconia Mennonite Board of Missions and Charities encouraged further investigation of four communities. Acting on this report, the Franconia Board appointed a group of five to continue the investigation.

In November, 1946, four of the committee traveled northward. From their hotel suite in Springfield, Vermont, they spent seven days contacting communities within a radius of fifty miles. In three of the communities recommended by the first group they found ties to active church groups in those areas. This committee then turned more directly to the guidance of the Holy Spirit. One day while traveling one of the brethren said he believed they were going in the wrong direction. Another one agreed; so the driver stopped, turned around, returned to the junction of the roads, and drove in another direction. It was this day that they were led to the village of Peasville, Vermont, a small country village with no religious activity. They found a sturdy Baptist-owned church building in need of cleaning and using, in a community of rather indifferent people skeptical of the name "Mennonite," but with a few who desired to have services in their town. The committee concluded that this was the place to begin a concentrated witness.

There are "few wide fertile valleys and no expansive plains," but there are people. And people are more important.

In May, 1947, Claude Meyers and Abram K. Landis came to Peasville to make arrangements for summer Bible school; this also opened the way to hold services in the Baptist church building. The first service was held on June first.

Extending contacts and investigations during the first Bible schools opened the way to hold schools at three more places, Thompsonburg, Bartonsville, and Brookline. Farther north, Quintus Leatherman directed Bible schools at Plymouth and Taftsville. Sunday school was conducted at Bartonsville as long as the Bible school teachers were in Vermont.

Alderfers Move In

In August of the same year, Wellington and Betty Alderfer and their three children moved to Peasville from Bucks County, Pennsylvania, to assist in the Sunday school and church services. Abram Landis carried on in charge of the services until Winfield and Sallie Ruth and daughter, Janet, from Telford, Pennsylvania, arrived in October.

The summer of 1948 found teaching activities carried on in the same places as the previous year. Sunday school was conducted at Bartonsville while the Bible school teachers were in Vermont. In the waning months of the year the zeal and energy of Ruth and Allen Godshall of Harleysville, Pennsylvania, were added to that of the two families already living in Vermont. This made one supported family and two self-supporting families on the field, working at Peasville.

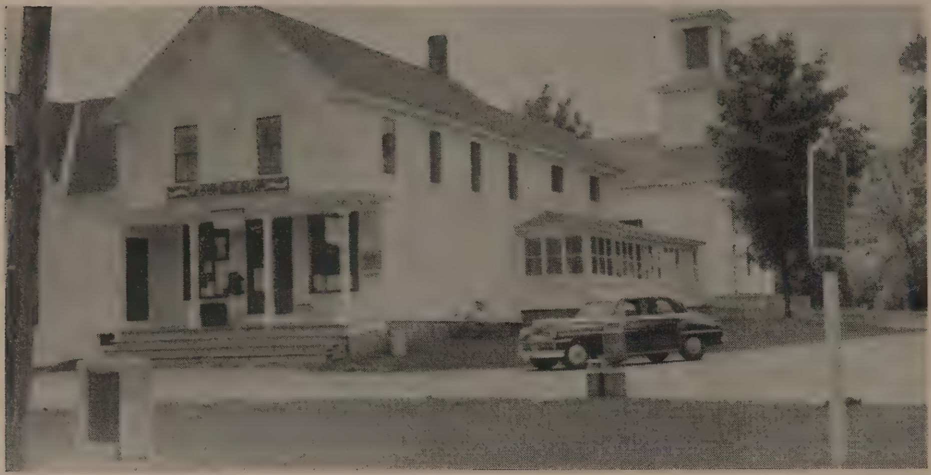
Summer Bible schools were held in the central section of the state, again directed by Quintus Leatherman.

ONE OF THE FIRST

Mr. and Mrs. James Woolley were baptized in November, 1951. Mrs. Woolley makes and sells Maple-Butternut candy.

HE GETS AROUND

Covering the country within a radius of 15 miles from Chester, Vermont, gives Earl Bishop a chance to meet people and extend a Christian witness all week long.



HISTORICAL SIGNIFICANCE

Calvin Coolidge was born in the rear of this store on July 4, 1872. Behind the store is the church that he attended. Summer Bible school was held at this church for several years and his grandchildren came.

In May, 1949, Samuel and Eva Detweiler and Anna Stauffer of Souderton and Mary Ehst of Bally, Pennsylvania, moved to Bartonsville as the first resident workers at that place.

Winfield Ruth ministered to the group which assembled in the Bartonsville Grange Hall on Sunday mornings, coming the twelve miles from his home to give his first sermon for the day. Immediately after the worship service closed he would drive the ten miles to the Peasville Church to deliver the second sermon on Sunday morning. This he continued to do for about five months, except when visiting ministers would fill the pulpit at one of the two places.

Death in the Ranks

The Detweilers with the other workers and teachers entered the 1949 Bible school season with zeal as they had the two previous years, but only two months from the time of their arrival in Vermont, Brother Detweiler answered the heavenly summons, falling asleep in Jesus. The corps of Bible school workers pressed on under the strain of sorrow and bereavement to complete the four schools in the southern section of the state.

A number of times Abram Landis commuted from Souderton, Pennsylvania, to guide the work at Bartonsville after the decease of Brother Detweiler. At the request of the Franconia Mission Board, the call of the church, and the leading of the Holy Spirit, having disposed of farm, livestock, and equipment at Royersford, Pennsylvania, Ivan and Anna Rohrer and daughter, Joyce Ann, arrived at Bartonsville in October, 1949, to take the place of the Detweilers.

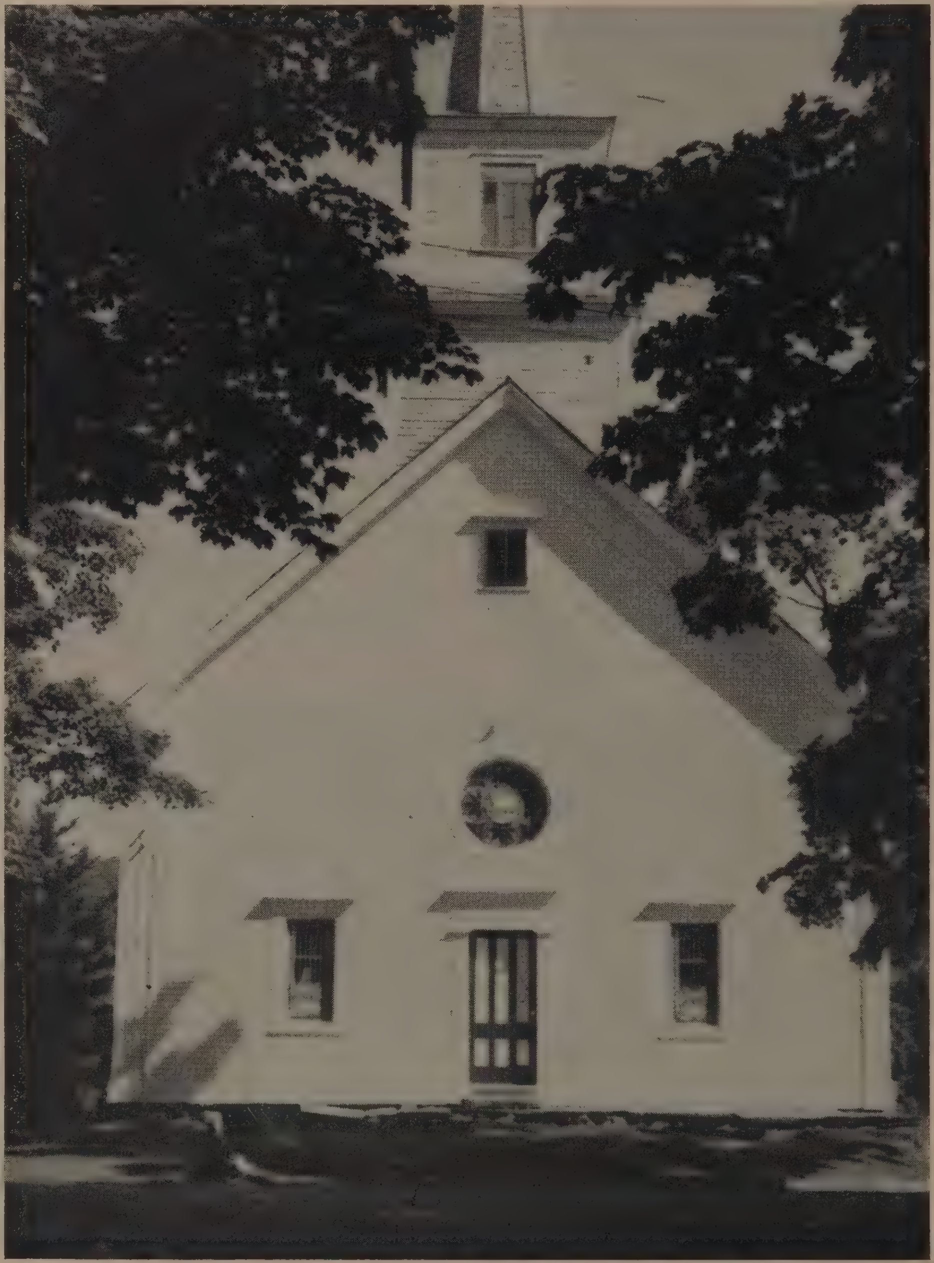
In June, 1950, Earl and Esther Bishop of Blooming Glen came to take the place of Allen and Ruth Godshall, who desired to return to Pennsylvania. Bishops assist in the work at Peasville.

Jesse and Kathryn Ehst and their five children of Royersford arrived at a nice farm near Chester, in August, 1950, to lend helping hands and hearts to the work at Bartonsville.

April, 1952, brought the talents of Lillian Frederich, Souderton, and Mary Ellen Stutzman, Schwenksville, to encourage the work at Bartonsville. These registered nurses are employed at the Springfield Hospital, where they find challenges for the deepest faith and the fullness of the Spirit.

FIRST MENNONITE CHURCH

This unused church at Peasville, Vermont, was purchased in 1951 and became the first Mennonite Church in New England.



RECESS TIME

Seventy-five children attended this Bible school at Bartonsville in 1952. One hundred and fifty parents and friends were present at the closing program.

First Church

The Franconia Mission Board purchased the Baptist church building in Peasville in the fall of 1951, thus establishing the first Mennonite Church in Vermont. Building plans are being drawn for a house of worship at Bartonsville, expecting to begin construction before all of 1952 is history.

The colonizing efforts had been centered in the Peasville and Bartonsville areas until the summer of 1952. With a growing interest in the area around Plymouth and Woodstock, the Franconia Board purchased a large colonial home at Bridgewater Corners which serves as a place of worship and pastor's home. Abram K. Landis, with his family, has moved north, and accepted the charge of the work in the central section of Vermont. The Howard Kulp, Wilmer Schmel, and Lloyd Moyer families from Blooming Glen have purchased homes near by and are assisting with the Sunday-school and church work.

A Dairy State

According to statistics, Vermont has a larger population of cattle than of people, and is accordingly known as a dairy state. Because of the short growing season (90 to 100 days without frost) and the rolling terrain little grain is grown. Farmers concentrate on getting plenty of forage, and in recent years more interest is shown in putting up grass silage. With plenty of good hay and grass silage farmers are finding their expenditures for grain decreasing.

Some milk is marketed in the local areas, but a large percentage of the Vermont milk goes to the market in and around Boston. The farmer's net price compares favorably with that received in the New York and Philadelphia milk markets.

There are other opportunities for earning besides farming. Work is available in the building and construction occupations, as well as industrial plants, which does not infringe on conscientious scruples, and is free of labor union regimentation. Nurses are a scarcity, and there are areas much in need of better medical services. There are opportunities in merchandising, such as farm produce retail routes, work in stores, or private business enterprises. No doubt, schoolteachers could find employment in these areas. An important industry in Vermont is wood and its products. Many men are employed in logging and sawmill operations. With careful use of material goods, the determination to work, and living in the will of God, it is possible to enjoy a livelihood in Vermont.

Results

God is giving increase to His Word, according to His promise. In July, 1951, the first baptismal service was held in the Peasville Church, at which time Kenneth and Lillian Creighton, parents of three young children, sealed their vows of confession, repentance, and the new birth. On November 18 of the same year, James and Martha Wooley and Edna Woodford, each over fifty years of age, were baptized. Though converts through the work at Bartonsville, this service was held in the Peasville Church rather than the Grange Hall in which the Bartonsville group meets. On July 26, 1952, Brother Jacob Moyer baptized 92-year-old Rebecca Moore at her home near Bartonsville. Tears of joy flowed from the eyes of this aged widow as she realized her position as a sister of the church. She lives with her deaf and dumb son. The grace of God has brought joy into the hearts of these dear folks. We are holding forth in faith that this joy may become the possession of many more souls before the trumpet of God sounds and the Lord Himself descends from heaven.

BRIDGEWATER CORNERS

This large colonial house provides ample room for the Bridgewater Corners Church and mission home.

Mutual Aid Through Co-operatives

"Co-operative leaders believe that mutual aid among consumers, carried out, first locally, then to national and international levels, may go a long way to ease tensions that lead to war."

Earl Loganbill

MUTUAL AID is not new. Mennonites have exemplified mutual aid for hundreds of years and Christian principles of charity date back many centuries. However, the co-operative form of mutual aid has its roots in the middle nineteenth century in Rochdale, England, when a group of poor weavers banded together to operate their own business to save money. These people are known today as the Rochdale Pioneers of the Co-operative Movement, since the principles they instituted have been widely acclaimed through the years. A hundred years of progress in the co-operative movement has shown a tremendous development in co-operative endeavor the world over.

The Crossroads Co-operative Association of Newton and Goessel, Kansas, is a tiny part of the co-operative activity now functioning in Midwestern United States. This co-op was organized and chartered in 1945 to serve the needs of the two adjoining communities of Newton and Goessel, 13 miles apart. Goessel is a strongly united Mennonite community and Newton comprises a larger trading center among which are many Mennonites. Bethel College, a Mennonite college, is located in the midst of this trade territory.

Why a Co-op?

Leaders in the community had different reasons for wanting a co-op, but basically everyone's reason sprang from a calculated need for the community. Goessel needed a general merchandise and feed store with fuel delivery to farmers. The college community of Newton wanted a grocery store and service station. Farmers needed LP Gas for heating. They also needed farm supplies, appliances, and commercial fertilizer.

Organization was accomplished. Bylaws were drawn up, a charter was secured, and a manager was hired. The old, time-tested Rochdale principles were incorporated into the bylaws and charter: one member—one vote; membership open to anyone irrespective of race, religion, or social status; limited interest on investments; savings in business prorated to patrons in proportion to patronage; business done on cash basis; sales made at fair market price.

Under these principles profiteering is eliminated from business. Patrons buy at market price but are credited with overcharges at the end of the year's business. The democratic aspects of this arrangement leave control in the hands of all the members. A person can invest in more than one share, but no one can have more than one vote. Members express their control at the annual meeting where policy is determined and directors are elected. Special meetings are provided for in case important decisions need to be placed before the members. Strong emphasis is placed upon educational work among members and the public. Information as to the operation of business and co-op educational material is sent to members and patrons in the form of a monthly newsletter edited by the educational secretary of the association. Member contacting and promotional work are also done by the educational secretary with the help of the patrons' educational committee under the supervision of the board.

It Has Grown

Membership during six years of growth has reached more than 900 (1952). Each member is required to invest $50 or accumulate patronage refunds of that amount to be issued into a voting share. Adequate reserves are held in the business to strengthen the financial structure.

Business has been good and great expansion in certain lines has been necessary. The LP Gas business is noteworthy in this regard. A volume of over 713,000 gallons were delivered during the last fiscal year. New services are added to the business as need and finances meet the occasion. A huge warehouse for commercial fertilizer is the project currently under way.

People in the Goessel community rely heavily on their co-op for service. Numerous services are provided in this small country town that probably would not exist were it not for the united efforts of co-op members. Feed, groceries, hardware, fuel, dry goods, sundries, and frozen food locker service are available at a saving to the community.

Earl Loganbill is educational secretary of the Crossroads Co-operative Association at Newton, Kansas.

Problems of Co-ops

There are problems connected with co-operative endeavor. Management, finance, and public relations can become problems at times. The first and greatest problem, however, is "belief." When people do not *believe* that it is good to help one's neighbor or work with him, it is difficult to get united action in favor of mutual aid. An individual who cannot see the value of people working together to accomplish great tasks is an unfruitful co-op member. Others who believe in co-operation will actively persuade their friends and neighbors to join, and will participate in the business by patronizing, helping to finance, and voicing control of the business.

Overcoming Social Evils

Among our greatest economic and social evils are monopoly control of business, imperialism, and war. Co-operative leaders believe that mutual aid among consumers, carried out, first locally, then to national and international levels, may go a long way to ease tensions that lead to war. The co-operative form of mutual aid is self-help in a missionary framework. The economic benefits we desire for ourselves, we extend to others, either by welcoming new members into our association or by the establishment of new associations to serve the needs of people.

This desire to spread and strengthen co-op has given rise to regional, national, and even international co-ops, who serve the appropriate needs at each level. All, of course, spring from and are controlled by the people whom they serve. Manufacturing and wholesale distribution of consumer goods are supplied to local associations through nonprofit channels by these regional and national co-operatives. International trade among co-operatives is accomplished by an international co-operative arrangement among various nations.

The International Co-operative Petroleum Association has been involved in the recent oil negotiations in the disputed Anglo-Iranian Oil Company. Mr. Howard A. Cowden, secretary of the ICPA, and general manager of Consumers Co-operative Association with headquarters in Kansas City, Missouri, has proposed a plan to turn the Anglo-Iranian Oil Company into an international co-op. This plan would take the exploitation out of this segment of international trade and institute a measure of equality among the parties concerned. It would give the British investors, the Iranian people, and the consuming people all a part of the benefits of these resources, and likewise it would distribute the control of this gigantic industry. In so doing it is expected that tension would ease among the exploited peoples and the nondemocratic propagandists would have less basis for their inflammatory words which arouse people to accept war.

Premier Mossadegh of Iran, while in this country, was receptive to the ideas set forth by Mr. Cowden. He requested Mr. Cowden's presence at his bedside to discuss the great problem of oil distribution on the international market. So far success has not been achieved in the Iranian dispute, but it is noteworthy that the World Bank has devised a plan that incorporates several of the co-op ideas expressed by Mr. Cowden in his original plan. Mr. Cowden, in commenting on his visit with Mossadegh, said in substance that it is only because of the success of Midwestern co-operative farmers in the petroleum business, that the premier was anxious to hear our story of mutual aid. "You are not imperialistic," the premier told Cowden.

Co-operators are watching, waiting, and working—always trying to place more dignity upon people and less on money, trying to make monopolies impossible, trying to show that war is unnecessary, and always trying to emphasize service rather than profit.

God meant for people to work together. The urgent task of those who believe in mutual aid is to put it into practice where it is possible and keep looking for open doors to transform conflict into co-operation.

I Met Your Cousin

Hilly Wells

Maybe we do overwork our relatives; maybe we do . . . .

“NOW LET'S SEE—I think I knew your mother; wasn't she a Littinfus? I think she is my third cousin; that would make you and me some relation.” That is what you said. Your cousin said, “I'm so glad to meet you. I know you even though you think I don't. I knew your mother years ago when we played dolls together. You have an Uncle Ezra, don't you? Your uncle married a fourth cousin of mine, by the name of Nettie Glucken; that was the Manuel Glucken family. They used to spell their name Glooken in the old country, but the grandfather changed it when they came over here.”

For the past year and a half I have been listening to what you have been saying. North, east, south, and west, you are all saying the same things to different people. I stood around, looking a little lost, where I could hear what you were saying without your being able to see that I had a notebook between my purse and Bible. I listened at church doors, conferences, board meetings, revivals, and even sewings, or any gathering where I thought there might be strangers meeting for the first time.

Some of you appeared to think that there is stigma attached to the fact that you did not know, nor had ever met so-and-so. There is no social grace lacking when one admits, without flourishes, that the person in question is a new aquaintance. To the query, “Do you know so-and-so?” your answers were the same all over the country. Too often you said, “Well, I may have met you once,” or “I have heard of you,” or “My uncle told me about you”; when the truth is that you simply do not know the person. Why not admit it? Let me explain.

During my survey I took Aunt Gertrude to church with me. While we were taking off our coats, she peeped out the door and said, as she turned happily to me, “Why that's Silas Fritzenhouser leading the singing!” She was beaming. “You know Silas, don't you?” “No,” I said, “I don't know him; he must be a visitor.” At this, her eyebrows leaped and she looked me squarely in the eye and said, “Of course you know Silas. He married Sadie Blisson; he has a sister who teaches page-turning at the Deer Hunt School. Silas' father went to school with your father. Sure you know the Fritzenhousers.” Did I? This was news. But it was my turn to look at Aunt Gertrude as I patiently whispered, “Aunt Gertrude, I do not know Silas Fritzenhouser.” She looked so disgusted.

There is another angle. There is nothing wrong with standing on your own two flat feet. All over the country we are lolling back upon the reputations and laurels of our cousins, ancestors, or what-have-you. During my travels I spotted a likely place where I could slip in and take a few notes on what was said. But slipping in was not my good fortune, for before long my name was required which I mumbled from the back seat. Quick as a panther the leader of the meeting said, “Oh, isn't your father's name Artesian and didn't he marry Lottie Littinfus? I nodded “yes” while in my notebook I jotted, “I am in the shadow of --------,” but I got no further, for I heard as I looked up another question sprung my way: “Seems to me I remember that name; wasn't it your spouse who won a blue ribbon last year for growing the biggest potatoes in Whistle County?”

This—I said to myself—was too much. I rose to my feet. “Yes, my husband Deeper did win a blue ribbon last year, but it was not for raising potatoes. He raised a bell to the top of the barn loft and when he rings it three taps, the cows in the pasture come to the barn and file in to be milked. He also won first prize in the bean-growing contest. On a seven-foot pole he grew a pod of beans which measured 16 inches.” I sat down, my forehead glistening after such a recitation of the glories of my people.

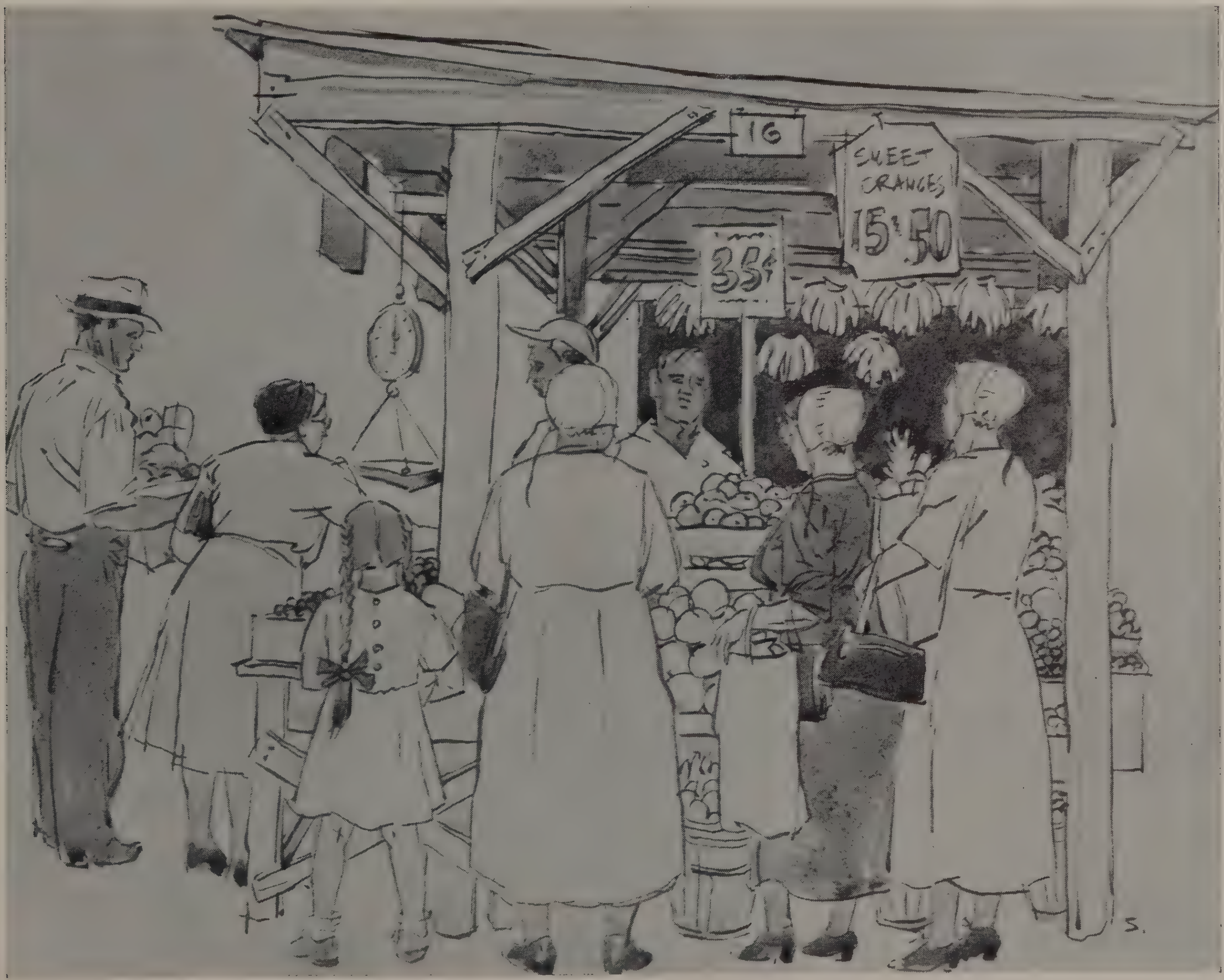
But that is exactly what is happening clear across the country. It is a habit. People spend hours tracking down distant relatives. And they are distant too. Conversations grow monotonous as we sit idly mulling over family trees. A few times I noticed that you slid rapidly over a cousin or two to dwell at length upon more illustrious ones who, as you said, were closer relation anyway. Conversations were usually prefaced with, "I think you and I are related." Or more often it was like this, "I knew your people well. I knew your cousin Joshua the best; good ole Josh. He married my brother's wife's stepsister. They live in Grover County now. Let me see—didn't you have a brother Mitchell?"

From a pulpit I heard this statement: "This morning we have with us Bro. Luster Stairett. I want to say right here that Bro. Stairett and I are related. It comes about this way: his wife's brother married my niece."

Do you know how many chromosomes you have? If you knew the approximate answer, I believe you would be slow to claim kin to everyone you meet. If the central nucleus of a cell of the human body is stained and put under a microscope and examined, there could be seen 24 lines which are called chromosomes, the carriers of heredity. Your growth as a new being was made possible by half the necessary chromosomes being provided by your father and half by your mother. So your children will obtain half their chromosomes from you, and your grandchildren will have only one fourth their chromosomes inherited from you. It is easy to see that distant cousins inherit only a few chromosomes from common ancestors and that after a certain point there can be no actual relationship. Is it not true that you are telling too many people that you are related to them? Is it not a waste of time to "get relations straightened out"? Is it not a habit to pretend we know some one, or at least a relative of theirs?

To boil down the facts: you are related to too many people. Your thinking is tied up with, "my cousins, my ancestors, my mother's cousins." Relatives are like scenery, there is not much you can do with them except leave them where they are and look at them. Must we always start off a conversation assuming that we "should" be related? Why not start off a conversation by saying that the food the arctic dogs eat today is cut out of deep frozen mammoths which were frozen alive with grass still in their mouths? You probably do not care a thing about dogs, but wouldn't you like to know how tropical animals could be buried under tons of ice in the arctic circle? I would.

Of the whole survey, during which I had several narrow escapes when I was almost caught taking notes, I have only one regret. On the night that I stood in the shadow of my father Artesian, and my husband Deeper, I wish I would have said in clear, courageous words, "I am Hilly Wells; I peel potatoes."



The Brewers' Bid for Your Children

Ernest Gordon

THERE IS little doubt that the liquor interests of this country are following the technique of Nazi and Communist in seeking to mold the mind of children and young people along their line. The method is twofold; first, through advertising in magazines, over radio, and by television; second, by sterilizing temperance instruction in the public schools.

In the Report of the Hearings on Liquor Advertising, Senate Bill 1847, is a large amount of pertinent evidence which should have wide circulation. It can be described as follows:

First, there is a new and distinct slant given to magazine advertising, obviously aimed to soften up children. Exhibits offered to the Senate Committee show tiny animals, frogs, birds, and a snowman. Children's animal pets are presented in advertising, as black and white Scottie dogs

WHAT WILL SHE BE?
Will she grow up as a teetotaler, a social drinker, or an alcoholic? Present-day liquor propaganda makes this question more acute.

Ernest Gordon is a contributing editor for the Sunday School Times. This article comes to us through the Congregational-Methodist Messenger and the Christian Evangel.

dressed for Christmas. The PM advertisement in Mr. Luce's *Life* for October 10, 1949, used a Walt Disney type of squirrel; that in *Look* for November 22, 1949, featured Bill Honeybee, also of Disney provenance. In a beer advertisement one sees the Seven Dwarfs of Snow White fame. A whisky advertisement presents a character from Dickens' "Christmas Carol."

Even more dangerous are radio programs, more and more intruding themselves into homes. The Miller beer "High Life" broadcast uses a popular dance band which is especially attractive to young people. It associates beer with gaiety. In general, beer broadcasts come at hours when children and young people are free to listen. The baseball, wrestling, and other sport events appeal to boys; the beauty contests, such as those of Hornung's beer, to girls of teen age. A Des Moines attorney testified:

"I was shocked to hear a radio program sponsored by a brewery and advertising its product. It consisted of popular dance tunes dedicated to radio listeners, as Johnnie, Billy, Susan, Rosemary, Mary Jane, Mike, and Bob. These would be identified as listening in at a certain town. It was instantly apparent that here was a radio program slanted at teen-agers although it is unlawful to sell beer to minors. It is on the air weekday afternoons, when school children could listen.

"I checked with a rival radio station carrying a similar program not brewery-sponsored and found that they were receiving hundreds of cards weekly. One glance at them would tell any reasonable man that they were written by children.

"Even then I wondered if somehow I could be wrong. I went to our leading department store on a Saturday and to the record department. For the most part the playing booths were filled by children from 12 to 20, playing the same popular tunes that were on the air.

"Last Saturday I heard the same program for three hours firing away at the youth of Minneapolis. Let me read two commercial announcements I copied from a recent program:

"'When a stranger comes to our town, it is only natural for us to want to show him a good time, and to put out our best so that he'll go home and tell his friends what a grand time he had! One of the best things you can set before him is a bottle of Friendly Grain Belt. Here is a drink that's filled with friendly flavor, and the stranger needs only a glassful to find this out for himself,' and so on.

"The second is one which is designed for a boy who is trying to be at ease with his youthful friends, for the timid girl who does not know what to do when she first meets people socially:

"'Say, did you ever notice how some parties seem to start off very slowly; no one knows just what to say or do, and there's an atmosphere of uneasiness and restraint—well, if the party is at your home, that's the time to bring out the Friendly Grain Belt. The old-fashioned goodness and friendly flavor of Grain Belt will put everyone at ease and the party will start clicking right now. In all probability one of your guests will say, "We wondered when you were going to bring out the Grain Belt."'

Your children . . . pride and joy . . . hope of the future; but they could become the hope of future sales for the liquor industries of our country.

"There are thousands of young people, I believe, sending in requests to have tunes played, and I feel sure that those children recruit listeners for the program among their friends."

Television bids fair to be the most dangerous of all agencies favoring liquor, as against the home. *Advertising Age* declared that "television will soon become the natural medium for brewing companies. They see here an opportunity to get their products into living rooms, previously an almost impossible feat. The vice-president of the Gettleman Brewing Company held the brewers' convention in rapt attention as he told them how his company's video spot campaign resulted in a 50 per cent increase in distribution."

It is noticeable that radio jingle commercials, that is, catchy airs commending beer, are especially mentioned here for their advertising value. The correct method for holding a glass when beer is poured into it will be shown on T.V. spot commercials.

To trap teen-age boys, the sport angle is most effective. Here they resort to all sorts of crooked methods. Bob Richards, outstanding pole vaulter of the United States and Olympic athlete, describes in this same report how liquor agents tried to induce athletes in the Northwestern University stadium tryouts to accept bottles, thinking to snap photos of athlete and bottle for later advertising exploitation.

The Third Bulletin of the Wisconsin Interscholastic Athletic Association deals with this aspect:

"That advertising to interest youngsters through popular channels is the keynote of the tobacco and liquor interests is no longer doubted. The advertising managers of these two products have borrowed the philosophy of the dictators, 'impress youth early in life,' and are using it to the detriment of the health of young Americans. All medical agencies agree that the use of tobacco and alcoholic drinks by physically immature youngsters is contrary to good health rules. Yet many radio programs and magazine advertising are aimed directly at impressing youth with the undesirable products. The offending ads are spread on youth-interest pages, the sport and comic sheets.

"The Milwaukee Coaches Association is well aware of these tactics by advertising agencies and requests the Wisconsin Interscholastic Athletic Association to bring this matter before the National Association for recommended definite action. . . ."

The immense arrogance of the brewers came out in their reply to Mr. Mealey of the Alcohol Tax Unit. He had suggested that they voluntarily adopt a code with limitations against advertising with names of revered persons of public prominence, or with names of national significance, as Memorial or Armistice Days, or with illustrations of Santa Claus or other figures having special appeal to children; with pictures exploiting the female form in immodest, vulgar, or sensual manner; also agreeing not to use radio before 9:00 p.m., when children would be no longer listening in.

The members of the U.S. Brewers Foundation replied that they "had considered the proposal and unanimously agreed that there was no justification for the adoption of any such code and they would not agree to it . . . under any circumstances."

Editorial

A Lover of the Soil

Uzziah became king in Jerusalem at the age of sixteen, and he ruled for fifty-two years. One of the interesting things told about him is that "he had large herds, both in the Shephelah and in the plain, and he had farmers and vinedressers in the hills and in the fertile lands, for he loved the soil" (II Chron. 26:10b, R.S.V.). This is spoken to his credit, for it was in the period when he sought the Lord, and God made him to prosper. It was later on that he grew proud, so that the Lord had to punish him with leprosy, and he ended his days in seclusion.

A love for the soil is a sign of a healthy personality. For when one gets "down to earth," he comes to the elements of reality. This is the stuff that God made first. This is the dust from which our own bodies were formed. About everything that we have to do with in material things comes in some manner from the soil. As men we are of the earth earthy. It is good in our thinking to get down to basic things. It is an unhealthy delusion to think that "dirt" is unworthy of our notice.

Soil is lovely stuff. A fresh-plowed field has a delightful aroma. The rich loam of our hillsides and prairies crumbles in one's hands like a thing almost too precious for one's touch. The sight of a long furrow disappearing over the hill, or of waves of green wheat on the back forty, or the lush luxuriance of a fertile meadow, or the dappled beauty of a tree-grown hillside has power to stir the feelings deeply. What boy or girl has not rejoiced to play in the dirt: to dig a cave in the bank, or to let the dust sift through his fingers, or to mold the mud into figurines? Pity the man who has never had his hands, perhaps his face, covered with good, honest, clean dirt!

Not everybody can be so fortunate as to live on a farm. But some can have the suburban acre or two, where they can indulge their love for the soil when office hours are done. Many town-dwellers can have a lawn and a garden; making the grass satiny smooth can soothe their cares, and keeping a garden clean can root out disturbing complexes. Some of us who must live in apartments can fortunately carry with us from childhood a blessed memory of mud oozing between our toes, or of long hours spent turning the turf with a sulky plow.

Every man is better for having had his roots somewhere in the soil. Even a king in Jerusalem can be a farmer by proxy. Some people can invest money in land which younger hands can till. Some can promote causes which advance rural community living. But the man who hates God's good earth seems by that fact to give evidence that he lacks in love for God Himself. Even when the spirit has returned to God who gave it, one might be glad to have written over his moldering body, "He loved the soil."

—P. E.

Not Easy

The basis of Christian fellowship (community) is our Lord Jesus Christ. At this time of year we are especially conscious of the events of His passion and their relation to our new life in Him. We exult in the satisfaction that our redemption has been accomplished and that our Redeemer has broken the grip of death and risen triumphant over His worst enemy.

But we are reminded that before Easter comes Good Friday and before the empty tomb was the cross. The supreme victory required the supreme sacrifice.

Even so, the task of the Christian community builder will not always be an easy one. Good communities are created through the tireless efforts of those followers of Christ who are dedicated to sacrificial living. As did Christ, they may work without due credit for their efforts. They may be opposed and at times discouraged. But why should the way be easy? The most that they should hope for is that church and community conditions are advanced and uplifted, that men realize and assume their responsibility toward God and the world. True glory is found in the satisfaction of a project well done, rather than in the receiving of the praise of men.—D. H.

MUTUAL AID

Mutual aid takes various forms. One of these is simply helping the neighbor with trouble. These men at a barn raising on the Enos Bearinger farm at Wallenstein, Ontario, are helping to replace a barn destroyed by fire.

Coming in future issues

Paraguayan Experiment Farm
Marion Kliewer

Dinner in the Hut
Ann Jennings Brunk

People Need a Message from God
E. W. Mueller

Three Rings on One-Ten
Kermit Eby

Friends *Theobel Alleeson*

The Family Farm Business Agreement *Norman High*

THANKS! EVERYTHING LOOKS WONDERFUL NOW...

New Eyes for the Needy

THE FOOD DEPOT in New York was a dreary place; soiled bare walls, concrete floors, wooden counters; piles of dingy bags containing hams, porks, tins of beef; heaps of cotton comforters, corduroy trousers, women's sweaters. Along the wall was a narrow bench on which sat the patient row of the needy, waiting their turn with the resignation of those who lived without much hope of the future in 1933.

As these weary waiting men and women sat down in turn at the desk of the Red Cross worker, they expressed themselves sadly, "I'm an accountant. I could get a job if I could see figures." "Mamie's teacher sent her home; she can't see the blackboard." They stared at the worker with sad, strained eyes. When she asked them why they didn't have glasses, they replied that if they could afford glasses, they would not be begging for food.

Birth of an Idea

The worker in this dreary food station was Julia Ward Terry, of Short Hills, New Jersey. She was a handsome, warmhearted woman who had been taught to do things for others. She determined to help these people secure glasses, but could find no agency or institution which would come to their aid. Welfare agencies would provide the essentials of food and shelter; the luxury of eyeglasses was out of the question. Instead of discouragement, Mrs. Terry sensed a personal challenge, and she met it with vigor and dedication, and with an idea that grew and worked.

Mrs. Terry's idea was a novel one, and it caught on because it was different and yet sensible. It was to turn discards into something useful—to turn the gold in old eyeglass frames and broken jewelry into cash, to buy proper prescription glasses for these poor people. It didn't take her long to put her idea into operation. She found a refiner to do the work, opticians to co-operate, permission to solicit gold and silver, and New Eyes for the Needy was born.

She turned to her friends and their friends for their discards—glasses, broken silverware and jewelry, and even teeth and dentures containing gold. She wrote to newspapers and magazines and appeared on the radio to plead for discards. The late Alexander Woollcott was one of her first champions; he called her the Eyeglass Lady. When he asked over the radio for ancient and modern spectacles—sentimentally hoarded and regretfully shelved—the answer came in an overwhelming shower of packages. The first Christmas of her drive, Mrs. Terry received more packages than all the rest of Short Hills, and the children thought Mr. Terry was Santa Claus when they saw him carrying home the bags of mail.

To assist her in opening the packages and acknowledging their receipt, Mrs. Terry enlisted the help of the Short Hills Junior Service League. They helped her in this way for many years, and when Mrs. Terry's health failed, willing helpers in the Service League, inspired by her enthusiasm and devotion, assumed most of her duties. After her death in 1947, the Service League incorporated and carried forward the entire project with the blessing of the Terry family.

In the years when Mrs. Terry headed her unique charity, it was a local and very personal social service. While the young women in Short Hills opened, sorted, and acknowledged packages, Mrs. Terry did all

Send your discarded eyeglasses, broken silverware, and old gold teeth to New Eyes for the Needy, Inc., Short Hills 3, New Jersey.

New Eyes for the Needy is sponsored by the Short Hills, New Jersey, Junior Service League. The article was prepared by several members of the league.

of the interviewing of applicants, and saw that they were examined and given glasses. She always asked them to come back and see her after they had received their glasses; their heartfelt gratitude was her inspiration to keep on with her work, even when her health declined. One man told her, "It is like coming out of a dark cellar into the bright sunshine."

No Appeals for Money

With incorporation, and a more systematic organization of the charity, it has grown in size, in stature, and in recognition. It is still proud of the fact that no appeals are ever made for money. The only source of income still lies in the collection of discarded eyeglasses and bits of gold and silver scrap. These are sent to New Eyes for the Needy, Inc., from every state in the country, and from outside of the United States as well. And now help for the needy goes out to every state, wherever it is requested, and many glasses have gone abroad with medical missionaries.

With the invaluable assistance and encouragement of the National Society for the Prevention of Blindness, and the endorsement of the Essex County (N.J.) Medical Society, great strides have been made in enlisting the co-operation of outstanding organizations concerned with eye care.

Besides funds established in hospitals and clinics in several states, there are many welfare departments all over the country which co-operate on a quota basis. The quota provision in the budget insures a specified number of glasses to be distributed on a yearly basis by these hospitals and agencies. Patients are screened and examined, and glasses prescribed. Glasses are provided by a reputable optician or by the clinic, and the quota card from New Eyes for the Needy is returned to the charity with the bill for the glasses. "New Eyes" pays the bill.

There are also many agencies and hospitals who work on a contact basis. Having within their own immediate organization determined the need of the patient for the services of this charity, they refer the case to "New Eyes," and a card is sent which authorizes the purchase of glasses. Contact cases can be taken care of only so long as funds will allow, but in nearly twenty years New Eyes for the Needy has never had to turn down the application of a truly needy person.

Present Organization

The charity is governed by a Board of Trustees, comprised of members of the Junior Service League and outstanding members of the community. In direct supervision of "New Eyes" is the Chairman, assisted by the chairmen of the five functional committees—Publicity, Sorting, Acknowledgment, Packaging, and Distribution. The present committee consists of thirty-two volunteer women workers.

"New Eyes" is most fortunate in having a lively *Publicity* committee. Through their efforts, and those of interested outsiders, the charity has enjoyed radio and television publicity on outstanding programs, as well as write-ups, appeals, and articles in leading magazines and newspapers.

To the *Sorting* committee falls the job of unwrapping and sorting the thousands of packages and glasses received. (The record for receipts for one month is ninety-two large mailbags containing over 22,000 pairs of glasses.) The sorters work at a long table, armed with pencils and scissors. The address of the sender is clipped off the package, and marked with the number of glasses in the package. This address and count goes to the Acknowledgment committee.

The *Acknowledgment* committee sends a card or letter of thanks to every contributor, provided there is a return address and that it can be read! The committee works with magnifying glasses, an altas, and a postal guide, in an effort to decipher the illegible addresses. This committee also tabulates the returns so that an accurate count of all contributions is always at hand. Last year over 96,000 glasses were acknowledged.

Of the glasses received, those with metal frames are melted down at a refinery with the other pieces of gold and silver scrap, and are so converted into the funds with which new eyeglasses and artificial eyes are purchased. Those with plastic frames are tested to ascertain which of them contain simple magnifying, nearsighted,

THE MAIL COMES IN

"The record for receipts in one month is ninety-two large mailbags containing over 22,000 pairs of glasses."

CLOSE UP OF SORTING

Metal frames for melting, plastic frames for re-use, lenses for testing and possible re-use.

or non-astigmatic postoperative cataract lenses. These may be redistributed, although the organization is not at liberty to re-use any lenses which do not fall into these categories. Those frames which contain lenses not suitable for re-use are put aside to be used as empty frames. Using these in conjunction with new prescription lenses in many cases greatly reduced the over-all price of the glasses.

The *Packaging* committee tests the glasses to determine their suitability for redistribution. It is also their responsibility to see that those glasses and frames which are to be re-used are packaged and shipped to the agencies which have requested them, and who are qualified to redistribute them. No glasses are given out directly by New Eyes for the Needy to the applicant.

The *Distribution* committee establishes Fund, Quota, and Contact monies in close co-operation with the Treasurer and the Board of Trustees. This committee also answers all individual requests directed to the New Eyes for the Needy office. Individual cases are referred to a welfare organization, public or private, under whose jurisdiction the applicant resides. There he is screened, examined, and given the glasses authorized by the charity.

Outreach

New Eyes for the Needy, Inc., has reached out to many places, and has touched many hearts. Little children, young men and women, and old people have been helped to better vision and a happier outlook. One old lady told the nurse who gave her her glasses, "I'm mighty pleasured with my new glasses, and at last I can see a germ!" She was but one of the more than 70,000 people who have been helped by this charity, whose gratitude and happiness and increased ability makes the entire project worth while.

As a result of an article in a magazine a few months ago, "New Eyes" heard of a seventeen-year-old boy in a Western state whose parents could not afford to buy him the artificial eye he needed. He wanted nothing more for Christmas than the eye that would make him look like the other fellows—and make the girls look at him! He had his new eye for Christmas, because twenty years before, in New York, a woman had an idea that was imaginative, practical, and compassionate.

The glasses which rest in the back of a bureau drawer, or in a box in the attic, can mean the precious gift of sight renewed to someone less fortunate than we. Those of us in possession of good eyesight, or able to buy glasses, may find it difficult to realize the emptiness of even an hour denied the printed word or the sight of people and things of beauty around us. Mrs. Terry realized what good vision could mean, and so do those volunteers who carry on "New Eyes for the Needy, Inc."

SORTING COMMITTEE

"The address of the sender is clipped off the package and marked with the number of glasses in the package."

African Heritage

African Heritage, by Emory Ross; Friendship Press; 1952; 145 pp.; $2.00.
Africans on Safari, by Leslie C. Sayre; Friendship Press; 1952; 164 pp.; $2.00.

The above titles are of studies of Africa made by the Joint Commission on Missionary Education of the National Council of Churches. The first one is a factual approach to the program and accomplishments of the Christian Church in Africa and was written by a missionary of many years who is a recognized expert on African affairs. The author seeks to show that Christianity has made the greatest of modern contributions to African life and has been a tremendous force for change. He gives insights into the nature of these changes, but also shows the shortcomings of Christianity in its conflicts with animism and communism and in its divisions. The reader becomes enlightened with regard to the current progress of education and community building and the responsibility of Americans to African development. The lack of separation between church and government in primitive African society, as set forth in this book, may someday become a problem demanding consideration in Mennonite missions; on this point readers may not agree with the point of view expressed. There is an up-to-date may and bibliography.

The second book presents Africa's problems in a personalized form; it is a pilgrim's progress in which African Christians journey from their old primitive and pagan village life into Christian experience and such fruits of civilization as have been brought to Africa. A retired American pastor journeys to South Africa and then to Central Africa and sees the various aspects of native life and associates with individual natives who have become Christian leaders. Native Christians whose stories are unfolded tell about their customs, superstitions, and limitations, and then their experiences with mission schools, hospitals, and other institutions, and with modern transportation, industry, and city life. The reader sees African life and missions from the native point of view. Although written in the form of conversation and fiction, the book is a series of four biographies of African Christians. The author was a missionary in the Belgian Congo.—Edwin L. Weaver.

Standards of Community Stability

J. Winfield Fretz

THE COMMUNITY is becoming increasingly important in the formation of character. As more and more activities are carried on outside the home, more and more concern should be expressed for the social qualities of the environment in which those activities are carried on. The community is very important in determining ideals, attitudes, and social behavior. Especially is this true for adolescents. There is a time in the life of most young people when the ideals and the behavior patterns of their own age group are far more important to them than are the instructions of parents and the family patterns from which they come. With the increasing amount of leisure time available to all, it is important that Christian people give more concern to the development of a community's character than they have heretofore given to such matters.

Times Have Changed

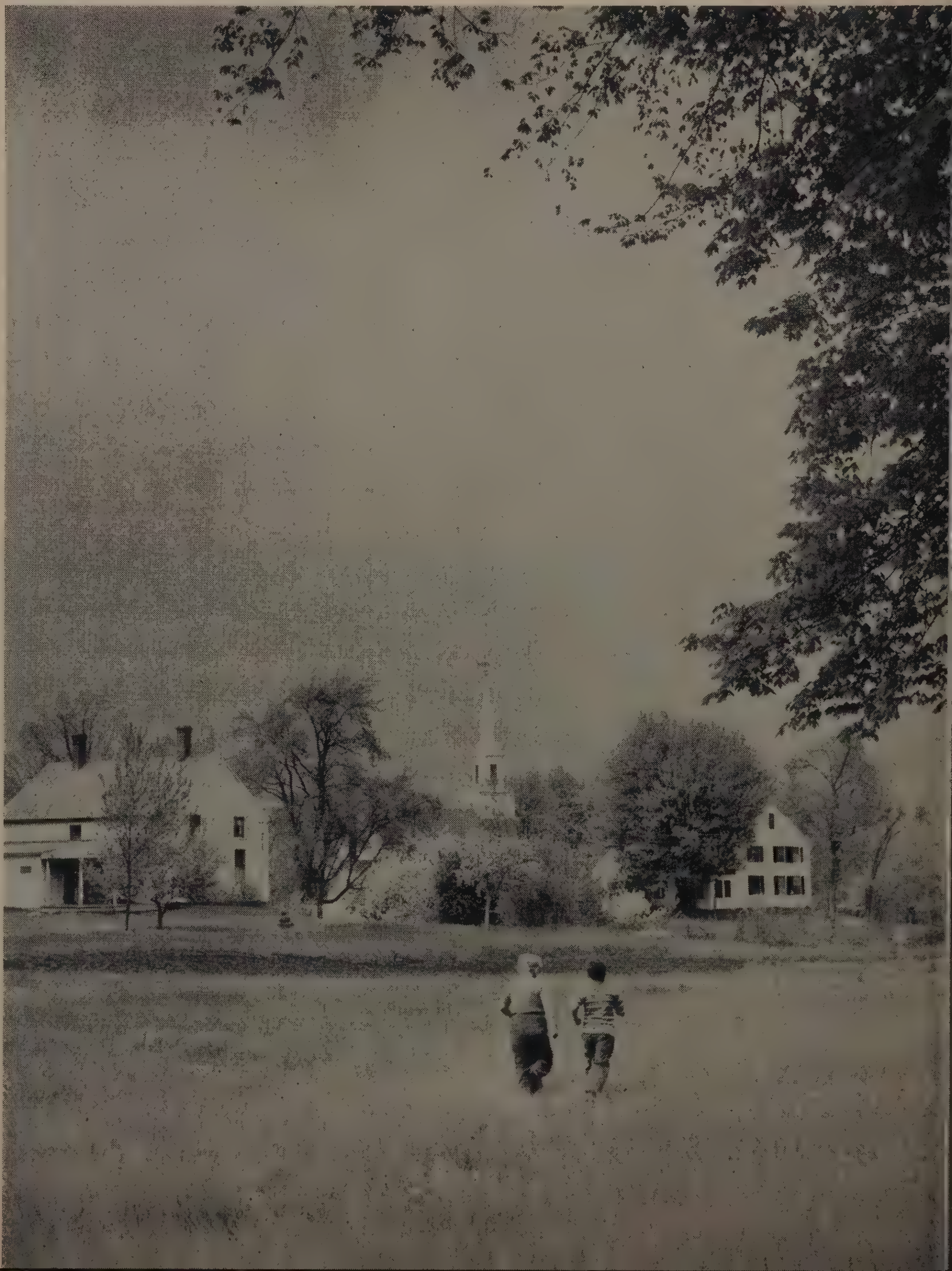
There are some well-known trends in almost all modern communities. In recent decades we have witnessed the march of technology from the scientist's laboratory right down into the modern housewife's kitchen or the farmer's dairy barn. The mechanistic character of modern farming and housekeeping is everywhere evident. Electrical devices such as mixers, grinders, hydraulic lifts, motors, and vacuum cleaners, are familiar illustrations. In addition to these are the rapid means of communication made possible by automobile, truck, airplane, telephone, radio, and television.

Another well-known trend is that of industrialization. In modern agriculture areas, there are signs of a beginning industrial development, perhaps reflected in the establishment of simple machine repair shops, which soon begin to manufacture for sale simple implements. There is also the tendency to accept in agriculture an industrial pattern with its greater degree of specialization and its commercial character. Modern communities tend to be concentrations of specialists. Farming is no longer exempt from this general category of industry.

A third well-known trend is that of secularization of rural life. By secularization is meant the process which moves from that which is sacred to

THE CHURCH CENTRAL

"The twin taproots of a stable community are the economic, which provides a chance to earn a living, and the religious, which provides a reason for living."



A professor of sociology at Bethel College, North Newton, Kansas, J. Winfield Fretz has a keen interest in Mennonite community and cultural problems.

Does your community pass the test?

that which is profane. Specifically it refers to the development of sophisticated and secondary group characteristics away from the simple folk society characterized by high degrees of informality and intimate personal relations. The old dependence for social satisfactions upon experiences in family and neighborhood is giving way before the new social independence born of the automobile, the paved highway, the telephone, and the radio.

A fourth general trend in the development of communities is the increasing tendency toward greater fraternization. The day of isolation is gone. Rural people as well as urban are overly activated. Farmers today as well as city people have full schedules five and six nights out of the week. Activities may be in the nature of recreation, business, church, or social events. Whatever the specific nature, it means contact with other individuals and groups. Thus, modern man is a highly socialized being. All this greatly affects his personality, his habits, his social values, and his individual and collective behavior.

These current trends ought to remind us that times are not what they used to be. The trends are stated here not because they are new to us but because they ought to help us see that we must think in terms of assuming responsibility for determining the character of the communities in which we and our children are to live.

Twin Taproots

All stable communities have one basic taproot. It is the economic root which has to do with man's opportunity to earn a living. Without that opportunity, there could be no community. Few communities are strong and permanent, however, merely because they have a good set of economic resources. There are communities that are economically prosperous but morally and spiritually chaotic. Stable communities need a second taproot. It is the root of religion. The religious root of a community provides it with its highest ideals. It holds before the citizens of a community the purposes for which God created them. It constantly sets forth a reason for living which provides the "why" and the "what" of life. The church is in a sense the vessel of religion which holds within it the cohesive forces of a community. Without religion, a community is barren. Thus, the twin taproots of a stable community are the economic, which provides a chance to earn a living; and the religious, which provides a reason for living.

By Their Fruits . . .

The New Testament maxim, "By their fruits ye shall know them," is as true of communities as it is of individuals. Signs of community stability may be found in the following characteristics. First is that of intelligent co-operation in the realms of economic, religious, and social matters. This does not mean that all members of a community must be identical or belong to the same organizations or hold the same views. It does mean that all citizens should try to understand and respect one another. Through intelligent co-operation it is possible to approach solutions to common problems and arrive at working relationships.

A second fruit is that of a wholesome educational system. Men must learn from past generations the experiences of life. Children are taught the fundamentals of reading and writing which are tools to be used throughout life. The stable community of today, however, does not consider its task complete when it has provided its children with the tools of learning. The modern community is concerned with adult education whose primary concern is to teach grown people how, why, and where to apply the tools of learning to the everyday problems of life. No problem is more urgent than that of discovering a technique for harmonious human relations.

A third fruit of a stable community is the provision for growth, intellectually, spiritually, and numerically. Since we live in a changing society, there must be provision for examining, and if it is found good, accepting new knowledge. Spiritually also there must be provision for the recognition of new horizons and new insights into truth revealed by God. Numerically also there must be room for growth. Stable communities are growing communities into which there must be planning for intelligent expansion, if not within the immediate borders of the community, then by the means of establishing new communities, perhaps at distant points. These may be referred to as daughter colonies or settlements. Leaders of modern communities have given too little thought to the matter of numerical expansion.

A further characteristic of the stable community is an appreciation for diversity within the community as well as between itself and other communities. Stable communities should be willing to say, "sure we are different, but we are different for a reason." These differences of communities result in uniqueness of character, but there is no virtue in having all communities exactly alike. America has been enriched by its great diversity of peoples and cultures. Religious groups should not hesitate to be different if they have basic reasons for their diversity. Thus Mennonites should not be ashamed if community members dress differently from people in other communities; neither should they be apologetic if their towns are without poolrooms, taverns, and cheap movie houses. Differences are not vices nor uniformities virtues in and of themselves. The motives behind the differences are significant.

Finally, the fruits of the stable community should reflect an ethical consciousness. Members of a strong Christian community should have a sensitivity to wrong and more than that, there should be a divine imperative stimulating members of the community to correct such wrongs. It is a weak community that neither senses a wrong nor has the capacity to correct it. The stable community with strong leadership will make every legitimate effort to close its saloons, to abolish its cheap movies, to forbid gambling, to reduce race conflict, to destroy hatred and violence.

Communities must learn to behave as intelligent units. They must think in terms of the good of the whole rather than the good of the few. They must be concerned with the moral character that affects the total environment rather than merely with the concerns of the individual. Communities that set up for themselves strong criteria and constantly evaluate their present achievements and future goals in the light of such criteria, will likely be strong or develop strength and stability.

Controlling Pests of Ornamental Plants

A plant pathologist gives some pointers regarding the care that will help you to grow more beautiful flowers.

C. F. Bishop

FROM EAST to west and north to south housewives are concerned with home beautification. This interest takes many different directions, but usually a principal phase of beautifying the home is the use of ornamental plantings, both indoors and out. It is difficult to imagine in our "mind's eye" how a farm home could be attractive without some lovely flowers and shrubbery complementing a well-painted and neat set of buildings. These plantings are desirable from the aesthetic point of view, and they are also valuable for their therapeutic aid. A few hours spent away from the humdrum of housework, caring for a beautiful bed of asters, petunias, nasturtiums, alyssum, or roses is certain to lift the spirits and cause one to feel closer to God.

In caring for a growing child, we learn to recognize the necessity of feeding the child properly and taking precautionary measures against the attacks of disease. However, certain diseases of humans are not controlled by medicines, but rather by a change in diet or, perhaps, a change in climate. By the same token, the growing of flowers and shrubs involves a knowledge of the needs of these plants for suitable location, suitable fertilization, and the necessary precautionary or protective sprays to control pests.

Volumes could, and have been written concerning this subject of plant nutrition and its importance in ornamental culture. However, we must forego such discussion and concentrate only on the matter of pest control.

Controlling Special Pests of the Lawn

The lawn is the foundation of the landscape plan of any home. Therefore, every effort should be made to keep it healthy. Grubs, wireworms, cutworms, ants, and webworms are all destructive pests. Incidentally, the presence of these insects in the soil will encourage severe mole damage. Therefore, ridding the lawn of such insects will eliminate moles, too.

A treatment that is most generally recommended consists of applying five pounds of 5 per cent chlordane powder on each 1,000 square feet of lawn surface, about the first of April. A more even distribution of the chlordane will result if it is first mixed with about ten pounds of sand, sifted soil, or a complete fertilizer.

Results thus far indicate that one application of chlordane every five years is sufficient.

Controlling Special Pests of the Flower Garden

There seem to be certain pests that are not peculiar to any one plant but which can be classified as general feeders.

Aphids

These tiny sucking insects are very destructive to many different plants. There are many species, and these species are variously colored. There are green, pink, red, black, gray, and blue aphids. On spirea, roses, althea, and many other plants these insects will appear to cover entire stems and leaves almost completely. Their feeding often causes the leaves of plants to pucker and curl.

A spray mixture consisting of two teaspoons of Black Leaf 40 (nicotine sulfate) in one gallon of *soapy* water is quite effective against this pest. Homemade lye soap is good to use in this case. Spray infested plants thoroughly, making sure that the insects are made wet with the spray. After 24 hours, another application should be made, and still a third application about two days after the second.

Another spray material that is effective against aphids is lindane. Mix two level tablespoons of the 25 per cent wettable powder of lindane in one gallon of water. For better results, add about one-fourth teaspoon of a neutral detergent, such as Dreft, Vel, or Fab. If one would rather use a dust instead of a liquid spray, a one per cent lindane dust should be substituted.

Spittlebugs

Almost everyone has seen clover, alfalfa, strawberries, and perennial ornamentals nearly covered with masses of white foam during May. Inside the foam can be found small, green or yellow, wingless, sucking insects.

Usually, by the middle of June, these insects have reached maturity. The foam dries up and the grayish and brown, winged adults fly away.

A number of insecticides are effective against the spittlebug. However, lindane seems to offer the best results, especially if aphids are also a problem. Prepare the lindane spray mixture as given under *Aphids,* or use the one per cent dust. Usually a single spray or dust application made when the first signs of the white foam appear in the spring will be sufficient. In West Virginia, Maryland, Ohio, Pennsylvania, and Virginia, this will usually occur between April 15 and May first.

Common Stalk Borer

This dark-colored worm will measure about three quarters of an inch in length when mature. Eggs of this pest are laid on such plants as dahlias in the early spring. The eggs hatch shortly thereafter, and the worms crawl toward the stem and bore in. Once inside, the worm tunnels through the stem, cutting off the food and water supply. This activity results in a sudden wilting of dahlias and other plants which may be attacked by this pest.

One of the best means of control of the common stalk borer is to mow carefully all the weeds for a distance of at least 50 feet surrounding the flower bed. Especially is this important during the month of July. For it is during this period that the second-generation adults lay eggs on these weeds. If they are cut down, the moths

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Frank Bishop is Extension Plant Pathologist and Entomologist at West Virginia University, Morgantown, West Virginia. He is a graduate of Goshen College, class of 1940, and a member of the Mennonite Church at Doylestown, Pennsylvania.

must go farther to lay eggs, and, as a result, reinfestation the following spring will be greatly reduced.

Another practice is that of dusting or spraying dahlias and other host plants with DDT. This should be done at least three times during the month of May.

Cutworms

These pesky brownish, fat worms may reach a full length of nearly 1½ inches. They hide in the soil during the day and emerge and chew off young plants at night. Under some conditions they can become extremely destructive.

If desirable, an entire flower bed can be treated before it is planted. Simply use the same method of treatment as suggested for grub control in the lawn. However, in a flower bed only one pound of 5 per cent chlordane or 5 per cent DDT need be applied on each 1,000 square feet. The material need only be applied on the surface of the soil and left there without any subsequent mixing with the soil.

Damping-off

This is a disease of seedlings caused by one or more soil-inhabiting fungi. A seedling may become infected before it reaches the surface of the soil and be killed. Or the young plant may emerge from the soil only to be attacked at the soil line and then fall over and die.

Potting soil or small quantities of soil to be used in growing a few transplants can simply be sterilized by heat. Thus, the "damping-off" fungi will be killed and cause no losses. In order to do this, put the soil in a shallow metal pan and place it in the oven and bake it. First put a medium-sized potato in the soil, and when the potato is done baking, the soil has sufficient treatment.

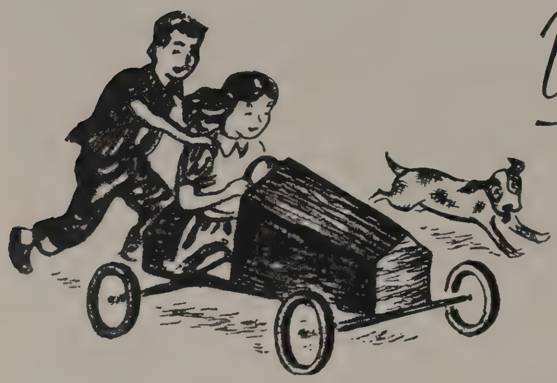
Soil in the flower bed cannot be handled in this manner, however. In this case the approach is to treat each flower seed before planting with a fungicidal seed treatment compound which will protect the young seedlings from attack. For this purpose a material such as Arasan can be used. This material is available at most feed and hardware stores and also can be ordered from seed houses. Simply place as much Arasan powder as will fit on the tip of a penknife blade into a small packet of seed. Then shake the dust and seeds together for a few seconds. The seed is then ready to plant.

Arasan is noninjurious to seeds and safe to use. It may be used on vegetable as well as flower seeds.

A General Pest Control Program

Most home owners want a simple, yet effective, pest control program to follow for the ornamental plantings. Authorities in various sections of the United States will not agree on any single program. Therefore, you should temper this information with that of qualified authorities in your locality.

[Continued on page 30]



Young Community

Reptiles

What are reptiles? They are animals that are cold-blooded, have a covering of scales, and breathe air.

Snakes, lizards, turtles, crocodiles, and alligators are all reptiles. Some live in or near the water but some are at home in desert regions.

If you see a snake, should you kill it? No, not until you know what kind it is. Very few species of snakes poison us. The death rate from snake bites is only an average of two per year. Most of them are very helpful to the farmer because they eat rats, mice, and other small rodents. So unless you know the snake is a rattlesnake or a moccasin don't kill it.

Do snakes milk cows? No, they do not. The milk snake or Spotted Adder will not drink milk in captivity. People say many untrue things about snakes. They think snakes spring from the ground, to seize their prey when they do not. They say snakes are slimy when they are really covered with perfectly dry scales. Most people seem to think a snake strikes with that sharp tongue that darts out from his mouth. There is nothing dangerous about that tongue. It is his feeler, his sense organ. He is simply trying to find out what is going on around him.

Can snakes swallow objects larger than themselves? Yes, they can. They are the only creatures that can do that. They can because they have body walls that stretch and jaw bones that separate and allow the mouth to open wide. The tongue points backward and helps to push in food that the snake swallows.

Can snakes be tamed? Yes, there are some that can be tamed. Garter snakes are especially easy to tame.

Snakes for My Hobby

Duane Swartzentruber of R. 1, Greenwood, Delaware, is holding one of his friends, a snake. Here is a letter he writes:

"I am interested in reptiles more than insects. When I have time I go to the woods. When I get there I sit quietly down and wait. Pretty soon I see a lizard and go up to it quiet like. Then I catch it. I catch mostly pine lizards and feed them flies. They are my favorite lizards. There are also blue-tailed lizards. They are very interesting if you watch them. When I catch them and bring them up to the house, Mother lets me put them on the back screen door overnight. And they stay there for me until morning.

"Once I went to the woods and found a snake. It was about a four-footer. It wasn't so hard to catch. I brought it to the house. Melvin (a boy who used to stay here) said, 'Let the snake crawl up into the tree.' So I did. They really have the muscles to do it. It got to the top of the tree trunk. We tried to get it down but we couldn't. That goes to show how strong their muscles are! I like the black snakes the best. They are harmless and gentle. They eat toads, small rabbits, smaller snakes, and birds."

What an interesting hobby for a boy!

Have you ever noticed the graceful gliding movements of the snake, the brilliant and lovely color decorations of snakes, the noiselessness of a snake's going? Watching these may start you off on a hobby like Duane's.

Book Friends

Hobby Fun Book for Grade School Boys and Girls; The Seahorse Press; $1.00.

Some of you have hobbies and would like to get some new ideas. Maybe you have no hobby but would like to start one. Or maybe you just like to make lots of different things. In either of these cases, this *Hobby Fun Book* is just the one you will need. If you would like to make a log cabin, or if you would like to learn how to connect a circuit of electricity, this book tells you with both words and very clear black-and-white pictures. Here are some of the things in the book:

A Woodland Terrarium ● Ants ● Bird Feeding Stations ● A Japanese Garden ● A Rain Gauge ● The Disappearing Water ● A Mental Raft ● A Water Bridge ● A Sailboat ● Soap Bubbles ● Air Lifts Books ● A Boomerang ● A Village to Make ● Doll House Furniture ● Block Printing ● Weaving ● Crepe Paper Dolls ● A Book Jacket ● How to Make a Magnet ● Bending Water ● How to Make a Tiny Dry Cell ● An Electromagnet ● Crystal Pictures ● Bleaching Iodine ● Magic Salt Writing ●

What other book for $1.00 would tell you about so many different things?

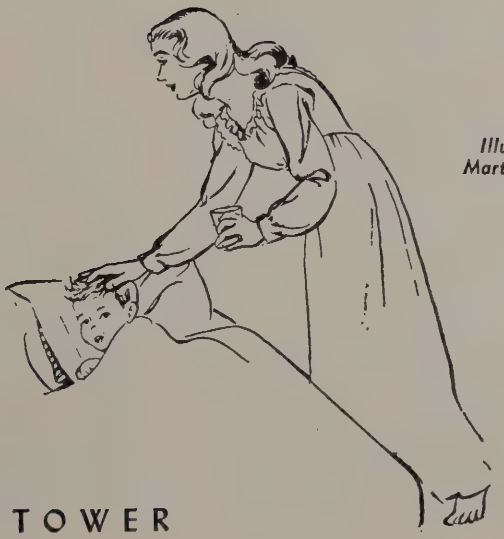
A Small Boy's Soliloquy As He Sings . . .

"All things bright and beautiful. . . ."
At school
We have some daffodils—about this tall.
I didn't think
When we planted the bulbs
That they would be pretty at all!

"All creatures great and small. . . ."
I guess
That means the cricket and the ant
But that's not all—
There's the robin's eggs and humming birds
And even me—
I'm small!

"All things wise and wonderful. . . ."
Charles says
His pigeons will fly straight back home
From anywhere.
I wonder why?
There's no road up in the sky.

"The Lord God made them all!"
Well
That's just what my mother said
Last night when
I had gone to bed.
We were listening to the whippoorwill's call—
"The Lord God made them all!"



Illustrated by Martha Welburn

By FRANCES TOWER

It grows vigorously, even in Kansas, trims readily, and provides hours of relaxation and pleasure.

A Bow to Burning Bush

Mrs. Walter Oswald

TRIMMING
Mrs. Oswald begins trimming several specimens of burning bush.

When we moved to Kansas from an eastern state it was late August. I was heartsick at the appearance of yards and gardens. There were no flowers and many yards had no grass or bushes. Later, however, there were fall rains, winter snows, and spring showers. Seasonal flowers burst forth in gorgeous beauty only to become a memory when July and August winds blew. My first impression had been that people did not care about the appearance of their yards or gardens. But my critical attitude underwent a process of mellowing, when, after trying many flowers, I saw them wither away with the hot winds. There were water shortages and irrigation was forbidden those first summers.

Discouraged, but not cast down, I resolved to maintain a lovely yard even if the weatherman was uncooperative. It seemed to me that the logical thing to do was to depend upon "tried-and-trues" and capitalize on them. They proved to be petunias, marigolds, salvias, and cleome.

I kept observing. One August, when the temperature was 110, I saw in a crack, between a brick building and the street, a healthy green "burning bush" growing. This, I mused, must be my clue. But what could be done with so simple a bush? I had seen these bushes in yards from Virginia to Kansas and there was nothing exceptional about them, other than their being symmetrical, green, and round.

I bought a packet of seed and sowed it. Those first bushes were mammoth and I let them grow at will so that there would be plenty of seed for the following year. There was sufficient to sow everywhere.

Burning bush, fire bush, kochia, or cypress, as it is called, is an annual. The seed will fall on the ground in the fall and come up early in the spring. Or you may collect the seed and sow it where you wish the plants to grow. Sowing may be done successfully either in autumn or spring. Plants are easily transplanted when they are six to ten inches tall. Excess plants may be hoed or pulled out.

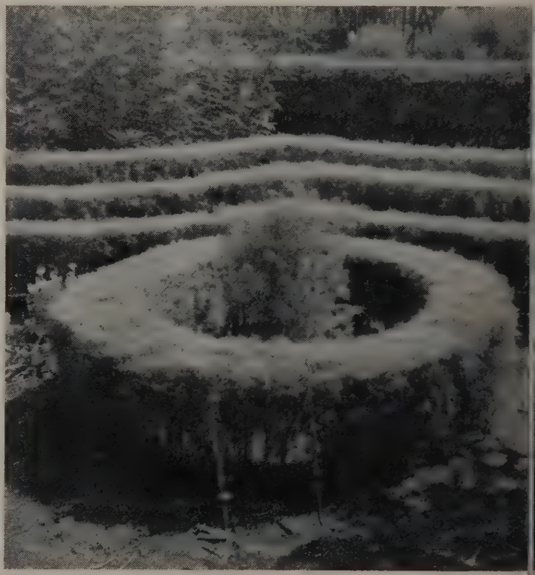
You start trimming with long shears when the growth is a foot high. Let it grow where higher shapes are wanted. This is really a fascinating diversion. You can be as individualistic as you like, make any design you wish. I had fancy borders, a coronation chair, a terrace, pompons, domes, circles, spires, and others. To keep a neat trim, clipping should be done regularly every two weeks or according to the rapid growth. Trimming will make the plants grow finer and more compact.

This demure plant, often reputed to be a weed, transformed my back yard into a place of beauty, enjoyment, and rest. Working with burning bush and flowers has been a great morale builder. I recovered from an illness of early spring much faster than I had anticipated. As I clipped, cultivated, and nursed my plants day after day, I forgot myself and the turmoil of the world. Flowers are very rewarding; they smile at me as I hoe loose, cool soil around them, trim and shape them.

The soft, bright green, fernlike burning bush blends beautifully with the dark green foliage of lilacs and hedges. It adds vividness to petunia-reds, and zinnia-marigold-yellows and bronzes. And it can be had for the price of a packet of seed and a bit of ingenuity.

Because it can be grown successfully, easily, and economically in Kansas and because of its beauty and adaptability, "burning bush" has become my hobby.

TRIMMING DONE
This view shows burning bush soon after being trimmed, with new growth coming forth.



Mrs. Oswald is wife of the Dean of Hesston College and Bible School, Hesston, Kansas.

Books

Books reviewed in the COMMUNITY can be purchased through Mennonite Publishing House, Scottdale, Pennsylvania.

Human Crisis in the Kingdom of Coal

Human Crisis in the Kingdom of Coal, by Richard C. Smith; Friendship Press; 1952; 114 pp.; cloth $2.00, paper $1.25.

Coal miners have gained a lot of publicity in the recent and continuing struggles of the various human groups. Many of us have been annoyed to learn that John Lewis and his miners were on strike again, demanding higher wages and shorter hours. They have appeared selfish as we watched the price of coal rising with the years.

We have been partly right in our assumptions, but we do not understand miners and miners' problems. How can we understand them if we have never worked in the mines or even visited one?

Richard C. Smith knows miners and their problems, for he "has for ten years lived and breathed the miner's plight." He is Director of the Mountaineer Mining Mission near Morgantown, West Virginia. In 1950-51 he had the opportunity of traveling in Europe and America to observe conditions in mining sections. His book is based largely on this study.

Smith maintains that the miner has been caught in three crises, a natural, an economic, and a spiritual crisis. The natural crisis is the continuous danger from working in the mines. The miner can never be sure, when he enters the mine in the morning, that his name will not be on a disaster list before evening and his wife a widow. The economic crisis is the struggle for a living. If we find the pendulum favoring the miners at present, we must recall that it was not always thus. The third crisis is brought on by the miner's apparent lack of interest in the church. Lacking a Christian experience the miners get themselves into many moral and spiritual difficulties, with drinking, tavern brawls, and broken homes being very prevalent. The author shows that one vital reason why the miner often shunned the church was the close connection often found between the church and the mine operators. He was not interested in an organization whose main function seemed to be trying to keep him from starting trouble for the mine owners.

Having presented these problems Smith shows how attempts are being made to solve them. The dangers of the mines are becoming less because of greater emphasis on safety. Labor troubles and money problems are being eased by the use of labor umpires and co-operatives. The spiritual problem is being overcome in part by a more sympathetic attitude of churchmen. The miner is hard headed when it comes to religion and must be shown if he is to take it seriously. Cut and dried formulas which might appeal to more traditionally religious persons have little appeal to him. So the Mountaineer Mining Mission and others are using a practical approach to contact the miner for Christ. By a sympathetic and helpful attitude toward the miners' other problems they are able to get near enough to help him with spiritual problems.

Some of the attitudes and conclusions of this author may not appeal to us. However, we can be profitably stimulated by a careful reading of his book. It touches an area with which most Mennonites are rather unfamiliar. It is especially commendable in that it shows that miners are people with human problems much like our problems. Miners need to be treated like people and not like machines. They are especially hard to reach for Christ, but Smith's experience proves that they do respond to expressions of Christian love.

This book is illustrated with photographs. Most of these are commercial "shots," but a few were taken by the author. The paper is good, although the binding (cloth edition) is not especially sturdy.

If you feel that miners are tyrants and taking unfair advantage of the rest of us, you may be partly right. But read *Human Crisis in the Kingdom of Coal* before drawing your final conclusions. It may present some light on the subject which you never saw before.—Daniel Hertzler.

Once There Were Two Churches

Once There Were Two Churches, **Fred D. Wentzel**; Friendship Press; 1950; 117 pp.; $1.75.

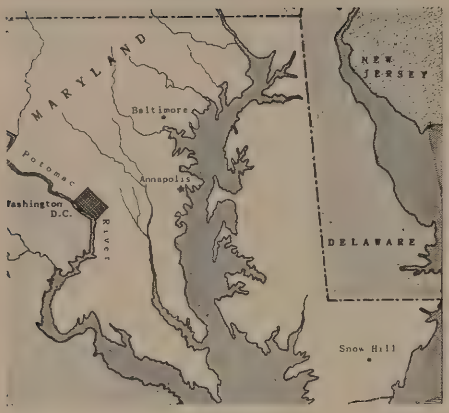
At a time when the Mennonite Church is becoming aware of the recreational needs of its people, we would do well to read *Once There Were Two Churches.* Fred Wentzel, author, minister, and editor, presents vivid illustrations of every type of community from Big Lick, Tennessee, to the slums of New York. He believes the pastor has broad responsibilities in unifying the community and that he should work to raise the standards in all areas, not only in recreation, but in maintaining its livelihood and its spiritual growth.

He challenges those who think that their world stops with the acquiring of their own selfish desires and conveniences. From wide experiences he assails quick and easy solutions to racial problems, but points the way to dissolution of segregation and its evils by so small a beginning as the taking of a basket of food to a sick colored man. Nor does he stop until he has asked us to avoid the attitudes which bring about the suspicious, "raised-eyebrow" looks we give those of other denominations.

This book makes it very clear that there are two kinds of churches everywhere: the church that looks inward to its own small circle, or the church with the outward look which sees the vast opportunities to enlarge its influence, no matter where the church may be.

I like this book because it disturbs me. It should also change the plans of those who occupy rocking chairs. But I would buy the book even if only for the tender poems and stimulating prayers at the end of the chapters. —Ann Brunk.

Community Life



But It Seldom Snows

A new Mennonite community has been begun near Snow Hill in Worcester County, Maryland. You say you have never heard of Worcester County? It is the easternmost county in Maryland. A letter from Mrs. Samuel S. Yoder describes the area and some of the challenges those moving there have found.

In December, 1949, the Samuel Yoder family felt led of the Lord to move from Royersford, Pennsylvania, to a farm a few miles northeast of Snow Hill. Several months later Samuel's nephew, David Yoder, moved with his family to a farm six miles east of Snow Hill. It seemed that God would have a Christian witness established in this community, but neither of these men felt able to direct an organized church program; so they continued to attend Westover Mennonite Church, twenty-five miles distant.

Then in 1951 events came to pass that have led up to the present program. Preacher James Millen conducted Bible school in this area. As a field worker for Franconia Mennonite Conference, Brother Millen saw possibilities. Some visitation was done during his stay in the community. He also encouraged the beginning of an organized church program.

John Kurtz from Elverson, Pennsylvania, was superintendent of the Bible school in 1952. His eyes were opened to the possibilities in the community. In fact, he and his family later moved to the Snow Hill community. Omar Stoltzfus and his family also moved to Snow Hill from Elverson. Now Sunday school has been started with John Kurtz as superintendent.

The town of Snow Hill has plenty of churches but few people attend. In the surrounding rural area, there are several abandoned churches. Some of the people in these areas have never accepted Christ; others perhaps were once members of the abandoned churches and have lost out. There are some Negroes in the section who are also in need of spiritual guidance and appreciate visits and cottage meetings. Unfortunately the race problem is in evidence.

Land in the area is fertile, free from stones, and generally level. There is a grade A milk plant in Snow Hill which ships milk to Philadelphia. Because of the mild climate, cows can be pastured throughout the year. Some farmers raise beef cattle and broiler raising is an important industry. Corn and soybeans are grown extensively and some persons specialize in truck farming. Gardens can be planted in February and some of the vegetables are ready for use by April.

Sea breezes usually keep the weather from becoming oppressive. Deer abound in the pine forests, and bathing, boating, fishing, and clamming facilities are not far distant. Mrs. Yoder says they enjoy living here.

The Mennonites of this community will appreciate your prayers as they attempt to meet the spiritual needs. Many who have never known Mennonites before are watching them and they feel the challenge. They would also welcome additional members in the community who are prepared and willing to make a spiritual contribution.

Organized for Relief

A good idea that is taking hold in a number of Mennonite communities is the organization of local relief committees. Recently such a committee has been organized for the Mennonite communities of Wayne and Medina counties in Ohio. As reported in "Women's Activities Letter" (MCC), their program for the current year is as follows:

January—Canning beef at Sugarcreek;

February—Canning pork at Sugarcreek;

March—Canning chicken at Sugarcreek;

April—Collecting feed bags, muslin, or print yardage;

May — Collecting bandages, two inch, three inch, or four inch;

June—Used clothing drive;

July—Christmas bundle collection;

August—Collection of money for shipping and other expenses;

September—Collecting men's and boys' work clothes;

October—Collecting sheets, blankets, or bedding;

November—Collection of black or brown yarn or #40 or #50 thread;

December — Collecting women's, girls' or babies' clothes.

More communities would do well to follow the example of those in Wayne and Medina counties.

For Your Vacation

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Full-time mission workers are entertained free of charge. Others are charged a nominal fee to pay for operating costs.

This cabin can be found near the town of Morgantown, Pennsylvania, one and one-half miles south of the Morgantown interchange of the Pennsylvania Turnpike. For reservations write:

MRS. MOSES STOLTZFUS
Box 116, R.D. 2
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For Your Reading

Two booklets that may be of interest have recently become available.

The first, entitled, *No Work Today,* is a discussion of the American migrant problem. The author, Varden Fuller, was formerly executive secretary of the President's Commission on Migratory Labor. Mr. Fuller's conclusion is that the present system is unsatisfactory from the standpoint of the laborer, the employer, and the local health officials. However, since the present system is a very real part of American agriculture, changing it will be difficult.

Fuller suggests some means that should be taken to improve the situation. He feels that we should not accept it as hopeless but should seek to "alleviate the most obvious and urgent needs, . . . promote self-reliance and to increase skills, . . . adhere to a public policy that will 'raise the standards and conditions of work in migratory farm employment. . . .' "

The second is an indictment of the chiropractic approach to illness. It is entitled *Science vs. Chiropractic* and written by Kathleen Doyle. It gives an account of the origin and history of chiropractic therapy, associating this practice closely with the numerous quack remedies that have risen from time to time. She points out that many chiropractors have been too ignorant of the basic facts of science to diagnose ailments properly. They have attempted to oversimplify sickness. She cites examples where people died because of lack of medical attention, since they went to chiropractors instead.

These booklets can be purchased for 25 cents each from:

PUBLIC AFFAIRS COMMITTEE, INC.
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Honesty a Policy?

Editor Daily Record:

I lost a billfold Saturday afternoon, either near Kroger's grocery or in the alley between the Frank Wells store and Stout's news agency. There was over $20 and valuable papers in it. It should have been turned over to the police.

There have been a number of people in Wooster who have lost things who have never got their property back because there are dirty thieves who seek something for nothing. Then there are people who deal in human necessities as food, clothing, housing, etc., who take advantage of conditions to get the highest prices they can. They are extortioners, they seek ungodly profits; then we have the warmongers who use lying alibis, as in Korea, which cover up their real motives, to gain wealth, power over others, enslaving them in the covetous greed for wealth. They care not for death and misery of others, but they fear death aplenty when it stares them in the face; the gambler who seeks money without honorable work, all are thieves and all are potential murderers.

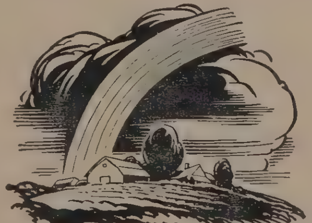
"The LOVE of money is the root of all evil."

God Almighty says the thief, the extortioner, the liar, the murderer, and the people who make all kinds of trouble and misery for other people shall burn in the torture of eternal Hell's lake of brimstone and fire.

Some say honesty is the best policy, but honesty for policy's sake is not a good brand of honesty. Honesty for honesty's sake is the only way.

ARTHUR V. HAMMON

—From *Wooster* (Ohio) *Daily Record.*



Farm Outlook

It is good business to use up-to-date machinery, insecticides, seed varieties, types of livestock, trucks, and tractors. Such practices have certainly reduced farm work. But this is not the only way of reducing labor costs and stepping up farm production. The design of modern farm buildings has cut labor costs in half in many cases. Buildings should be thought of as working tools in the same manner as tractors, combines, or livestock.

A building to be worth its cost should be thought of in terms of what it will do—how it will save labor, preserve crops, or help the livestock using it—and continue the performance of these services every month of the year.

The modern barn is entirely different from the old horse barn with built-in stalls and permanent feed mangers. The new design is of single story construction, built close to the ground. The earth supports the feed at ground level and lets the cattle do their own feeding through the use of movable hay feeding fences. It is no longer necessary to climb up into the loft, poke hay down the chute, and carry it to the cows.

Barn equipment should be thought of as barn furniture. Much of it is of movable construction allowing it to be shifted about just as the women move furniture in the house. High doorways permit the use of tractors, manure loaders and spreaders inside. Thus, no hand labor is required to clean the barn. With fewer permanent fixtures on the inside, it is relatively easy to convert its usage for hogs, cattle, sheep, poultry, or storage of crops or machinery as the farmer's needs change.

Agricultural engineers state that the "grandpa" type of barn is as expensive to use as the out-of-date tractor with its high fuel consumption and low labor efficiency. New type buildings are being designed to:

(1) Increase efficiency
(2) Reduce management problems
(3) Cut construction costs.

—S. J. S.

TRADING POST

Ads in this column are charged at 10c per word. Copy is due the first of the month preceding date of issue.

For advertising rates, see page 3.

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CONTROLLING PESTS

[Continud from page 23]

In almost every home planting one will find some roses, peonies, chrysanthemums, gladioli, and a whole host of annual ornaments such as asters, nasturtiums, zinnias, and marigolds. It is impossible in such a discussion as this to treat each of these plants in a complete manner. However, the purpose is rather to point out a few basic practices to be followed.

When choosing varieties and types of ornamentals to be planted around your home, consider carefully whether they are suited to your climate and soil conditions. Ignorance of this one fact has caused many disappointments among gardeners.

Of extreme importance is the careful preparation of the planting site. Soil for a flower bed or lawn should be prepared for planting every bit as carefully as for a vegetable or field crop. Use lime only if needed to correct the soil acidity. This can be determined by testing the soil. Use a complete fertilizer according to the directions of local authorities. Treat the seed with Arasan before planting, and be careful to sow seed and set plants at their proper depths.

After these and other good cultural practices have been followed, there still will be some persistent and troublesome plant pests to be controlled.

Following is a general, or all-purpose, spray mixture that can be used with safety and benefit on both perennial and annual ornamentals for insects and diseases.

See Formula Below

Measure out the spray powders and place them in a one-quart jar. Add water to this and shake or stir the mixture vigorously until the mixing is complete. Pour this mixture in the sprayer tank and add enough water to make one gallon.

The detergent powder can be added last and the entire mixture stirred or shaken together in the tank.

If aphids are present on any of the plants to be sprayed, add two level tablespoons of 25 per cent wettable lindane powder.

Ready-mixed dusting preparations containing essentially the same materials as the spray mixture given here are available at many retail outlets.

The spray or dust mixture should be applied in a thorough manner to the plants in the ornamental planting about every 10 to 14 days throughout the growing season. Make a special effort to apply the material to the under sides as well as to the upper sides of the leaves.

Materials and Methods

Fungicides

The material needed for controlling such fungus diseases as chrysanthemum leaf blight, rose black spot, powdery mildew, etc., are called fungicides. In ornamental plantings the two most common fungicides recom-

76% Ferbam wettable powder	3 level tablespoons
50% DDT wettable powder	2 level tablespoons
Wettable sulphur	2 level tablespoons
A neutral detergent (Dreft, Vel, or Fab)	¼ teaspoon
Water	1 gallon

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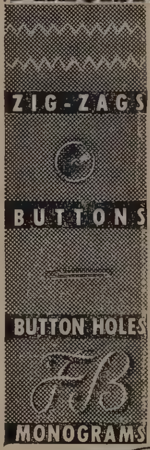

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mended in West Virginia are ferbam and sulphur. Ferbam is the common name for a chemical known as ferric dimethyl dithiocarbamate. This black powder is usually sold under such trade names as "Fermate," "Ferradow," "Black Karbam," and others.

Sulphur for spraying purposes is simply a finely ground form of elemental sulphur to which has been added a wetting agent. This material is yellow in color and is usually sold as *wettable sulphur*. For dusting purposes a *dusting sulphur* should be secured. Ordinary "flowers of sulphur" is not suitable for dusting plants because the particle size is too great.

Insecticides

A chemical which will kill insects is called an insecticide. The insecticides discussed in this article are DDT, lindane, and "Black Leaf 40."

DDT is a very common insecticide available as a 50 per cent wettable powder and as a 5 per cent dust for general use in the home garden. DDT is the abbreviation for dichloro diphenyl trichloroethane. This material is effective against many of the common chewing and sucking insects.

Lindane is the 99 per cent pure gamma isomer of benzene hexachloride. It is available as a 25 per cent wettable powder for spraying purposes and as a one per cent powder for dusting applications. It is quite safe to use and is satisfactory for controlling aphids, spittlebugs, and many other common garden insects.

"Black Leaf 40" is a trade name for a 40 per cent solution of nicotine sulfate. A discussion of the use of this material is found under the section on aphids.

Equipment

The principal aim to keep in mind is the necessity of *protecting* the plants against insect and disease attack and *not curing* the plants after they become infected or infested.

In order to accomplish this, one needs to have equipment to apply pesticides *quickly and thoroughly*. For spraying purposes, a two- or three- gallon knapsack compressed air sprayer is probably most convenient for home use. For dusting purposes, a crank-type duster of a light, durable metal such as aluminum will be highly satisfactory, even for dusting trees. Small plunger-type dusters of a pint or quart capacity are only satisfactory in the very small garden.

Spraying can be done at any time the plants are dry. However, fewer pollinating insects will be killed if spraying is done after five o'clock in the afternoon. Avoid spraying plants when the temperature is above 90 degrees Fahrenheit.

Dusting must be done when the wind is not blowing and the plants

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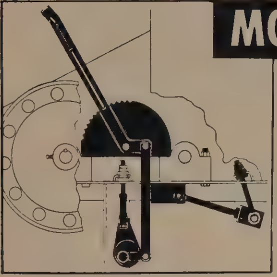

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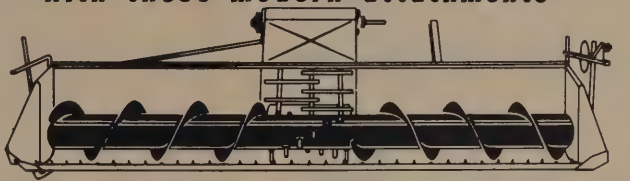

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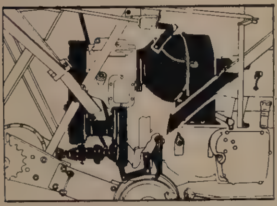

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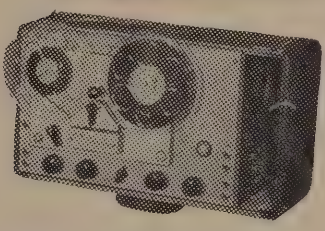

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are slightly moist. The most satisfactory job will be done by dusting in the period after the sun goes down until dark. Another good period for applying dusts is in the very early morning hours.

Conclusion

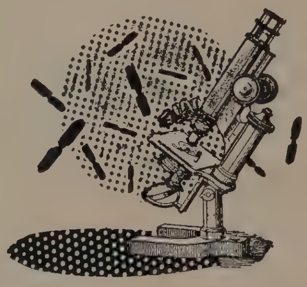
Such an article as this cannot be complete and provide sufficient information to answer all of the problems of flower gardeners. However, it is hoped that, in a general way, a few pest problems may have been answered.

You are encouraged to seek additional information from qualified local persons, particularly your Agricultural Extension representatives.

There are available a quantity of bulletins and leaflets on the subject of growing and caring for ornamental plants. For example, there are such articles as, "Roses and Their Care," "Gladiolus Growing," "Dahlia Production," and many others. If you care for such literature, write to C. F. Bishop, Extension Service, West Virginia University, Morgantown, West Virginia, and he will be glad to send it to you free of charge.

NOTE: This article has been written to apply particularly to the Middle Atlantic states. However, it is believed that the general-purpose spray mixtures suggested in this article will be useful over most of the United States and Canada. Perhaps the greatest limiting factor will be the availability of materials. The only way to meet this situation is to encourage a local merchant to stock such products.

Discovered



by the
Mennonite Research Foundation

Urban Churches Gain More of the Unchurched but Lose More Members Than Do Rural Churches

This is a condensed preliminary report of some findings of the missionary Outreach Study, conducted for the General Mission Board. The purpose of the study was to discover the effectiveness of the Mennonite Church in its missionary witness from many standpoints. When completed, the study may be made available to Mennonite readers if there is sufficient demand.

Of all members gained during the ten-year period, 1942-51, rural churches had a smaller proportion of gains than did the urban churches. This trend coincides with the general trend of rural to urban migration.

About 20 per cent of all persons becoming members were converts from outside sources, persons of non-Mennonite heritage. In other words, the Mennonite Church gets 80 per cent of its members from its own offspring.

Congregations in urban places are more effective in gaining outside converts than are rural churches. Missions in rural and urban places are about equally effective. Missions are more effective in gaining outside converts than are congregations. It takes 152 members in our congregations to gain one outside convert, but only 23 members in our missions to gain one such convert.

Of all outside converts, about one third had no previous church membership at all, about one-third were members of other Mennonite groups, and about one third had been members of general American churches. We can therefore conclude that the largest proportion of converts had previously been members of other churches. The proportion of outside converts who presumably were "non-churched" was about 8 per cent.

Membership losses are highest in urban churches, both for the congregations and missions. Rural churches win fewer converts, but they apparently hold their converts better than the urban churches.

Persons leaving the Mennonite Church chose other religious groups rather than no religious affiliation, with the largest proportion joining general American churches of a great many varieties. The Amish and groups more conservative than the Mennonite Church, who join us, for the most part, are fairly well satisfied with the Mennonite Church on the basis of the statistics.

Persons who were college graduates and who left the Mennonite Church tended to join other religious groups in larger proportions than did persons who had not attended college. Higher education is associated with loss of membership to the Mennonite Church but not to churches in general.

The younger the ex-Mennonite, the greater was the tendency to join no other religious group.

Membership as a basis for evaluating the effectiveness of evangelism is not wholly satisfactory. There are undoubtedly many persons influenced by the evangelistic teaching who never become Mennonite members. On the contrary, there are persons who probably become members, not because they have been "evangelized," but for reasons such as marriage or other advantages. Some of these factors will be discussed later.

The study was made from a random sample; the findings apply therefore to the church as a whole, not to any specific congregations.

—JOHN A. HOSTETLER.

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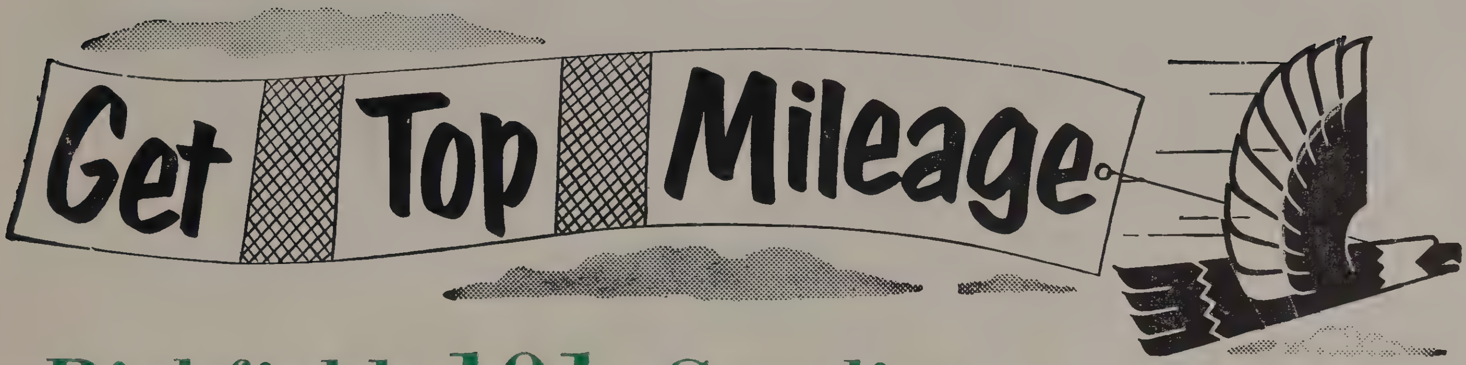
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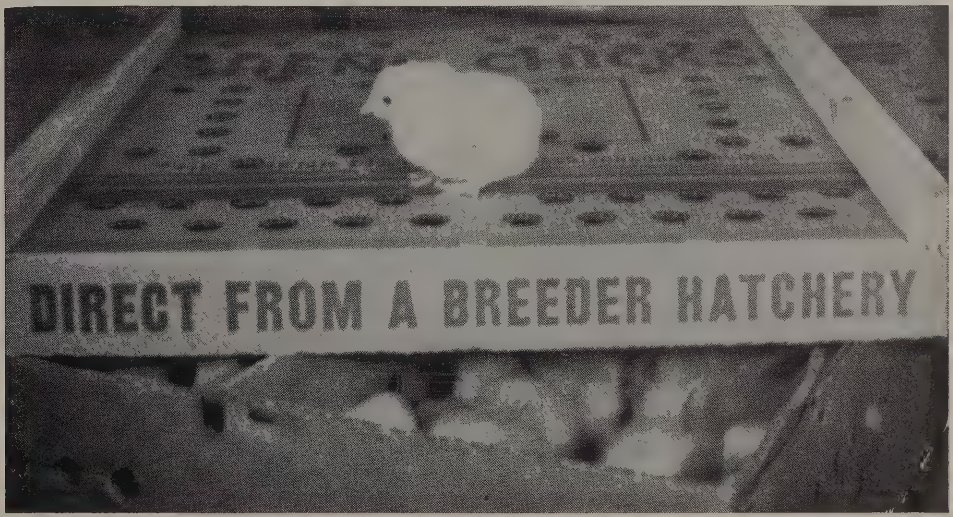
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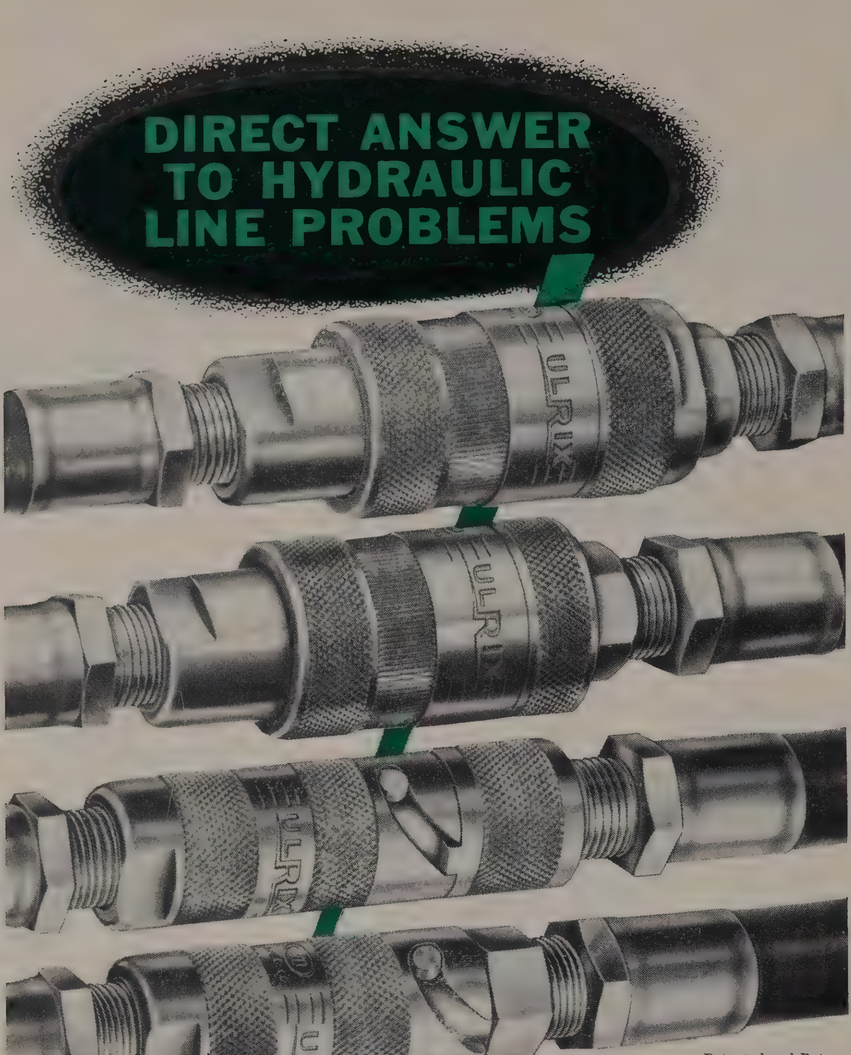

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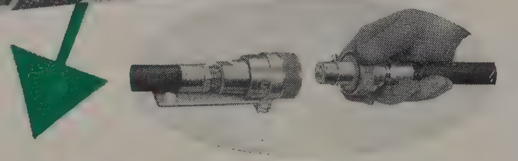

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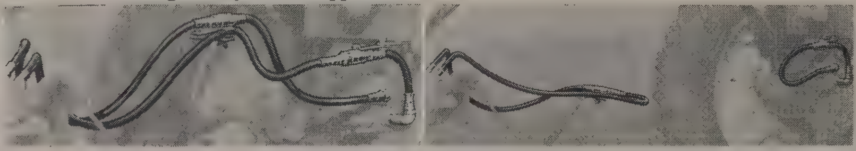

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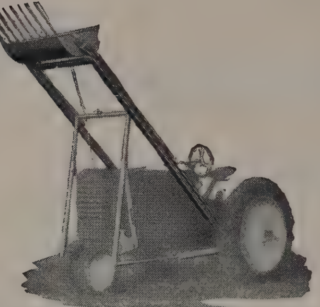

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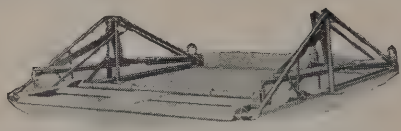

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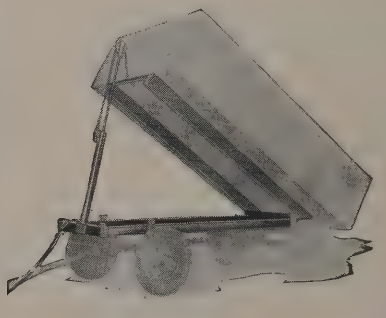

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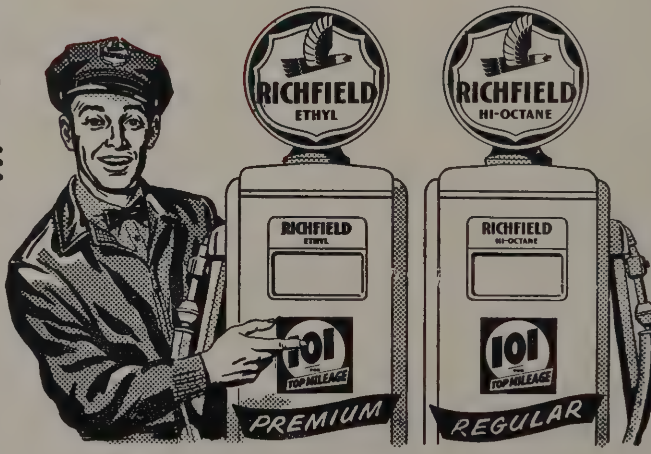
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Henry Tregle, the founder and first pastor of the church, was converted at Allemands, Louisiana, 45 miles away, in 1940. Since his home was earlier at Akers, he felt an urge to bring the Gospel to his friends and relatives there. So he started a Sunday school on the porch of one of the townspeople. In 1942 he was ordained to the ministry.

Later the Sunday school grew and became too large for the porch and the present small church was planned and built. There are now 22 members and an average attendance, during 1952, of 33. The services include preaching twice each Sunday, four Sunday-school classes, and a special feature in the evening such as a children's service or Bible memory drill.

The present pastor is one of the first to respond to Tregle's teaching, George Reno. He is assisted by Hugo Succow as deacon.

Mennonite Community

MAY 1953

Volume 7 Number 5

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Vesper Service

Spring is saying her evening prayer
As twilight falls.
Fruit orchard, clad in vesper gowns of snowy bloom,
Offer their wordless hymns of praise.
Slim, graceful tulips bend their heads
In silent thanks.
The lilac and the dogwood hold their breath
While incense-laden breezes whisper soft Amens.

—Anna Frey.

"The Earth is the Lord's"

Eunice Shellenberger

A spiritual heritage may be passed on even though the family continuity is broken.

JACOB YODER adjusted the one-legged milk stool as he had done thousands of times before, leaned his white head against the cow's warm flank, and sent the streams of milk drumming into the pail. His usually erect shoulders sagged as if under a heavy burden and his kind old eyes reflected the pain that was in his heart as he thought of selling the farm on which his family had lived for many generations past.

Almost two hundred years ago the original owner, one Jonathan Yoder, together with other sturdy Dutch settlers, had claimed this land from the wilderness of the new world. It had been passed on from father to son ever since as a heritage to be kept inviolate for future generations. It had become a symbol of the faith which had brought them to America—a faith that all men had a divine right to live openly before their God. Now Jacob had failed them; he had failed to supply an heir to the soil. The land must be sold.

Jacob straightened his shoulders as if to shake off the weight of his depression. "If only John had been different!" he thought. John was their son—his and Sarah's. He was a fine son, as fine as any father could wish for. Jacob was proud of him and the wonderful work that he was doing as a doctor, but that did not make it any easier to face the fact that the farm must go into strange hands. John had not loved the land as his fathers before him had. He had chosen the life in the city as a doctor. Now he insisted that Jacob and Sarah join him there. He was wise. Jacob knew that. Life on the farm was too strenuous for them. Yes, they were getting old—he and Mamma.

With a heavy sigh he lifted the brimming pail of milk and made his way to the house. Sarah met him at the door, her eyes reaching out to give him reassurance, her smile ready and cheerful. "Papa." She took the pail from him and touched him tenderly on the arm. "Today they come, Papa, the buyers. We must make them welcome. We must, Papa." She was quick to note his low spirits, and laughed at him with forced gaiety. "Shoo now, don't feel so badly about it. It will not be so unpleasant in town. The house John has for us is nice and cozy. There will be a garden, sure, and chickens, maybe. Come, Papa, set—eat—you will feel better."

Jacob combed his hair carefully and forced a smile. "Yes, Mamma, we should be happy." The old couple bowed their heads devoutly before they ate. Their faith was a part of them. It was a part of the farm. It was their life.

He smiled into his wife's anxious eyes and let his gaze wander out through the open window and over the land—his land—the Yoder land—until it came to rest on the giant oak tree that stood like a sentinel at the gateway. From its lowest branch, swaying upon ancient hand-wrought chains, hung a great slab of weathered wood. The marker had been placed there almost a hundred years ago. On it was carved in deeply cut letters the inscription "God's Grant." It was a symbol of the life on the farm as it had been lived down through the years. As Jacob looked at it this morning, he felt like a traitor to the long line of fathers before him. "God's Grant" must pass into unfamiliar hands. Would they consider it a grant from the Almighty Father? Jacob remembered the day, many years ago, when, with his father, he had climbed to the branch from which it hung. On the smooth back he had read the words, "We are labourers together with God." Underneath the inscription were the names of the successive owners of the land. It had been a proud day when he had added his own name to the list.

He flinched a little as he thought of the name of the new owners.

Mrs. Wallace Shellenberger has lived in the states of Kansas and Colorado and now resides near Goshen, Indiana. A former schoolteacher and present homemaker, she has a wide experience from which to draw her stories. She is the author of "Wings of Decision," a peace book published by Herald Press.

"We are all so happy. For so long we saved to buy a piece of land. Our boys need to get rooted to the soil. It will make men of them."

"O'Conner!" If only the buyers had been people of his own kind—people with a good solid Dutch name. "O'Conner!" What a name for an honest farmer on a fine old Dutch farm!

Jacob's thoughts were brought to a standstill by the sight of a car stopping at the driveway. It was the agent with the new family. His heart seemed to cry out in rebellion as he watched, fascinated. Now they were getting out. They were middling young and sturdy looking. There were three boys—three fine-looking boys. Already Jacob resented them. This O'Conner had three boys while he had only one—and that one a city doctor. It wasn't fair!

"Papa," Jacob started at Sarah's voice. "Papa, go on out and welcome them. Where are your manners?"

As in a daze Jacob followed them about the place. Everything he had loved about it passed approval. Yes, it was just what they wanted. How soon could they move in? Mechanically, Jacob made the arrangements for the transfer and followed them to the car.

Sarah and Mrs. O'Conner came from the house chatting amiably. Anger and pride welled up in Jacob's heart. He knew Sarah hated leaving the place as much as he did. She was taking it as she always took difficult things, bravely and sweetly.

Now the little Mrs. O'Conner was speaking. "We are all so happy. For so long we have saved to buy a piece of land. Our boys need to get rooted to the soil. It will make men of them."

Jacob looked at the row of eager-faced lads. Stairsteps they were with feet planted firmly and broadly as if they already belonged. His heart softened a little.

The father touched the old man gently on the arm. "We know that you love the place and we want you to keep on loving it. We hope that you will be our very good friends. We're strangers here; we will need friends." He looked up at the great slab marker that swayed overhead. Jacob's eyes followed his.

"I'll take that down this afternoon. It was a sort of family treasure. It shouldn't remain."

Mr. O'Conner studied it thoughtfully. "God's Grant," he read aloud "You know, I like that. It's a beautiful thought." He turned to Jacob. "Why shouldn't it remain, sir? That is, if you don't mind. We'd like mighty fine for it to hang there always. You see," he lowered his voice reverently, "You see, He is our God, too."

For a moment Jacob looked at the strong man—at his eager wife—at the three stalwart little fellows. He looked at the words overhead with new understanding. In that moment something died within him—something of pride and selfishness. In its place was a feeling of brotherhood. This man who stood before him, this O'Conner, might be his own son; these little fellows might be his own grandsons. Before God there was no difference.

A warm welcoming glow filled his heart and shone in his eyes as he placed an arm about Sarah and extended his hand to the new owner of "God's Grant." "Of course it will stay. Mamma and I want it to stay. It must stay. It belongs—as we have belonged—as you will belong. May God let His blessings rest upon you and yours." He hesitated for only a moment. "And, Son, on the back of the marker are a message and a history. They are for you to carry on."

They watched the family drive away with a sadness coupled with a greater peace. Jacob turned to Sarah. Her eyes were aglow with pride in her man as she heard him say gently, "They will be happy here, Mamma, as we have been."

Sarah's eyes smiled into his confidently and victoriously, "Yes, Papa, they will be happy—very happy, as we have been."

Paraguayan Experiment Farm

Marion Kliewer

Principles that have helped to make North American farmers successful are also effective south of the equator.

PARAGUAYAN Mennonite farmers have been struggling against the forces of nature since 1926. With more than 25 years of work behind them, they are still finding the struggle difficult and it will continue to be so for some time. Members of the later colonies have not been working at it for this long.

The Chaco is covered with a low thick jungle known as bushland and with plots of grass known as campos. The three Chaco Mennonite colonies, Menno, Fernheim, and Neuland, are laid out on bitter grass campos. This land is sandy and well drained. Although it supports scattered trees and shrubs, the dominant vegetation is esparilla, a very bitter grass not generally eaten by livestock. Other problems associated with this wilderness are the many pests which hinder the production of crops. These include locusts, ants, birds, and Bermuda grass.

New kinds of vegetables need to be introduced to enable the Mennonites to make a livelihood. There is need for improved beef and dairy cattle that can stand the climate. The farmers need literature to enable them to understand their problems.

To assist these Mennonites in their beginnings in this wilderness, an agricultural experiment farm is being operated. Since 1951 the Mennonite Central Committee and the Fernheim colony have shared operating costs of the farm. It is situated about six miles northeast of Filadelfia, capital of the Fernheim colony. About 45 acres are under cultivation. Last winter 270 acres directly west of the farm were fenced. About three fourths of this is brush to be used for pasture.

Farm Show Window

The most recent development in the operation of the farm is the introduction of a paper known as *Versuchsstation Schaufenster*. Translated from the German, this means "the experimental farm show window." It presents a view of the work of the experiment farm.

It contains two sections—one for the men concerning farm problems and the other for women concerning household problems. It is edited by Robert G. and Myrtle Unruh, operators of the farm. Robert is a native of Bloomfield, Montana, and Myrtle is from Moundridge, Kansas. After attending Bethel College at North Newton, Kansas, Robert took a year of special agriculture mission work at Cornell University, Ithaca, New York.

Two excerpts from the first issue of the *Schaufenster* follows:

"Several plants which show a good future for pasture or feed were tried the past year. Sorgo Negro proved to be a durable plant. In spite of many cuttings and dry weather, new leaves always came out. It grows fast, seems to make good pasture, and is supposed to endure for five years. We also had good results with clover. It was planted in June and now stands 1½ meters high in full bloom. We have cut some of it and horses and cows eat it willingly. Several different types of grass seeds came from the United States and are now being tried. One kind had its origin in India and another in Southwest Africa from an area similar to the Chaco.

"Some of you who visited the experimental farm this winter saw a field of rye. We are happy to anounce that the rye has been threshed. Although the yield was not large, there is hope that this plant will thrive soon. It was planted in June on bushland that had been plowed in the

NEW CROP

Rye was here harvested for the first time in the Chaco. This aroused interest as a possible source of flour. The combine was sent from the Mennonite Brethren Church, Corn, Oklahoma.

CHICKEN CULTURE

The agriculture class, on field trip, stops for ideas on the selection of good laying hens. Robert Unruh, the teacher, gives the pointers.

Marion W. Kliewer is director of news service for Mennonite Central Committee, Akron, Pennsylvania.

summer. On October 4 it was threshed with the combine."

The *Schaufenster* is to be issued every two or three months. It is distributed to every village in the three Chaco colonies. It cannot be given to every farmer; so it is passed around. Since these people are accustomed to receiving notices in such fashion, this this method of distribution proves satisfactory.

Facilities

The Fernheim colony provides the land and the workers, with the exception of the farm manager. The buildings consist of several dwellings, a small kitchen and dining room combined, a shed-type structure used as a barn for the horses, and a large structure for storing harvested crops, feed, hand tools, and the small planters and cultivators.

Nearly all the machinery is horse drawn. Much of it was brought by workers who came from the United States. The only exceptions are an Allis-Chalmers combine and a Graham-Hoehme plow donated by North American churches. Occasionally the colony's Farmall M tractor is used for plowing. Otherwise a gang plow and walking plows are used.

New Varieties

The work of the farm has never been research as it is known in the United States. It has consisted largely of bringing in new varieties and testing them for growth and production. The supplying of seed, vegetable transplants, and budded fruit trees has also been an important part of the work. Between 45 and 50 thousand vegetable transplants, including cabbage, onion, pepper, and tomato plants, are sold to the colonists each year.

Seed is either ordered from the United States or obtained through STICA, which is an agricultural development operation jointly sponsored by the Paraguayan Ministry of Agriculture and the food supply division of the Institute of Inter-American Affairs.

Small test plots are tried and, if successful, plants are used on a larger scale. During the past year the following crops have been introduced: Georgia 205 peanuts, a peanut with higher oil content; Sorgo Negro, a five-year sorghum which is excellent for pasture; and Buffel grass, which comes from Southwest Africa originally and is doing remarkably well. It may be just the thing to replace the bitter grass growing on the campos, Robert indicated. A bush-type sweet potato was also introduced. It should help in controlling weeds by allowing cultivation.

WITH HORSEPOWER

The yard of the experimental farm operated by Robert Unruh displays some farm implements.

A pit silo was tried and proved successful last year. Menno Klassen, who went to Paraguay to start the experimental farm, tried trench silos when he was there. What is needed to put over the silo program is an ensilage cutter, Robert said.

During the past year the fruit tree nursery was expanded considerably. Fruit trees include orange, grapefruit, date, palm, mango, cherimoya, mandarine, avocado, and mammone.

Field crop rotation tests are being run to determine the best rotation for the type of farming there. Soil tests on the check plots (where no rotation is practiced) show that the soil becomes acid much more quickly when cropped continuously.

Problems, Problems

Two of the biggest problems facing farmers are grasshoppers and Texas leaf-cutting ants. For the former Gammexane has been found very effective and for the latter, Synchlor. The trouble is that the government has so far made very little effort to help obtain these poisons. If enough of them could be brought in, there is no doubt in Robert's mind that the ants could be eradicated and the grasshoppers fairly well controlled.

Other problems facing these farmers are the low prices for the crops they raise, poor transportation systems, and inadequate machinery. Most of them have only one-horse equipment. Many still plow with walking plows and so must plow with one rain and wait for another to plant. The tropical sun takes the moisture out of the ground in a hurry.

Little has been done to provide pasture for the cattle. They have been turned on the campo and into the bush and left to find what grazing exists there. In places the grass situation is critical and farmers lose cattle by starvation during the dry winter months. An attempt will be made to start a breeding program for milk cows. A bull has been obtained from STICA.

Agriculture Class

In addition to managing the farm, Robert has been teaching an agriculture class in the Centralschule. Members of the class consisted of two teacher-training classes and seniors in the high-school course. A group of 40 of these students made a field trip to the experimental farm this fall. The day was spent in looking at cows and discussing their strong and weak points, seeing a demonstration on how to select good laying hens, touring the vegetable gardens, and in soil testing on various experimental fields.

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Dinner in the Hut

Ann Jennings Brunk

"COULD YOU come out and have dinner with us?" I looked up from my ironing to see an eager face peering through the door. "Well," I hedged, "there isn't much to fix for lunch today in the hut, and I have so much ironing to do."

"Oh, anything will do; peanut butter sandwiches are fine. Wasn't there some pie left over last night? That will be plenty; couldn't you come?"

The hut was the completed masterpiece of two aspiring boys who were at the point where—now—they wanted adult approval. And wasn't this a sincere invitation to dinner, just a boy's way of announcing open house?

Going to dinner meant proper attire; so a trip to the attic was the first step in accepting this once-in-a-lifetime invitation. Secretly I admitted that there were two things I could not stand; one was peanut butter sandwiches and the other stuffy dinner parties where the conversation dribbles off into small talk.

As I walked along the path a sharp, chill wind whipped through the trees; so I wrapped my shawl a little tighter. A small, queer feeling began to unravel itself in my heart as I suddenly thought of what Charles Dickens said, "I love these little people; it is not a slight thing, when they, so fresh from God, love us." To think they even *wanted* me to come—what an honor!

"A trip to the attic was the first step in accepting this once-in-a-lifetime invitation."

Why don't we as parents take more time to have dinner in huts? I scolded myself as I walked along. Above, a blue jay began scolding as if he knew what I had just thought. We are too busy; too engrossed in our own everyday routine to wipe the strain off our faces and let down long enough to enjoy our children in *their* world.

We must not destroy the mental magic that is found in the child's world. He cannot think as an adult, nor can he enjoy the adult world. Parents destroy this magic when they say to the child, "Let me show you how." Or, "That's not the way; let me do it for you." If the child enjoys his toy, is it not right for him? We try to inject our own ideas, then become impatient because the child does not react as we think he should. Let's put a pin in our inflated ego and admit that a child enjoys another *child* more than he does an adult. In the uncluttered haven of the child's world the people are all the same size.

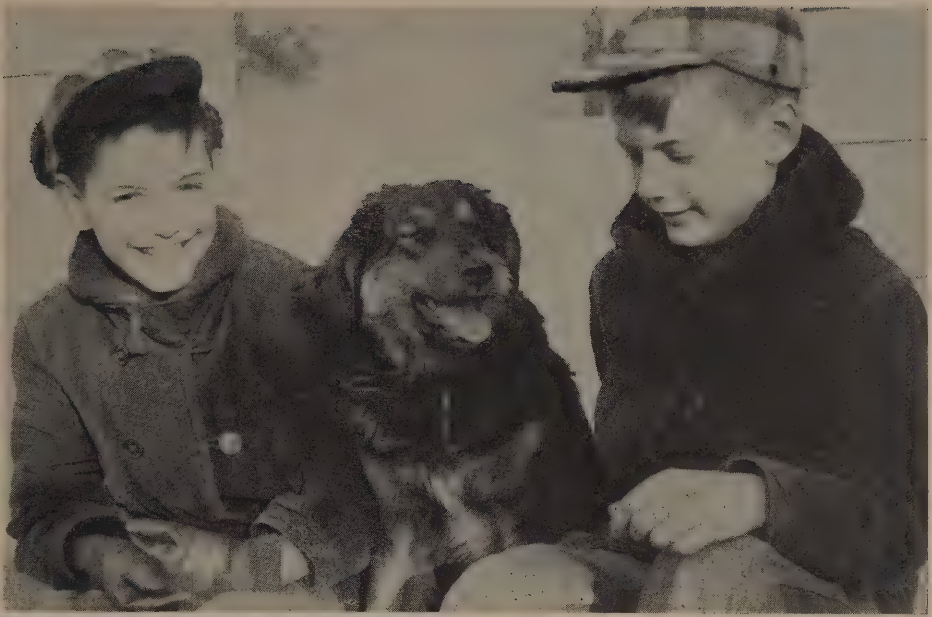
Playing with a child does not mean playing *for* the child. A father sits upon the floor, pushing a truck around the rug, blows its horn, and has a wreck, while the child stands submissively by, waiting until "Daddy get's through with it." Playing with your child may mean merely putting the wheel back on. Or it might mean being within earshot to referee the next quarrel.

One day I invited several ladies in to tea, with the hope that they would talk about their children. They did. One lady said, "My children never quarrel. We just don't allow it." "Of course," she added, "they do 'get into it.'" Call it by whatever pretty name you wish. For children, struggling for supremacy is as natural as ears. Angelo Patri says there is something lacking in the child who does not exhibit a certain amount of spark in his temperament. It helps to be a little blind, and deaf too. Many times what sounds like a free-for-all turns into giggles before we can get to the scene.

Time spent with our children can be a lot of fun. Too many times parents say that they do not have enough time to play. Actually, there is so little time to enjoy them in the home, we would do well to train ourselves to play intelligently. George McDonald, the Scottish poet, who wrote with a deeply religious feeling, said that when we no longer have any time to sympathize with youth, then our work on earth is done. A child is not conscious of time. He cannot understand why we rush about so. But he knows a lot about voices, and smiles, and hands. He is quick to sense a slight change in the attitude of adults. Playing with your child may mean taking time out to sit with him, or taking time to smile.

The mother of two normal boys, Mrs. Ivan Brunk lives at 43 North Glenview, Lombard, Illinois. Her husband is a weatherman and has written concerning that subject for Mennonite Community.

Time out for children is an investment in the future.



"I was so glad that I was properly dressed because I soon learned that I was to share the place of honor with the pup."

"It's big in here, isn't it, lots of room?"

Many times we are too dignified to see the child's world, much less play in it. He doesn't want you to tell him how to make a dugout or hut; he wants you to see his ability in what he has done. He does not want your opinions; he just wants your nails. He knows there are holes in the ceiling, but that is such a small matter to him. A piece of cardboard will fix it. But you think of rain and snow because you are not in the child's world. To mention rain, would be to spoil the glorious magic of the accomplishment.

Trying to know the child in his world means to be silent. He wants to tell you something. Think of how often you try to tell him something. Then once in a while listen to him. Parents are poorly trained in silence. Our tongues do not give our ears a chance. You probably feel that what he is saying is not as important as what you are reading, but the important thing is that he wants to tell *you* something. Grasp the depth of that honor. Playing with your child may mean just listening.

Before Christmas, a rather nice boy asked me if he could make some cookies. I said, "Sure, go right ahead." "And can I use my own cookbook?" (This is *Sugar and Spice* by Julia Kiene.) "Yes, that's all right. Be sure we have everything the recipe calls for. We have nuts and raisins, but no dates."

I have learned to leave the kitchen when a thing like this comes up. I learned it the hard way, but I have not forgotten. So I settled myself down in a big easy chair with a pile of socks, taking notice that I had about an hour and a half before time to start supper.

"I like measuring the best," called a cheery voice. Then all was silent except for the happy clatter of pans. Suddenly there was a loud wail. "I can't get this off the roller." "Wad it up again," I called back. If you tell a child to "Gently turn the dough out on a floured board and roll lightly," he does not know what you mean. But tell him to wad it up—that he knows; he has had years of experience with spitballs.

Another wail, "It won't roll; I can't make it lay down." "Put more flour in it." I could scarcely sit still, but that is part of cooky baking: stay out of the kitchen. When it was time to get supper, I faced a mountain of used pans and bowls. How I pulled through I do not recall, except that there was a dishwashing party after which we had "the best cookies I ever baked." Playing with your children may mean just staying where you are and counting to ten every once in a while.

But I started to tell you about dinner in the hut. I was so glad that I was properly dressed because I soon learned that I was to share the place of honor with the pup. It was—I am sure—the most animated social function ever held in this neck of the woods.

"Mother, we didn't need a building permit, and we don't have to pay real estate taxes, and we don't need any chairs. Isn't it warm in here? Do you like our lantern? It's big in here, isn't it, just lots of room?" "Mr. Russell gave us all the tar paper we need and said we did not need to pay a cent

[Continued on page 30]

Obedience to the leading of the Spirit has resulted in the founding of two new and different Mennonite churches.

In These Communities Fishing Is More

HERE IN THE Deep South among the bayous and lakes are two Mennonite communities. Allemands, established in 1936, is thirty miles southwest of New Orleans, and Akers, established in 1941, is forty-five miles northwest of New Orleans. The distance between Allemands and Akers is forty-five miles when going via the ferry at Luling. Each of these towns is accessible by water, railroad, and highway. In each community there are two lakes connected by natural waterways. These provide the resources for commercial fishing, shrimping (in season), crabbing and trapping (in season). A large number of people in both of these towns make their living this way. Many of their homes are built close together right along the canal or bayou.

At Allemands we have a bayou which is really as wide and as deep as a river, but rises and falls with the tide. It is sometimes called a slow-moving river. Most of the fishermen's houses are small, made of wood, but are kept very neat and clean. The newer part of Allemands is about a mile away from the bayou. These people have larger and more modern homes, and make their living differently. Some work for oil companies, which have been active here since 1938. Some own speedboats which they hire to the oil companies for transporting their men to oil fields in the Gulf area. Some work for construction companies; others seek employment in New Orleans at the various industries. Still others are self-employed as plasterers, carpenters, dairymen, meat packers, and poultrymen.

Of French Descent

The majority of the people here are of French descent. The older folks still enjoy speaking French to each other. Of course, only English is taught in school. The predominant religion is Catholic. However, there are six other churches in our parish. There is a Baptist, two Presbyterian, one Mennonite, one Assembly of God, and one Sanctified.

Akers, which is also listed on the maps as Pass Manchac, is a much smaller town than Allemands. Manchac is a unique village with its waterways, moss-laden trees, bayous, palmettos, and swampland. The town is separated by a large bridge spanning the pass between Lake Maurapas and Lake Ponchartrain. A canal runs along the west side of the highway, Route 51. Most of the homes are located on the canal bank, and so, it is necessary to go by boat whenever visiting, or to go by car, stop in front of the house, and call across the canal. Someone of the family will then paddle across in a little skiff to "cross you." Some of the homes are located on the highway side, as is the Mennonite Church. Plans are being made by the road department for Route 51 to be widened into a four-lane highway from Laplace to Amite. If these plans carry, the houses on the canal bank will all be moved back into the swamp, and the canal will be dug behind the houses, making the homes directly accessible by car.

The business places of Manchac consist of several fish docks, including the one owned and operated by Henry Tregle, Jr., three restaurants, and two grocery stores. Most of the peo-

THEY STARTED SOMETHING

John Wenger, minister at Allemands, and Lester Hackman, deacon, with their families.

AFTER THE CHURCH WAS BUILT

This is the first group of young Christians received after the new church at Allemands, Louisiana, was completed in April of 1950.

Than Pastime

Mrs. John Wenger and Mrs. George Reno

GOOD DAY'S CATCH

The harvest is gathered with fishhooks in this area where fishing means bread and shoes.

ple of Manchac own their own fishing skiff, and trawling boats, and use these for commercial fishing and shrimping, and also trapping mink and muskrat.

On the front of a nice-looking steepled church building in Manchac is this sign, "The Lady of Our Holy Rosary," and into this church flock the majority of the churchgoing residents of the town. Nearly 90 per cent of the people are Catholic, and their beliefs have been handed down from generation to generation. Just this past year a new Baptist mission has been constructed, and the Baptist faith is gaining ground.

How It Started

Having had knowledge of Allemands through a four-year experience of living here during childhood, John Wenger, living in Eastern Pennsylvania, was in early manhood convicted by the Holy Spirit to come back here to live and to start mission work for the Mennonite Church. So in September, 1936, John Wenger, his wife, Esther, and his sister, Mabel, and her husband, Lester Hackman, moved to southern Louisiana, to attempt establishing a new mission field. It was the leading of the Lord that the Hackmans came along; at first they were opposed to the venture until the Lord opened their eyes to His will for them too. Also, John Wenger's parents, the Chester Wengers, moved here from Bucks County, Pennsylvania. Now we were six Mennonites in a thoroughly different land. Our closest Mennonite Church was at Gulfhaven, Gulfport, Mississippi, 120 miles away. We knew a few people there. Our bishop was E. S. Hallman from Tuleta, Texas, 550 miles away. We were very glad that he was willing to come and also happy for the good counsel he gave us.

On November 9, 1937, Brother Hallman and Brother A. O. Histand from Doylestown, Pennsylvania, officiated at an ordination that made John Wenger minister and Lester Hackman deacon here at Allemands. With help from our home congregation we succeeded in buying a small frame church from the Presbyterians and moved it to a new lot. At first our attendance was small, but the Lord was good to us, never letting us get discouraged. Slowly the people began to put more confidence in us when they saw that our lives were not sham, but that we actually lived the Christian life, and more people began

THEY CARRY ON

Henry Tregle, Jr., first pastor of Akers Mennonite Church, with his wife and family.

FOOD AND FELLOWSHIP

During the summer the members enjoy fellowship dinners. Sometimes worship periods follow the meal. This scene was taken at Akers.

coming. Attendance built up to thirty, then forty, and then fifty.

In December, 1940, James Bucher came through here and preached four nights on subjects such as "The Blood" and "Our Redemption." As a result two people were converted, Henry Tregle, a fisherman from Akers, and his wife, Nettie. Henry's experience was real and deeply appreciated as, being a Catholic, he had never heard such sermons before. He at once began reading the Bible, and he was not a Christian very long before his heart went out in compassion for his unconverted neighbors and relatives at Akers. His desire was to start Sunday school for them, and to tell them the story of Jesus. So he went back to Akers, and began holding services on the porch of a lady's house in town. A year later, in 1942, he was ordained by Brother Hallman for the ministry at Akers, Louisiana. As his Sunday school grew too large for the porch, plans were drawn up for a small church building which was the only church in this town at the time. Funds came in from Mennonites who heard of the need and a modest church was built for a small figure. The labor was donated and even some of the lumber. Now the fishing town of Akers had a Mennonite community started with only two members, Henry and Nettie Tregle, and their children.

How It Grew

At Allemands the church grew steadily, and new converts were added until we found it necessary to rebuild our church. So in November, 1949, plans were made for a new church which included four Sunday-school rooms. With the donated labor of some Pennsylvania brethren and continued help from five Christian boys at MCC Camp Landon in Mississippi our church progressed until in April, 1950, we dedicated the new building. Revivals followed the dedication and nine souls were added to our group. We are very happy for our fine new church. Attendance at Sunday school has increased to 70-80. Membership at present is thirty-eight. There are seventeen families represented in our group. In the case of ten families both husband and wife and some of the children are members. In the case of the other seven only the wives are members. Here is a prayer burden—"for their companions to be saved!" Here are some of the family names of these people. There is Comardelle, St. Amant, Benoit, Martin, Bergeron, Arcneaux, Waterman, LeBlanc, Trouth, Champagne, and others.

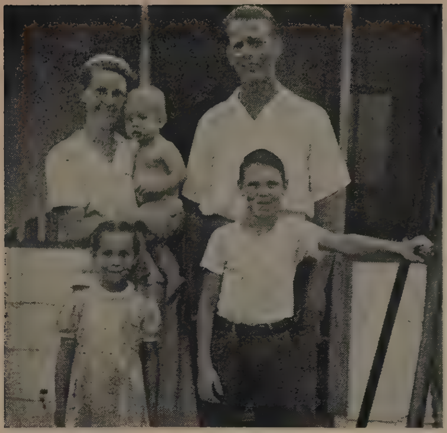
About three years after Brother Henry started his Sunday school in Akers, the first class of converts was baptized. There were foruteen, some young and some old. Some of these have been very faithful and have brought others to Christ. George Reno was one of those fourteen converts, and is now the pastor of the church. His life is an outstanding example of faith, courage, and passion for lost souls. Since the beginning of the church at Akers in 1941, thirty-eight were accepted into church fellowship by water baptism, and two by church letter. Of these forty, death has claimed three, and fifteen found the way too straight, and withdrew from the church leaving twenty-two members at the present time. There are several people of Manchac who have accepted the Lord through the efforts of the little

OF 'GATORS AND DEER

Hunting is a common pastime besides being a source of cash and meat for the family.

FATHER AND SON

Camille Comardelle and son Evi, members of the Allemands Church, getting ready to go to the trapping grounds. Muskrats will be taken.



DEACON AT AKERS

Hugo Succow, deacon at Akers, also operates a fish market. Here he is with his family and with their home which is close by the canal.

Mennonite group, but found other church affiliations, or died without joining any group organization. Church attendance varies drastically due to the season, the weather, and the community sentiment. The average for the last year was thirty-three. One family of three lives twenty miles from Akers in a town called Laplace. Each Sunday a car is sent to bring them to church, and another in the opposite direction ten miles to Ponchatoula where a family of children is picked up for the morning service. There are nine families represented in the membership at Akers with the names: Tregle, Drury, Hall, Succow, Reno, and Beauchamp. Not all of the members of these families are church members either, and that makes it difficult for some of the Christian people.

Henry Tregle had the full responsibility of the work at Manchac until the summer of 1950 when George Reno was ordained as minister and co-worker with Brother Tregle. In the fall of 1951 Brother Tregle was released from pastorate work by the consent of the congregation in order that he might start work elsewhere as the Lord opened the way. He has been led to work among the colored people. Brother Reno was given full charge of the work at Akers.

One minister who held meetings in Akers stated he had never seen a place where the devil worked so intensely and openly. Drunkenness, immorality, and sin of every type are rampant in this little town. It is only as those who know the power of prayer, pay the price of prayer that much can be accomplished in this field.

What We Do

Activities of the church here at Allemands in the past have been Sunday school with five classes, and preaching service, with children's meeting preceding, every Sunday night. On Wednesday nights we have had Bible study. Sometimes it was book study, chapter by chapter, sometimes doctrinal study using books from the Mennonite Publishing House. For a while we had Friday night prayer meeting in the homes but more recently we have it in the church as the attendance was too large for most of the homes.

During the summer our church sponsors two summer Bible schools. For these we have had a Voluntary Service unit to help for the last four years.

To encourage the fellowship of the believers we often have fellowship dinners during the summer months when we can eat outside. Every member is invited to come and bring some part of the meal. We always enjoy these hours of fellowship. Sometimes we have a wiener roast in the evening and afterward sit around the fire and sing or give our favorite Bible verses.

Our church plans for at least two series of revival meetings a year. We have been greatly enriched also by having had a number of our foreign missionaries visit with us. Also, quartets from Hesston, Goshen, and Eastern Mennonite College have enriched our holiday programs. Our church entertains a Regional Conference of the Mennonite Church in the Gulf states once every four or five years.

The church at Akers has Sunday school, four classes, and preaching service Sunday morning. The service in the evening consists of preaching and some other feature such as children's meeting, special singing, or a Bible memory drill. Friday evening is the present time of the prayer meeting, but it is not attended as faithfully as it should be, although the interest seems to be growing.

The same Voluntary Service unit also serves the Akers Summer Bible School. Revival meetings are usually held just previous to or following our meetings, using the same minister as the evangelist. The missionaries and Gospel teams usually have Akers listed also on their itineraries. Fellowship dinners are often featured when visitors are present.

One of the new features which both our congregations greatly appreciated was the youth rally sponsored by the Way Side Mission of Gulfport. We trust this will continue from year to year, and perhaps be sponsored by some of our own churches. The youth rally was held on a week end with talks related to the problems, ideals, and hopes of the teen-ager. Recreation on Saturday afternoon was also featured.

A recent ministers' conference drew up a plan for the exchange of speakers among the four congregations of Louisiana and Mississippi. This is for the encouragement of a greater spirit of unity and fellowship among our congregations.

To Earn a Living

When we first came here there was some farming ground available by

[Continued on page 26]

Editorial

FISHERMAN'S LUCK

Harry Reno, Akers, Louisiana, takes one of those big ones off the hook, in the course of his daily work.

Do College Trained Persons Lose Their Religion?

This is a fair question and one that should be answered. Many fine members have been lost to the church because they went to a secular college. Their intimate friendship with buddies in their profession, the choice of a life companion of another church, and the desire to release their energies in a denomination which they thought provided more opportunity, are probably some of the most pertinent reasons for this loss.

Do people who go on for higher education become less interested in the Gospel of Christ? A recent book, *They Went to College* (Harcourt, Brace: 1952), reports the findings of several thousand college students who were asked various questions on religion. They were asked to indicate their degree of agreement with the following question: "Religion has little to offer intelligent, scientific people today." A religious person would naturally disagree with this statement. Of the Catholic students, 91 per cent disagreed flatly; among Protestants the per cent was 84; and only 56 per cent of the Jewish students disagreed with the statement. The study concludes that although we know so little about the subject, there is little ground for thinking that college training undermines religious beliefs.

Do college-trained persons who leave the Mennonite Church lose all interest in religion? The answer is: No, according to church membership.

The findings from the Mennonite Outreach Study show that higher education is associated with the loss of Mennonite members but not with the loss of religious affiliation. Of a sample of 76 Mennonite members who left the church and did not choose another church, only eight had attended college; 25 had attended grade school, and 43 had attended high school. This suggests that of all Mennonite college-trained people who leave the church, by far the largest proportion choose another denomination rather than no church affiliation. Among persons attending only elementary or high school who left the church, the tendency was to join no religious group in greater proportions than for the college group.

The answer to the question seems quite obvious. For Mennonite people, college training is not associated with loss of interest in religious affiliation. This means that our former members tend to become members of other churches. Perhaps further study will reveal some of the reasons why persons of higher learning do not remain at home with the Mennonites, and whether they are better adjusted in their new choice of denomination.

The loss of the best technically trained people probably means gain for the other Christian churches, provided the ex-Mennonites become loyal members. But this fact has serious implications for a group which teaches the doctrine of the "community of Christ." A sense of group loyalty and community (communion) with Christ in the everyday affairs of persons should be the objective of all, both those who have and have not opportunity for college training. If this periodical will hold forth the vision, and challenge those who have opportunity, it will in part have achieved its goal.—J. A. H.

Should We Build Larger Churches?

At the Conference on Christian Community Relations at Orrville, Ohio, in March, 1953, someone asked the question, "Should a church having four hundred members build a larger church building when the present one is only fifteen years old?" One person said, "When a church with more than one hundred members becomes too small, it is time to build a church at another location rather than build larger." This method of evangelization is one of the most effective means available to the Christian Church.

For hundreds of years Mennonites have moved and colonized new areas because of persecution or economic necessity. Is the time at hand when the church will decide to colonize new communities primarily as a means of witnessing and evangelizing? There are very definite trends in this direction. In several conferences since the one at Orrville, this same question was discussed. At the Lay Activities Conference, Maple Grove Mennonite Church, Atglen, Pa., and at the Economic Study Conference, Souderton Mennonite Church, Souderton, Pa., the values of colonization as a means of witnessing were emphasized. Individuals, congregations, and conference districts are beginning to think, plan, and use colonization as a means of witnessing and evangelizing. This trend is a fine one and should receive the support of the church.—H. R. H.

Coming in future issues

Friends, a story of racial prejudice
Theobel Wing Alleeson

Niagara Peaches in Question
Willis Hallman

That Vacation Trip *J. Delbert Erb*

This Problem of Mental Health
Norman Loux

A Survey of the Manson, Iowa, Community *Joe Stoltzfus* & *Harold Swartzendruber*

MESSAGE FROM GOD

"There need to be those among us who will stand up and declare, 'Thus saith the Lord.' "

People Need a Message from God

E. W. Mueller

WE ARE LIVING in rather tense times! The Christian way of life, the way that we love, is being put to the test in our day. Whether it will stand the test or not, to my mind, is not going to be determined by whether we have the biggest A-bomb, or the fastest rocket ships, or the most jet-propelled planes. The deciding factor, in my opinion, will be this: to what extent will we as a nation be able to meet all the needs of all the people in this great land of ours? Among their foremost needs are their spiritual needs.

I am not, particularly, concerned that my nation be the richest nation in the world, nor am I concerned that America be the most powerful or the most feared, or if you please, the most hated nation in the world, but I am concerned that my nation be a nation of great people—a nation of people with whom the Almighty is well pleased and who measure up to His standards. If we are going to achieve this objective, then those of us who live in small communities of the land have a tremendous responsibility.

Not until we will be able to demonstrate the principles of Jesus Christ in the face to face relationships of the small community, can we ever expect to demonstrate these principles around the conference table of the United Nations. Thus, the place to begin is in the small community; that's where we will have to demonstrate the Christian way of life.

Those of you who are from the farm know that every wound has to heal from the bottom. Unless we can heal the wounds of national disorder at the community level, we will never be able to heal them at the top. If they heal over, they will soon erupt again and fester all the more. This puts on us, who live in the small places of the land, a tremendous responsibility, because we live, as you might say, beside the well-spring of life. If the well is impure, then the water that comes out of the spigot will be impure. Thus, let us tend to the task of building Christian communities in the small places of the land. In spite of urbanization and industrialization, America is still a land of small communities.

Keep Fully Charged

Now whether people live in the country or in the city, they need certain things. One of the basic things which people need is that they hear a message from God. There need to be those among us who will stand up and boldly declare, "Thus saith the Lord." It needs to be said so clearly and so articulately and so vividly that the farmer sitting in the pew will know what it means for him to be a Christian as he tills the soil, as he takes his place in his farm co-operative, or as he participates in his farm organizations. It is in these places where we need to demonstrate our Christian faith. It isn't too difficult to get up in the church meeting and say what is Christian, but to be surrounded by the secular forces and then to bring a testimony for Christ takes backbone and nerve. But that's where the Christians of our day will need to speak if we are going to build the Christian community.

The basic job of the church is to give her people a true worship experience. Now that worship experience may vary from one group to another, but the main thing is that you and I engage in such worship

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E. W. Mueller is secretary of the Rural Church Program of the Division of American Missions of the National Lutheran Council. This article is a condensation of an address made to the Conference on Christian Community Relations at Tiskilwa, Illinois, in March, 1952.

COMBINE AGE

As harvesting of wheat has advanced from the knife to the combine, the Christian Church must use modern methods for the old, old story.

experiences which will give us the strength we need to bear the witness that needs to be borne. Our worship needs to be of such quality that it will build up spiritual reserve in us.

As I look at today's community activity, there are many activitites which are using up our spiritual reserve and impoverishing our lives. We need to keep a balance between the activities which build up reserve and those which use up reserve.

If I may, I will use an illustration from farming. There are certain crops that are soil building and certain crops that are soil depleting. If the farmer has too many soil-depleting crops, sooner or later the soil reserve will be gone. He needs to keep a balance between crop-depleting and crop-building plants.

So it is also in the Christian Church. There are certain activities which are spiritually depleting, and there are certain activities which are spiritually building. We need to keep a balance between the two so that we do not weaken our spiritual reserve, for if we do, we destroy the very basis of the Christian community.

We need to take out time for religious instructions, and to meditate on God's Word, in order that our spiritual reserve, which is so necessary to face the problems of our complex living, is constantly being replenished. If somehow or other we could place an ammeter on a church to evaluate the activities of the congregation, it would be interesting to see whether the needle would register charging or discharging. Now I am not belittling certain activities. Corn, after all, is a basic crop, but corn is a soil-depleting crop. I am concerned that we keep a balance between the spiritual emphasis and nonspiritual activities.

Modern Methods Necessary

Man by nature is antisocial; he is selfish. The Word of God needs to get hold of him. We need to have reborn people—reconditioned human nature. The Word of God alone can do this. We need to use the Word of God to bring people into fellowship with God. From that fellowship with the Divine, we need to draw the spiritual reserve that we need for daily living.

It is like taking a battery that is discharged. You hook it up to a dynamo which builds up reserve in the battery. So each Sunday we need to come to God's house and through our worship experience have contact with the Divine. Through this contact with the Divine, we have our spiritual reserve built up. In order that this might be done effectively, rural people need to be concerned that they have adequate facilities to do the job. It makes my heart glad to come to a country church and to find everything so neat and so well arranged to meet the needs of the congregation in building that spiritual reserve. Often we become very careless in the matter of making provisions for bringing a message from God to people.

Let me illustrate this with an example from farm life: What farmer, for example, would keep a corn planter on his place which would miss every third hill? If he couldn't sell it at the community sale, he would give it away. Does the same farmer object if in his church they use a mimeograph which misses every third letter? In the one case the farmer is using the machine to provide bread for the body; in the other case the church is using a machine to bring a message to the soul. Both need to work equally as efficiently. We who are in the church are engaged in the greatest business in the world. We dare not be satisfied with anything second rate or anything mediocre in this great business of bringing a message from God to people.

I get around among farmers and I see all the gadgets and all the machines that the modern farmer uses. He is, indeed, an efficient workman in providing bread for the body. I often wonder if he is equally as concerned that the church operates efficiently in bringing a message from God to people. Farmers insist on having individual farrowing pens for pigs. Are they equally as anxious to have individual classrooms for their children in the Sunday school? What's more important, pigs or children?

A master farmer from Pennsylvania put it to me this way. He said, "When primitive man looked out of the window and saw a crop of wheat growing, he took a piece of steel, sharpened it, fastened it to a handle, and called it a knife. Then he went out and harvested the wheat. Later on he invented a scythe, then the reaper, then the binder, and then the combine. The principle was always the same—a cutting edge—but the method varied." Then turning to the churchmen at that particular meeting, he said, "The Church of Jesus Christ has but one assignment from age to age: to proclaim the eternal Gospel of Christ. This assignment never changes, but the method may vary." Then he put this pointed question to the group, "In what age is your church—in the knife age, the scythe age, the reaper age, the binder age, or the combine age?"

My Christian friends, in this day the Church of Jesus Christ dare not be satisfied with anything less than the combine age. Therefore, we must share that which we have in Christ. We must make provision in every way possible to give people a real worship experience in order that they may become a great people in God.

Don't Go to Seed

But we can't stop here. Often we tend to do this. Sometimes we get the idea that when we go to church on Sunday and support the church, we are bearing fruit. In one sense of the word we are; on the other hand, when you come to church on Sunday to hear the Word of God, you receive seed. The Word of God is the seed. You take this seed and you put it in your hopper; you carry it around with you all week and come back the next Sunday for some more seed. If you never sow any seed, you finally go to seed.

Now that's what happens to many Christian congregations. They have a feeling that when they come to the house of God all they have to do is sit and listen, and enjoy the salvation that we have in Christ Jesus. We need to hear the Word of God, but the place to sow this Word is in the community. That's the field. The only way the good seed that is sown in this church on Sunday will get across the threshold of this church is on your feet. We need to take the Word of God, carry it into the community, and plant it in the co-operative meetings, in the farm organization meetings, in the school meetings, and in the various community functions. In these areas we need to demonstrate that we are a group of people who have been in the fellowship with the Almighty and are seeking to follow the Christian way.

We must also make adequate provision for Christian education. The great American fallacy is that we believe such basic concepts as religious liberty will perpetuate themselves. They will not. Unless we perpetuate them we will lose them. Weeds will grow by themselves, but not wheat. We'll never perpetuate the Christian faith through brick and mortar, or through machines and tractors. Only to the degree to which we are able to inculcate the Christian faith into the hearts and minds of young people, will the Christian way live. A fish can't live out of water. The Christian faith can't live apart from people. It needs to be in the hearts of people. It needs to be passed on from one generation to another. This is your business and that is my business. That is where religious instruction plays such an important role and why it is necessary that we make adequate provision for religious instruction.

We Need Men

We need spiritual leaders in the rural areas who understand the problems of rural people and who have the ability to sell themselves to their people by becoming one of them and yet have the ability to raise them up to their level. The Master identified Himself with the lowly people; He identified Himself with them but He never sank to their level, He raised others to higher levels. So we need spiritual leaders for the rural areas who will understand lowly people by identifying themselves with them, but ever trying to lift them up to a higher plane of spiritual living.

The Christian Church must teach people to put God first in the affairs of every day.

The key to the solution of the rural church problems is men—spiritual leadership. When God wanted all Israel to repent, He didn't go down to Jerusalem and have the Sanhedrin pass a resolution that Israel was to repent, but He had a personality born in the wilderness crying, "Make straight the way of the Lord." That is how God works. He works through people—through personalities. Resolutions have their place but they are not a cure-all.

Voice of God

The church is the voice of God in the community. As the voice of God she must speak of God's concern for people, for their economic well-being. She must develop among her membership a true concern for all the needs of people. If we have doubts about that, let us read the books of Amos and Isaiah. The prophets were concerned about the total social well-being of their people and they drew their strength from their intimate fellowship with God. Not until we have this intimate fellowship with God, this true worship experience, do we have a right even to speak of our concern. When once we have been brought into the fellowship of God, then we need to take the next step and lead out in God's name and demonstrate our Christian faith by showing our concern for people.

Furthermore, I believe the church is the conscience of the community. As the conscience of the community she must condemn the sins of selfishness and of greed even when they parade in the legal garb and under the banner of agricultural efficiency. When her members are guilty of such wrong doings, she must require of them that they walk the road of repentance. The exploitation of land and the depriving of others of an opportunity to till God's earth by unnecessary expansion of one's holdings are cases in point. The community must be kept mindful of the fact that God is a God of justice who will not ignore the injustices that are being practiced.

One of the handicaps which our young people face in the rural community today to get started on the land is that they have to compete with Christians who have money. Let us say there is a farm for rent and a young couple wants to rent the farm but they are just starting and are not very well equipped with farm machinery and cattle. Right next to the farm is a farmer who already has his farm paid for and is well equipped. He wants to expand. They both belong to the same church, and the man who owns the farm belongs to the same church. So you have two men bidding for the same piece of land, the one well equipped, the young couple not very well equipped. Who gets it? Usually the one best equipped. On this basis I make the statement: One of the handicaps our young people face is the fact that they have to compete with Christians who have money. I can't say whether it's true in all communities, but I know it is true in many.

I contend that we need to learn to demonstrate our Christian faith in these ordinary affairs of our lives or our faith is no good. This is difficult to do and we won't have the strength to do it unless we constantly come to

God's house and from our fellowship with the Almighty gain the strength to live unselfishly for others.

The great reformer, Martin Luther, said, "Every man is born for the sake of his neighbor." The reason God has given you life is that you might live for the sake of your neighbor. When you have that attitude, then you have an attitude with which you can really build a community. But no one by his own strength will be able to have that attitude. Such an attitude can only be obtained as far as we constantly fall back on our spiritual reserve.

God in the Center

The church as far as the rural community is concerned must seek to keep God in the center of human affairs. Too often we are putting God on the very edge of things. We go along merrily with our lives and our community, and merely consult God. If we would build the Christian community, we must put God in the very center of human affairs. We will need to learn this as a nation if we want to continue to be called a Christian nation.

The great bishop, Hans Lilje, from Germany, who went through the Concentration Camp, made this statement: "It is one of the dramatic laws of spiritual history in the world that the very moment when man loses sight of the image of God he also loses sight of the image of man. He cannot know what man is once he tries to overlook who God is. There is one other very moving, dramatic, terrifying application of that. At the same time that man starts to forget about God and severs his connections with God, other gods of this world will take the place of the living God. And once man gives up serving the Father of our Lord Jesus Christ, he is bound to create gods out of his own hands or his own brains. This is why one of the most terrifying problems of modern times has been the deification of the state and of the political order. And it is one of the laws of the spiritual world that the deification of the state includes at once the bestialization of man. Man loses his place in God's order and God's creation the very moment that he loses sight of the Creator." When you take God out of our democracy, there are only weak reasons why we should strive to preserve it. When you take God out, the heart has been cut out of democracy, for the belief in the equality of man before God no longer has any meaning. Maintaining an intimate fellowship with God and keeping God in the center of human affairs are basic religious responsibilities.

We, as a Christian Church, have the responsibility to keep God in the center of human affairs. Let us start by putting Him in the center of our own community so that His teachings and His Word will give tone and quality to all of our living. To achieve these things I believe the church has one basic resource and that is this: the forgiveness of sin. The forgiveness of sin is a social force. The moment that I can get my farmer to confess the exploitation of land as a sin against the Almighty, at that moment the church becomes a force to control soil erosion. The moment I can get the industrial baron to see that the exploitation of labor is a sin before the Almighty, at that moment the church becomes a force to deal with the exploitation of labor. And so it is with every social evil. It needs to be put into focus as a sin that needs to be confessed before the Almighty. On the other hand, if we condone the social sins such as the exploitation of land, or excuse them on the basis that business is business, the church is powerless to deal with them.

The church can do much toward the building of a Christian community. In accepting this assignment we must remember that we need more than economic resources and the know-how of efficient farming and marketing. We need a countryside inhabited by God-fearing people who are willing to have their lives count in the interest of preserving Christian value, who are willing to work together with their neighbors in the interest of building Christian communities that are secure, beautiful, and devout.

From South Dakota comes this story. A farmer and his son on a Saturday afternoon walked through a wheat field which was ready for the combine. It was a sea of waving grain. That very night they were awakened by the claps of thunder and the patter of rain, and then the clatter of hail against the windowpane. The next morning they went out into that same field and in place of that waving sea of grain there was a picture of desolation—a year's crop beaten to the ground. There were a number of things which the father might have done. He might have cursed his fate or he might have become angry with God, but he did neither of these things. He and his little boy knelt down on the plains of South Dakota and prayed that this particular visitation of Providence might not embitter them against God but might make them more dependent upon God. And so all the experiences that come to the rural people must be integrated into the lives of rural people so that they become a stronger God-fearing people.

If you will pardon a personal illustration, I will share with you the following experience. I grew up on a farm in Iowa, and I can still remember those hot July afternoons, the type which would brew thunderstorms. I can still see the ugly thunderheads as they began poking themselves up over the evergreen grove. Then you would hear a faint rumble in the western sky. Then there would be a deadly calm, and it would be time to get the chickens in the coops, fasten the barn doors, and rush to the house before the breaking of the storm. Then the storm would break with all its fury, and the old box elder trees would bend like reeds in the wind. The red barn would vibrate with every clap of thunder. When the storm was at its peak and the lightning flashes were the fiercest, my mother would gather her five children around her on the screened-in porch, take down the old prayer book, and read a prayer during the thunderstorm. I can assure you that God was very real to a rural family. It was an excellent opportunity for a rural mother to weave into the very fabric of her children the dependency upon God.

There are so many advantages which we have to build great communities—communities from which will go forth young people who will become the leaders of tomorrow. A nation depends on her rural people. We can't escape the fact that we are rural people, and we have to measure up to our responsibility. I could go on to illustrate with many more experiences the advantages we have in rural areas, but one more illustration must suffice.

Three years ago I was leaving my office at 327 South LaSalle, Chicago, to go to my home in the little village of Midlothian about twenty-six miles from the Loop. When I got to Seventy-ninth Street I looked out of the window and there I saw a little boy about nine years old out in his back yard which was no bigger than the front of this church yard. He had tried to fly his kite but it was caught in the hundred telephone wires strung across the yard by the hand of man. The last picture that I have of him is his standing on the picket fence with a long stick trying to free his paper bird from the telephone wires. Oh, the frustrations which must have filled the lad's soul at the tender year of nine because of the barriers imposed upon him by man!

Now take that same lad, put him out in an 80-acre field, give him a March wind and some string. A spirit of liberty and freedom will be born in his soul as his kite soars freely high in the sky, a spirit that will refuse to be trampled underfoot by any demagogue.

Those are some of the things which are your real assets. Let us labor diligently at this task of bringing a message from God to people, of bringing people into fellowship with the Almighty. From this fellowship they can get the strength and the spiritual reserve that they need. But let us also be busy at the task of sowing the seed that we receive in the communities where we live so that our communities may become Christian. We must demonstrate the Christian way of life and work out for a world and for a nation the formula of how people in face to face relationships should act as Christians.

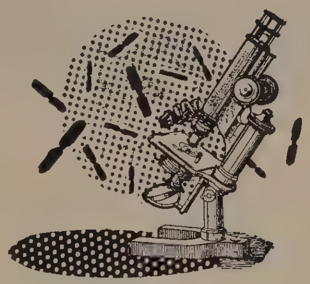
EXPERIMENT FARM

[Continued from page 9]

Robert is assisted by several workers on the farm. Ernesto Oehring takes care of the fruit tree nursery and the beds where the vegetables are started. He received his training in Germany and then worked on experimental farms in Africa and Argentina before coming to Puerto Casado. Ernesto's assistant is Hans Unruh, a young man from Fernheim. Hans has been working with STICA near Asuncion to learn their methods. During his absence Rudolph Sperling, another Fernheimer, is working at the farm. Mr. and Mrs. Peter Klassen also live at the farm. Mr. Klassen's interest is trees for shade and lumber purposes. He had training in Russia as a forester and worked with the Russian Forestry Service for several years. Mr. and Mrs. Heinrich Wiens are a young couple from Fernheim. She cooks for the workers and he takes care of the general farm work.

Like the Mennonite colonies, the experiment farm is only a beginning. But it has great possibilities.

Discovered



by the
Mennonite Research Foundation

Mennonite Church Gains Lower Income Converts, Loses Members of Upper Income Class

More findings of the Missionary Outreach Study are summarized in the following paragraphs. It should be borne in mind that the study is based on the church as a whole, across the entire United States and Canada and from congregations regardless of size or location.

Outsiders join the church in about equal proportions from both sexes, but more men than women leave the church.

The largest proportion of persons joining from the outside are young persons, for the most part, under the age of 21. The largest proportion of our members leave the church from the ages of 15 to 30.

More college-trained persons leave the church than join. The church is attracting persons from primarily the elementary educational level. The higher the formal education attained, the greater is the tendency to leave the church. However, college-trained persons who leave choose other denominations more readily than do persons who leave with only elementary education.

The church is gaining more persons from the low income class than it is losing, and it is losing larger proportions of persons from the upper income classes than it is gaining. The higher the income, the greater is the tendency to leave the church. Whether this tendency is greater or less than 25 or 50 years ago cannot be answered from the findings.

Persons joining the church are primarily farmers, craftsmen, and laborers. The church retains farmers who join better than professional, sales, and clerical workers, and other occupational groups. The church gains few professional persons, and it loses a much larger proportion from this occupation than it gains. Persons with occupations other than farming leave in greater proportions than come into the church.

Converts were better participants in the church's program than were persons who left the church, using number of offices held as a criterion.

The proportion of members marrying out of the church was greater than converts marrying into the church. In other words, the church on the whole is losing more persons through marriage than it is gaining by marriage.

The age at baptism has constantly decreased for the past 50 years. This fact will undoubtedly bring about necessary changes in methods of teaching and instruction; indeed it has already.

The Mennonite Church seeks to evangelize all persons regardless of class, race, or position in life. It has diversity of such persons in its brotherhood. But the findings of this study indicate that certain groups of people are more apt to join the church than are others. These characteristics may be brought to focus in an imaginary person. This convert to the Mennonite Church may be a man or woman, aged somewhere between 15 and 25 years, with elementary or some high-school education, and with not too much income, and living on the farm. Likely this convert joined for reasons other than finding a life companion, although this may not have been the case.

These findings probably raise more queries than they answer. It is not possible to give the supporting statistics in this brief account. We trust this may lead to discussion and positive aggressiveness in more effective witnessing for the Lord and the church which is His own body.

—John A. Hostetler

Young Community

Things You Can Do . . .

in the Country

HOW WOULD you like to meet a boy who has so many hobbies, he doesn't know the meaning of the word "bored"? A number of them are creative, but some are for fun and relaxation.

Fifteen-year-old Don Stutzman lives on a 320-acre farm near Peabody, Kansas, with his parents, Mr. and Mrs. Clifford Stutzman, two younger brothers, Douglas and Duane, and his Grandfather Wenger. It is a beautiful, well-kept, modern farmstead and keeping it so is a family project. Don is luckier than many boys, for he and his grandfather have been pals since babyhood. There are good fishing holes on the farm and they have spent many happy hours fishing, one of his favorite sports. Hunting is another, and last fall his grandfather took him to western Kansas during the pheasant season, a treat to every sportsman. Don, who has studied taxidermy, has a mounted pheasant and a coyote rug in his room, as a reminder of happy hunting trips.

Naturally there is plenty to do on a large farm, and Don willingly does his share. There are 200 head of cattle, 800 head of sheep, besides poultry and hogs; so feeding takes a lot of time. He enjoys working with animals more than working with the soil, but has helped with field work since he is seven. He is an old hand at running a tractor which he considers fun, instead of work.

During the years he spent in 4-H work, Don carried a lamb project and a tree-planting project. Although the work was interesting and enjoyable, he is not a member this year. The time it would require to attend meetings is spent at hobbies he enjoys more.

Last year he attended school at Hesston College, but this year he decided to take correspondence work and help out at home. There is a public high school near his home, but he prefers the church school and will go again next year. The subjects he enjoys most are science and shopwork of all kinds. In woodworking, he made a radio case for his crystal set, which has been the source of much pleasure. His room has many treasures a boy enjoys.

There are lamps he made in school, and I am sure you would be intrigued with his fan. He used a 6-volt motor from a car heater; so it was necessary to rig up a transformer, and it does a good job of cooling the room. He has some dandy model planes, and finds it fascinating to make them with the help of a book he studies. His latest hobby, and one which promises many hours of pleasure, is working on a short-wave receiving set.

Everything about mechanics and shopwork appeals to Don. He has become an efficient welder, an accomplishment which is very useful on a farm in this machine age. The most important hobby project under way at present is the making of a little car. The $1\frac{1}{2}$-horsepower motor came from a lawn mower, the steering gear was taken from an old Model T, and the rest of the material is angle iron and junk, which he salvaged. The only new parts are 4 twelve-inch wheels with 3-inch rubber tires. Work-

ing on this car is sheer pleasure, besides the satisfaction of accomplishment.

His motor scooter has furnished lots of fun for Don and his brothers. His pride and joy is the Model A Ford car which is his personal property. Garage bills do not worry him, for he loves to work on it himself. It is as clean, and well kept as many a Packard.

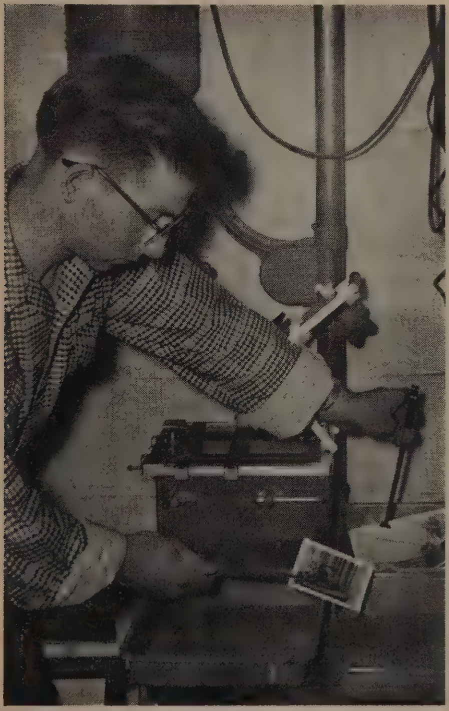
There is a fine assortment of books and magazines on sports and mechanics in his room, and he enjoys reading.

Besides being a fine all-round farm boy, Don is a sincere Christian and has been a member of the Catlin Mennonite Church for four years. He attends Sunday services and midweek prayer meeting regularly with the family, and serves as usher. He also sings with a quartet. Last summer he had the privilege of attending our church camp at Greenville, Missouri.

Don never has to wonder, "*What* can I do now?" but rather his problem is, "which hobby shall I choose this time?" —Ida M. Yoder

in the City

FIFTEEN-YEAR-OLD Clifford Mast, who lives in Scottdale, Pennsylvania, is one of the busiest fellows I know. Some people think that boys and girls in town haven't much work to do—not nearly as much as boys and girls in the country. But even though they live in town, everyone is busy at the house where Clifford lives, with his father and his younger brother and sister.



"Cliff," as his friends call him, has found many ways of earning money. He, like many other town boys, has a paper route which he takes every day. At other times you might find him washing cars to earn money. He also mows lawns, and says he enjoys painting and repairing bikes. With his dad's help on the first one, he has fixed several washing machines. He also did some carpenter work for a neighbor of his. For a while he worked in a hardware store. He is also interested in selling things from door to door. Photography is one of Cliff's hobbies, and it pays off! He enjoys developing and printing pictures for people. He said that once he took care of eleven films in one week!

This might sound as if Cliff is always doing things to earn money. But he works for his family too. He works in the garden, and sometimes helps with the family washing and cleaning. He helped his dad remodel and insulate their attic, and he painted the trimming on the house. He also mows their own yard. When the plumbing and wiring in the house needed fixing, he helped to repair them. Cliff says he likes to cook, and has often prepared the meals. He especially likes to make candy.

But Cliff isn't always working. He has a number of hobbies and pastimes. Photography, one of his favorite hobbies, was mentioned. He enjoys taking pictures much more, he says, when he can make them himself. Sometimes he enlarges his pictures. He enjoys carpenter work and so made himself a cabinet for a record player, and with some parts from another one, he has his own player in his room. He also built himself a soapbox car.

Cliff enjoys fishing as a sport. He likes other sports too—basketball, baseball, and football. Collecting stamps and insects have also been hobbies of his.

Two tract routes help to keep him busy. He has one route for MYF and he and his dad have another. Cliff is very much interested in the loud-speaking system which a friend of his uses for street meetings. He goes along for the meetings and then his friend shows him how to operate it. He then hands out tracts as the message is being given on the street. Because of his interest in the science of sound he has also learned to operate the loud-speaker at the church he attends, and sometimes takes care of it by himself.

Cliff says he likes to do construction of various sorts, working with his hands. He likes to do the kind of things that when he is finished he can see he has done something. He says he likes anything with motors and wheels, or anything he can take apart and put back together.

—Virginia Ann Brenneman

Is There a Case for

Farm Family Business Arrangements

Norman High

An Old Problem

MANY PRESENT-DAY farm families have a complex in the matter of business arrangements within the family circle. It seems virtually impossible for many family groups to consider this problem with sufficient objectivity to arrive at business agreements which are reasonable and just. The purpose of this article is to analyze briefly the background of this problem in the hope that the discussion may contribute to more objective understanding.

It is an ancient problem—one that has taxed the patience, intelligence, and considered judgment of families in every generation. The first family in recorded history had its difficulties. One son was a livestock man; the other preferred field crops and was a "tiller of the ground." The demands of the religious order of that day were such that the latter could not acquire acceptable status by contributing the fruits of his labors. The choice of enterprise is a question that still plagues us.

In the story of Abraham and Lot there is something peculiarly modern. They had expanded production (something many farmers are doing today) to a point where they were crowding each other and were stepping on each other's toes. The family business arrangement which evolved to meet this problem was merely a decision on the part of the uncle to give the nephew free choice of land while he moved his own flocks to new pasture. This was a technique that functioned effectively in America for many years.

The classic illustration of all times is that of the father who had two sons, both of whom he wanted to treat fairly. After careful consideration and calculation, he "divided unto them his living," and the younger son went his way. The adventures of the prodigal son and his eventual return are common knowledge and suggestive of the fact that even excellent family business arrangements are dependent upon the character of the persons involved.

At different times in history, a variety of customs have become so firmly established among different peoples that individual families had few things to decide. Amongst the landed gentry of various European countries, everyone knew that the estate and title passed to the eldest son, while the remaining sons and daughters made out as best they could. In other places, as among the Amish in Pennsylvania, it was generally understood that the home property would eventually pass to the youngest son. And so it has been that farm family business arrangements have been worked out in various ways down through history.

This observation might be added. Appreciation of the problem is usually greatest in cases where parents have a real concern for the intellectual growth, the social development, and economic independence of their children. The same can be said for those instances where the boys and girls are concerned about the family heritage and anxious to work out ways and means to preserve it.

Why should nonrural coffers fill up at the expense of persons trying to get started on the farms their fathers own?

Change in Agricultural Objective

Agriculture has changed greatly since this country was first settled. Under pioneer conditions, the chief objective in agriculture was simply maintenance or subsistence. Although this made for a strenuous life under the existing conditions, it was a comparatively simple one. The only question asked at the end of the year was whether or not enough had been produced to last the family and the farm animals until another year. In our day the object of farming is not primarily to make a living in the sense of just keeping alive, but it is to make money—enough money to exchange for enough goods to establish the so-called "satisfactory" standard or level of living. This is a significant distinction because it means that farmers think in terms of *efficiency* in their farm organization and of methods of "plugging the leaks" in the farm economy.

Increase in Costs

As a natural consequence of this shift in objectives and of the emphasis upon "efficiency," the economics of agriculture have been transformed. In the earlier subsistence type of farming, investments in land, equipment, and capital were held almost to a minimum; present-day farm enterprises demand vastly increased investments in land, and, especially, in machinery and operating capital. We want to make things pay; agriculture must make money for us. Production must be increased mightily. Actual operating costs, as well as capital costs, have risen, and they have done so because farm operators have seen the need of bigger expenditures to

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achieve a higher degree of efficiency to net larger profits. In fact, this process of capital costs spiraling higher and higher has reached the point where many farm young people have thought it extremely hazardous and well-nigh impossible to launch out on their own and try to farm. Obviously the spread of a fear of that kind will undermine the foundation of farm family life.

The Family and Individualism

North America started its development in an atmosphere of liberty and freedom. The people who settled this continent had emigrated from the old lands to escape social and economic injustices. Therefore, every effort was made to protect the rights of individuals as individual personalities, not as mere segments of the larger stratified social order. Our land tenure policies were geared to effect the plan of every man having his own land. Our education philosophies and programs have been developed to place emphasis on the development of the individual's capabilities and to guide and assist him on the road to individual success. A number of social pathologists of our day tell us that we have emphasized the individual to the extent that society itself is suffering from disintegrative tendencies. Be that as it may, it is true that young people of our day are aware of their rights and privileges. They are well informed on alternative possibilities for achieving economic success and social recognition and are not unwilling to give them a try. Thus we may expect them to be actively interested in planning their lives early in life. Because the development of the person has been emphasized to the extent that it has, they may be even somewhat aggressive about it. Farm youth, including Mennonite youth, is no exception.

Rural Depopulation

It is common knowledge that there is a rural depopulation trend in this country. This is to be expected when you consider how much has been done in the mechanization of agriculture and in the increased productivity per man in agriculture. The overall demand for food is a relatively stable thing, and so it becomes apparent that fewer and fewer people are actually needed on the farms as productivity per man increases. The trend will likely continue. The situation is characterized by two basic problems: firstly, if rural depopulation continues, how can we make sure that the *right* persons remain on the farms and that they do so in a manner that is economically sound and socially agreeable; and secondly, if we think that rural life possesses innate qualities that are essential to the development of important qualities of character in our people, how far are we going to permit this trend to continue? Farm family business arrangements have a direct contribution to make to the solution of the first problem—that is, who shall remain on the farm, and under what conditions. The second problem is deserving of a great deal more thought and analysis than it has received to date.

YOUTH FOLLOWS AFTER

Satisfactory farm family agreements will help to hold the right persons on the land.

Age of Operators and Transfer of Ownership

At the same time as we observe that many young people are leaving rural areas, we note in the last census of Canada for which reports are available (1941) that there were more than 15,000 farm operators of seventy years of age and over in Ontario. This number represented near 8½ per cent of the total farm operators of the province. Three quarters of the farms operated by these men ranged in size from 51 to 640 and more acres. In consideration of the age of these operators, it is apparent that there will be in the near future, and indeed probably has been already accomplished, a transfer in ownership of a considerable acreage of farm land. What will become of it? We might ask where the sons of these families are; but whether the land goes to a son, an in-law, hired man, or outside buyer, the fact remains that it must be paid for. Whatever procedure or transfer is followed, it is likely that large sums of money will pass into nonrural coffers in payment of interest and capital on these contracted debts. In Ontario in 1940, $12,397,010 was paid in interest and principal on mortgage debts. Now, if a farm family business arrangement can effect transfer of property from one generation to the next in a manner

[Continued on page 33]

COMING TO CHURCH

Tommy Tregle brings his aunt, Mrs. Jeff Drury, and her family to church at Akers.

FAMILY AFFAIR

Mr. and Mrs. Harry Reno, Sr., celebrated their silver wedding anniversary on November 2, 1952. Pictured with them are sons George, present pastor of Akers Church, and Harry, Jr., and Edward, Sunday-school teachers in the same church.

Fishing Is More Than Pastime

[Continued from page 15]

leasing for a three- to five-year period. So, having been brought up on farms we were naturally attracted to raising corn, potatoes, and other vegetables for the early market, as well as a few chickens, hogs, and cows. But it did not take us long to find out that this was no farming country. Rainfall was too heavy, land was poorly drained, and there were a number of other reasons. So that is why we have sought employment in other fields. The following story tells how most of the men in our Mennonite families are employed.

All in a Day

It is Friday morning and just six o'clock, but the sun is up already, and what was that I heard—oh, yes, it must have been milk bottles. Lester Hackman is bringing our day's supply of milk, good Grade A, pasteurized milk from Westside Creamery near New Orleans. I believe one of his boys, Robert, is helping him before school starts. Another son, Gordon, is staying at home to milk the cows.

About seven o'clock I hear the delivery truck of John Wenger pull out of his drive. Malcolm Martin is driving it today. He works four days a week for the Louisiana Power and Light Company but reserves Friday to help his pastor, Brother Wenger. What is he delivering? His load includes fresh homemade sausage, home-dressed chickens, and all cuts of pork and veal; the southern people prefer to stick by veal rather than to eat poorly fed beef. He'll get back late tonight.

Punchio Stamant and Dewey Benoit are on the job again as usual with the Brown and Root Construction Company. Their work is never monotonous.

Evi Comardelle and his father, Camille Comardelle, are getting ready to go down to the bayou very soon to see how their trapping ground looks. If they see lots of hills (bunches of grass as muskrat shelters), they are happy because they will have a good winter. The trapping season won't open until November 15, but they will go about October first to clean the runs. This winter may be a good one as we've had a little more rain and the grass is heavy. The rats should be plentiful and large. The trappers will camp near their trapping place in small makeshift cabins. This ground is about fifteen miles from Allemands and only accessible by water. Their wives will go with them after November 15 to help take care of the furs, drying them properly. Their children will remain at Allemands with relatives so that their schoolwork may continue.

I just saw Chester Wenger pass by. He is delivering some of his nice fresh eggs and home-dressed chickens to satisfied customers in Allemands. He has chicken houses on his place just one mile east of town.

It's almost noon now, and I suppose Marion Bergeron is waiting for Alex Bergeron to come in to eat that delicious gumbo she has prepared. Gumbo is a stew made of chicken or sea food with file added. Alex works for the Texas Oil Company and comes home to eat dinner every day. His life has been a great source of encouragement to us as he daily witnesses to his fellow men. They surely notice his changed life.

Oh! yes, tonight is our weekly prayer meeting. We're anxious for it as always, but tonight especially, as Sidney, one of our younger converts, consented to lead prayer meeting if he could be at home. He sometimes has to be away as relief driver for one of his three speedboats or his tugboat which are always at work for some oil company. Sidney and his wife Mae, and two young sons are fine Christians; they appreciate their salvation, and love to be in God's house. They built a beautiful eight-room house It is the newest and largest home among our group, but all of the members here have very comfortable and convenient homes.

Follow the Fish

The people of Akers report that there is no truly typical day at Akers, for the occupations vary so drastically during the year, and that it would be best to report a typical year at Manchac.

The early spring months find the able-bodied Manchac fishermen traveling by car over to Fort Pike where they can find the fish. For the fish travel, and schools of fish are at various places at different times of the year, sometimes in the big lake (Ponchartrain), sometimes in the small lake (Maurapas), and sometimes they "hit" in the pass which is the river-like body of water connecting the two lakes.

This fishing out in Lake Borgne and Lake Catherine lasts approximately three months; then someone ventures to try in the big lake, and if the fish are biting well there everyone heads for the big lake with his fishing lines. The big lake has approximately 600 square miles of water; so the fisherman must know the fish habits. The usual amount of line for one fisherman is one to two miles. Some use as much as four miles of line. The line is run out a span at a time, a pole placed, and the line tied, another line, another pole, and so on until the entire line is put out. The lake is from twelve to eighteen feet deep. Sinkers are placed approximately every 140 feet and between the sinkers is a float. The fishhooks are dropped every boat length so that the wind will not tangle the line with the boat as the wind and tide are often contrary. A fisherman must also watch the clouds, for sudden storms may toss the waves ten feet or higher, and no one cares to be caught out in a rough lake in a small fishing skiff. Occasionally "water-spouts" are to be seen in the lakes.

Fishing in the big lake lasts until late April or the first of May when the fish move into the pass. Here the fishing again changes to some extent. The pass varies in depth from 40 to 90 feet, and is approximately 900 feet wide. The fish sometimes "hit" best on crossings, and sometimes on short anchor lines, and again on long anchor lines. Crossings are lines stretched from one side of the pass to the other with hooks every four or five feet and weights and floats to suit the fisherman. The anchor lines are from one side of the pass to the middle where they are weighted down with large rocks. The busiest season for the people of Manchac is May and June when the fish are at their best, and the fisherman must hit the fish when they hit or living will be lean for the rest of the year. When the fish are really biting fast, the men work long hours, for the good run of fish may last only a week or two. Sometimes they work day and night with only small "cat naps" between "runs."

Following the fishing season, the men are occupied with preparation for the coming trawling season. Some find time for alligator hunting, and some fish in the little lake. Crabbing is also good during the summer months. Trawling begins the first part of August and lasts through October. This year the trawling was limited to the little lake. The first job of the day in trawling is to try to locate the shrimp, which feed in schools. The weather conditions change their feeding grounds, and sometimes completely scatter them so that it is impossible to find the shrimp.

Once again the fish may be found in the lakes. Stump fishing for yellow "cats" in the large lake is usually good in late October and in November. However, the trapping season opens around November tenth and is much like the trapping at Allemands except that the men walk through the swamps over their trap runs. Mink are much sought after, although muskrats are trapped too.

And, of Course, Hunting

One of the seasons which is a great feature in the lives of the men of the community (and some of the women) is the hunting season which also opens in November. Duck hunting opens around the fifth of November and lasts through the year. Deer hunting is limited to a split season of two weeks. This year (1952) it was November 15-30, and then December 15 to January first. Hunting in the swampland is quite different from hunting in the highlands, as the swamps have holes. Of course, the native hunters are much like the Indians in their ability to know their country and are quick to see the danger spots. Much of the hunting is done by still hunt, taking a tree stand. The swamps are so filled with Palmettos and other brush that it is impossible to see far without climbing a tree. A tree stand may last several hours before a deer comes within sight, but those who love the quiet and solitude of the great out-of-doors truly enjoy this sport. Some of the people own hunting dogs and take their stands along paths over which the deer is likely to pass while pursued by the dogs.

Duck hunting in the swamps takes quietness and skill. The ducks have their own watchers posted on the outskirts of their feeding flocks and these watchers must be slipped past before a hunter has a chance at the birds. At the danger cry of the watcher the entire flock soars into the air and the hunt is usually over for the day. It takes practice to walk quietly through the grass and brush in mud and water knee deep or more.

The housewives, of course, have the task of canning, freezing, or curing the various types of game which the hunter or fisher is able to bring home. Otherwise their lives follow the same pattern of life in other communities. The children go to school by bus, and learn to swim at an early age (three years or younger). Their recreation is somewhat limited for lack of land, and enhanced because of the water. Surfboard riding and swimming are among the favorite sports.

There are at least three places in Louisiana where Mennonites at one time had congregations and now have none. One place, we are told, had around a hundred members, and now there are only three. At the other two places we were unable to gain information as to the size of the congregations, but one is completely gone and in the other city there is only one widow lady and her son. Will Akers and Allemands someday be ghost missions also? The answer depends on your support—especially in the prayer warrior work. We feel that the South is a much-neglected mission field, and that God will surely yet call many consecrated, talented workers into this field of service.

Mrs. Wenger and Mrs. Reno are the wives of the pastors of the Mennonite churches at Allemands and Akers respectively.

Community Life

Soils and Souls

The importance of co-operation between church leaders and soil conservation leaders was stressed recently by Dr. James Wyker of the Bible College of Missouri, Columbia, Missouri. As reported by Religious News Service, Dr. Wyker was the keynote speaker at the forty-first annual conference of the Council of Southern Mountain Workers at Gatlinburg, Tennessee.

Dr. Wyker said, "No rural community is any stronger than the organizations which work together to make it strong. The devil consolidates his leaders; why don't we?" He continued, "We're interested in soils and souls. They are no farther apart than the changing of one vowel. Therefore, leaders of soils and souls must work together. This means that the church must redeem community agencies, as well as individuals. That means health workers and conservation leaders must see their relationship to ideals."

Baby Chicks for Egypt

NEW WINDSOR, Md.—The Heifer Project, inter-faith rehabilitation agency, will ship 100,000 baby chicks to Egypt, it was announced here today by Thurl Metzger, executive secretary.

Metzger said the first shipment will leave New York by air on March 5, and successive shipments will leave about April 5 and May 5.

The project is being developed with the assistance of the Technical Co-operation Administration.

The purpose of the shipments, according to Metzger, is to increase egg size, egg number, and meat production in Egypt and, eventually, to provide a better protein diet for those in low-income groups.

"Improved poultry production offers the most rapid and effective means of increasing animal protein in densely populated areas," Metzger stated. "Poultry represents a form of livestock which, due to a short generation interval, can be radically improved genetically in a very few years."

Per capita egg consumption in Egypt is less than 50 per year, compared with over 300 in the U.S., and the average hen egg is about one half as large as those produced here, Metzger reported.

He said chicks will be distributed in limited numbers to small landowners in disease-free areas. Distribution will be made solely on the basis of need and the ability of the recipient to care for the chicks, it was pointed out.

Distribution will be supervised by H. E. Botsford, formerly a poultry specialist at Cornell University, who will accompany the first flight.

The Heifer Project, which is supported by Protestant and Catholic church groups, has shipped livestock to more than 20 nations. In 1952, principal shipments included hatching eggs to Korea, hogs to Latin America, and heifers to Western Germany.—G. W. YOUNG.

Place Young Farmers

"When this time of the year comes around," a young wife remarked as she looked up from knitting baby clothes, "I'm so glad we don't ever have to move again."

It was the spring of the year, "moving time" in Iowa when she made this remark. The Placement Committee of her rural church had helped her and her young husband get a loan from the Federal Land Bank and purchase a 120-acre farm.

The Church of the Brethren, to which she belongs, tries to get all of its rural churches to have a Placement Committee like this to help its young couples get started in farming.

The Evangelical Lutheran Church uses about 10 per cent of the investment funds of its central board for loans to young Lutheran couples to help them buy farms or small business establishments.

Over 400 Catholic churches have parish Credit Unions which help Catholics to locate in Catholic parishes.

Stories of 16 rural churches that are helping their young couples get started have been published in a 96-page bulletin (40¢) by the Rural Department, Drew Seminary, Madison, New Jersey.

—*The American Friend.*

Does the Golden Rule Apply to Bread?

"No matter how you cut the world's loaf of bread, there is still not enough to go around the table," says the United Nations Reporter. The population on this globe is growing by leaps and bounds. More than 68,000 new faces appear at the breakfast table every morning. Many people do, of course, get their daily bread in abundance. But note these startling facts and figures.

In the Far East, where half the population of the world live, seven spoonfuls of food out of every ten contain rice. But the rice production in the Far East is below prewar levels. At the same time the population has increased, so that eleven people take their places at the table today where only ten were to be found before the war.

Norris E. Dodd, Director General of the UN Food and Agriculture Organization (FAO), has recently said, "The proportion of the world's population with inadequate food supplies has grown appreciably larger. World food production has indeed expanded since the end of the war, but much of this represents merely a recovery from wartime devastation and dislocation." In plain words this means there are an increasing number of empty stomachs, and without hard work and international co-operation, they are not likely to get any fuller.

We may well ask, "Will this imbalance tilt the scales toward peace or war?" A major war would bring starvation to millions not at all engaged in the conduct of the war. Any interruption to international trade would likewise cause world-wide disaster. Technical advances in food production as well as international aid to underdeveloped countries are vitally essential in the immediate future. *We must share because we care,* not only care for the millions who are now undernourished, but also because we care for ourselves, our own welfare and future peace, and indeed our very existence.

—Robert M. Hopkins, *Golden Rule Foundation.*

"Thou Shalt Not Kill"

The Preacher

It is only natural that a good host and hostess will want to do their best. And it is still thought that the best way to a man's heart is by way of his stomach. But men—including missionaries and ministers—usually do not have the courage to say that it is also their most vulnerable spot.

As it is, to be a good host means to serve meat, potatoes—both sweet and Irish—gravy, pie, coffee cake, cake, and cookies. Your guest will be weak —or at least polite—enough to eat what is set before him. But it kills otherwise good preachers.

So—a word to the wise—the cook, I mean. Just assume that the preacher has had "that big meal" at the well-meaning neighbor's place, and offer your guest a hot soup, some vegetables, bread, and fruit. Since neither pie nor cake will be served, the tea or coffee will not be necessary either.

Thanks for listening. And for it I can promise you more alert after-dinner conversation, more thought-provoking messages in the house of God, and more of us reaching an age of retirement.—Walter H. Dyck, *Mennonite Weekly Review.*

Rocky Mountain Mennonite Camp

Schedule of Camping Activities 1953

Pre-Camp Training Camp: June 29 to July 4 (Open to adults interested in the camping program, and who desire to learn camping techniques in a camp setting)

Week-end Bible Conference and Dedication of the Rocky Mountain Mennonite Camp: July 4, 5

Junior Boys' Camp: July 6-11 (Open to boys ages 9-12)

Junior Girls' Camp: July 13-18 (Open to girls ages 9-12)

First Junior High Week: July 20-25 (For boys and girls ages 13-16)

Second Junior High Week: July 27 to August 1 (Since the camping facilities are limited to 100 campers, two Junior High Weeks are planned to accommodate all who want to attend.

First Family Week: August 3-8

Camp site leased to Pioneer Girls: August 10-15

Second Family Week: August 17-22

Youth Retreat: August 24-29 (Limited to persons 16 years of age and over)

Labor Day Week-end Bible Conference: September 5-7

All week ends during the summer are open to groups or families who wish to arrange for the use of the camp. Scheduled camp programs close on Saturday morning and do not start until Monday noon. The Association is responsible for the Sunday morning services at the camp during the summer unless special arrangement is made with the group using the camp. Family groups and organizations are invited to use the facilities of the camp for their gatherings.

The month of September is the most beautiful of all months at the Rocky Mountain Camp. Since it is rather hard to schedule any activities during that month, because of conflict with schools, the Association has not planned any scheduled camps for the month, but is going to have the camp open for any who would like to vacation there during any part of September. The beautiful fall colors and pattern of weather for that month, make it ideal for a restful, quiet vacation.

New Amish Communities

Several families of Lynnhaven, Virginia, are making plans to move to Macon County, Georgia, near the town of Montezuma. This is in the south-central part of the state. The location was chosen after several years of observation. The community may become a stopover for families traveling to and from Florida.

A new settlement of Amish families has located near Kenton, Ohio, in Hardin County, about 30 miles east of Lima.

Four families from Johnson and Washington counties in Iowa moved to Davies County, Missouri, early this year. The *De Moines Register* (1-11-53) carried a feature story on this incident.

Three families of the "Old School" Amish in Mifflin County, Pennsylvania, moved at about the same time to Missouri.

Farm Outlook

To develop a sound operation on a farm, a detailed study is made to get a clear picture of the potential and available resources. After the facts are assembled, a management plan is set up. It is a long-time program guiding the future development and operation to achieve maximum returns indefinitely. Many properties, however, are just being farmed with no plan or definite management program.

In this respect, communities are similar to farms. Definite patterns of operations are being established in each community. Some communities grow and prosper like well-planned and aggressively managed business firms. Other comparable communities wither and the town that serves them gradually dies.

Those communities that will prosper must plan for the future so as to make maximum use of their resources.

Today's big challenge to the leaders and organizations is building a program for a permanently progressive community. Then through the years they must guide it toward the ultimate objectives.

In order that a community can be managed so as to obtain maximum results, an objective study should be made of all spiritual, physical, biological, social, and economic factors that affect the area.

The next step is developed from the facts revealed in the objective study. Specific objectives must be set up to guide continuing developments, and should include basic programs, such as,

Livestock program
Cropping program
Soil Conservation program
Industry to process farm commodities
Nonagricultural industry to furnish employment for surplus or seasonal labor
Community relations including church, home, social, health, recreation, and other activities.

Conferences on Christian Commu-

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nity relations, such as held recently near Orrville, Ohio, help to crystallize and stimulate thought as to basic programs of interest to the Christian community.

Community-building programs should foster attitudes and relationships which will closely identify the various individuals with the activities of the church, express a Christian relationship between the material and spiritual, and strengthen the Christian life of the individuals. Local Christian community relations committees, working with the proper church officials, could well administer such a program. —S. J. S.

DINNER IN THE HUT

[Continued from page 11]

for it." I tried to image adults exposing their financial status and telling how it came about that they could afford a new house. It is the last thing they will discuss at a dinner party. Not so in the hut! Keeping out of the red was good conversation and so the talk galloped along.

After we had eaten so many peanut butter sandwiches that we all had the hiccups, I started to take my leave, but again I noticed that hut etiquette is not what you think it is. Did you ever go to dinner and, upon leaving your host, have him tell *you* how good it was?

"Mother, wasn't it fun? Wasn't it good? This is nicer than the kitchen, isn't it? Will we get to do this again with you?" All my cares had for a long while been cast away. I laughed and hiccuped my way out of the hut. My hosts laughed. The dog barked. It was open house.

Have dinner in a hut as soon as you can. You will never see the child's world from a better angle. But be sure you have an invitation. Remember your manners. Don't barge in. It would probably be better to wait until open house is announced. Then wear your best. I was so glad I did.

Cheaper Food Costs

One sure way to reduce the cost of food would be for the farmer to work for nothing—to give away his products. Someone has calculated that such a course would reduce the cost of a one-pound loaf of white bread to about 14 cents. If the cotton farmer, inspired by the wheat farmer's example, should do the same, the price of a $3.75 shirt would come down to about $3.42. The corn farmer, by following suit, could bring the cost of corn flakes down to eleven cents. All of this gives us a feeling that the high cost of living is not altogether the fault of the farmer.

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Viewpoints on World News

Political Instability in France

Carl Kreider

As the year 1952 drew to a close both France and the United States prepared for the induction of new heads of government. In the United States, the outgoing president had been in office for nearly eight years and had represented a political party which had furnished the nation with its chief executives for nearly twenty years. In France, on the other hand, the outgoing premier, M. Antoine Pinay, had been in office for only nine months and two days and was in fact the fifteenth premier of France in the seven years since the close of World War II. Even this relatively short administration was a long one for France, however. Only two of the fifteen had lasted longer: M. Paul Ramadier who served for ten months in 1947 and M. Henri Queille who served for thirteen months in 1948-49.

The modern history of France has been beset with many difficulties. Many of these troubles stem from the devastating results of participation in two great wars. Most of the fighting in World War I took place in France. Although France ultimately defeated the German armies, the course of the war caused the destruction of vast areas of French cities and countryside. Much more seriously, it caused the loss of life on the battlefield of the potential leaders of France. In some ways World War II was not as serious for France as World War I had been, but considerable fighting, more than four years of defeat (1940-44), and the severe financial strain of war and German occupation left as a legacy in France a serious loss of confidence in itself.

The financial instability of France is perhaps the best illustration of its underlying problems. French governments headed by men from various parties have for the most part been considerably to the left of even the New Deal government in the United States. Socialists are notably willing to spend money but notably reticent to levy taxes adequate to balance the budget. Furthermore, the French people have the worst record of any national group with respect to their unwillingness to pay taxes which they rightfully owe. The decline in the value of the French monetary unit (the franc) is one outgrowth of this financial instability. Before World War I the franc was worth approximately 20 cents of American money. After the French achieved a degree of economic recovery following World War I the franc was stabilized at about one fifth of its former value, or in other words, 4 cents of American money. In the late 1930's its value had halved again to about 2 cents. When M. Pinay took over the reins of government early last year the black market value (probably its true value) had fallen to about one fifth of a cent (480 francs equaled $1.00). Under the regime of M. Pinay this inflation of the exchange rate was reduced to 390 francs to the dollar. In only two days after M. Pinay was ousted the rate had climbed again to 420.

The most important cause of French budgetary difficulties has been the long and costly war against the communists in French Indo-China. The French contribution to the Western European army created by NATO (North Atlantic Treaty Organization) has been costly as well. Both of these expenditures have been made possible in part by military aid from the United States, but enormous though it has been this aid has not been sufficiently large to solve the financial problems of France's 200 billion francs 1952 deficit. These perennial financial problems were aggravated last summer by a serious outbreak of hoof and mouth disease among cattle in central France which caused a substantial inflation in the prices of beef and veal. Butter and cheese production was seriously reduced by a hot, dry summer and the grape harvest was so large that the market for French wines became severely depressed. These natural difficulties were further aggravated by unreasonable demands of French labor unions and by sporadic unemployment in the machine trades.

Although economic factors have undoubtedly been responsible for many of France's problems, many political observers have wondered whether the French political system is adequate to cope even with normal situations. As is universally known in America, the president of the United States is elected independently of the members of Congress. In fact, the term of office of the president is four years, in contrast to only two years for a member of the House of Representatives and six years for a member of the Senate. A corollary of the independence of the executive office from the legislature is the ability of the president to appoint businessmen or labor leaders rather than career politicians to key Cabinet posts.

In France, on the other hand, the people elect only the member of the legislature (called the National Assembly in France) and the premier and his cabinet are chosen from the members of the legislature. (Actually, the French also elect a president, but he is a figurehead with powers not much greater and with much less glamour than the King or Queen of England.) The real heads of the government, the premier and his cabinet, are thus all politicians and participate actively in the legislative formulation of policy as well as in its execution. Furthermore, ex-premiers or ex-cabinet ministers ordinarily do not fade immediately into oblivion but rather continue to serve in the legislature as active spokesmen for the Opposi-

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tion. The premier retains office only so long as the legislature continues to have confidence in him. The Opposition is always on the alert to move votes of nonconfidence, and when the premier enjoys only a bare majority of parliamentary strength these votes of nonconfidence come with distressing frequency. M. Pinay, for example, faced 15 of them in nine months of office.

Even more basic than the French constitutional provisions which give the National Assembly complete power to govern but almost no real responsibility, is the French multi-party system. The 627 members ("deputies") of the French National Assembly now represent 12 different political parties. The root cause of the multiplicity of parties is the system of proportional representations whereby parties are represented in the Assembly in approximate proportion to the number of votes cast in an election. Thus, whereas in the United States a party with only 5 per cent of the popular vote would probably not place a single member in Congress (unless, as sometimes happens, the votes happened to be concentrated in a single geographic area), a party with only 5 per cent of the popular vote in France would elect possibly 30 to 32 deputies to the National Assembly. Since there are so many parties represented in the National Assembly, no one party ever enjoys a clear majority. Legislation, however, must be enacted by majority vote. A party which seeks to rule, therefore, has no alternative save to enter into a combination (coalition) with one or more other parties having somewhat similar views. Coalitions, however, are highly fluid arrangements, and defections of one or more parties from the coalitions are frequent. A vote of nonconfidence in the government is usually the result of the defection of one party from the coalition.

The new French Cabinet is headed by M. Rene Mayer, a Radical Socialist, which in France really means a moderate conservative. As a result the new Government may be regarded as farther to the right than any Government which has been established in France since the end of World War II. M. Mayer has the reputation of being a careful and painstaking man in financial matters. The most sensational change, however, was the removal of M. Robert Schuman from the post of Foreign Minister. He is a veteran statesman, and, as author of the well-known Schuman Plan of pooling western European iron and steel production, is known all over the world as one of the leading figures in the campaign for European unity. He was replaced by M. George Bidault who was Premier of France in 1946 and again in 1948-49. Both M. Schuman and M. Bidault are members of the political party led by General Charles De Gaulle. It is expected that, although De Gaulle is at present convalescing from an operation, his behind-the-scenes influence on French foreign policy may be greater than it was when M. Schuman was the Foreign Minister. If this proves to be true, some of the fond American hopes for an integrated defense force in Western Europe may not be realized, for General De Gaulle is well known as an opponent of any arrangement which would call for the combination of French and Western German military forces.

The vexed question of the Saar is also due to re-emerge in aggravated form. Although the people of the Saar are predominantly German, France wants to retain economic control over the region because it enables her to achieve near equality with West Germany in steel productive capacity. Germany, on the other hand, is not likely to consent readily to a decision that would weaken further her position with regard to the future disposition of what she regards as German territory wrongfully divorced from the German Republic.

Whatever the immediate problems the new Cabinet may face, the friends of France everywhere will hope that it will be able to give the country a longer period of stable government than she has enjoyed in the recent past. The first vote in the National Assembly gave the new Cabinet the unusual majority of 389 to 204. It is not likely that majorities of this size can be expected to persist, but the size of the initial margin of strength suggests an element of strength and stability.

Fun with Chlorophyll

Much has been said in recent months about chlorophyll. No doubt it is great stuff and, so far as we know, it may make a dog smell like a rose if properly applied. But we get so weary of the parroting of its properties that we welcome the remarks of a Johns Hopkins professor. Speaking at a meeting of the American Chemical Society he said:

"Chlorophyll is indispensable in photosyntheses. It is found to be highly esthetic in coloring the vistas visible from hills and mountains. It furnishes chemists, physiologists and other scientists with a lot of good clean fun. For other purposes we are not certain it has any value."—Pennsylvania Farmer.

FARM FAMILY BUSINESS

[Continued from page 25]

that will lessen the heavy financial obligations that agriculture so often has to assume, such a plan is worth considering.

Size of Farm and Type of Operator

From 1921 to 1941, the number of occupied farms decreased by 10 per cent (in Ontario). This does not mean that all the land included in these farms went out of cultivation, because, during the same period, the size of farms increased. It is significant to note that, over the same two decades, the number of farms operated by owners decreased nearly 14 per cent, by managers increased 6 per cent, by tenants increased 6.7 per cent, and by part owner and part tenant increased more than 67 per cent. Specific data telling how the "part owner-part tenant" group is composed are not available. That is, we do not know how many of them are father-son arrangements or owner-outsider contracts. Suffice it to say that it is more than likely that a definite business understanding characterizes these operator relationships, and, in so far as the parties concerned are parents and members of the family, the farm family business arrangement idea is growing.

Summary

Agriculture faces new problems as a result of cultural and economic trends. Farmers and their families of our day are interested in making money, and not in just being self-sufficient on the land. They will be careful to

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by CHRISTMAS CAROL KAUFFMAN

Dannie was born in Civil War days. Growing up was no easier then than now. Even finding a wife was something of a problem. His devotion to God makes this a biography of a real Christian saint. $2.75.

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by CHRISTMAS CAROL KAUFFMAN

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SCOTTDALE, PA.

Advertisers for the Month of May, 1953

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Coblentz, Simon and Son, Box 565, Hartville, Ohio	33
Finch's, New Holland, Pennsylvania	30
Hubbard Farms, Box 32, Lancaster, Pennsylvania	30
Laurelville Mennonite Camp, Scottdale, Pennsylvania	35
Leaman, George W., Mount Joy, Pennsylvania	2
Martin, D. H., Elizabethtown, Pennsylvania	30
Martin, P. S., Box 6, Harrisonburg, Virginia	30
Mennonite Publishing House, Scottdale, Pennsylvania	32, 33, 34, 36
Newcomer Oil Co., 903 South Market Street Elizabethtown, Pennsylvania	2
Rocky Mountain Mennonite Camp, 1802 West Kiowa, Colorado Springs, Colorado	35
Shenk Hatchery, Harrisonburg, Virginia	35
Voice of Youth Record Co., Souderton, Pennsylvania	30
Yoder, David N., 909 University Avenue., N.W., Knoxville, Tennessee	30
Young, Arthur S., Kinzers, Pennsylvania	30

see that as many weak spots as possible in their farm economy are corrected. One of the most important "leaks" in agriculture is the loss of good people from the land—a significant fact from both the social and economic point of view. Other leaks in the rural economy are concerned with problems in transfer of property and payment of mortgage debts. All types of costs—operating and capital—have increased greatly. Our young people have rights which they may feel quite strongly, which feelings are quite in line with the general atmosphere of education and social thinking in which they have grown up. A well-thought-out family farm business arrangement has a contribution to make in situations where worth-while young folks may feel like leaving farms simply because there is no businesslike understanding to show where they stand relative to the farm operations. Well-planned agreements will help to hold alert young people on the land. The rights of the individuals concerned are more clearly defined. Transfer in ownership might be facilitated by elimination of some of the debt charges that usually accompany such transactions.

Dorothy McCammon with one of her little Chinese friends in Hochwan, West China.

We Tried to Stay

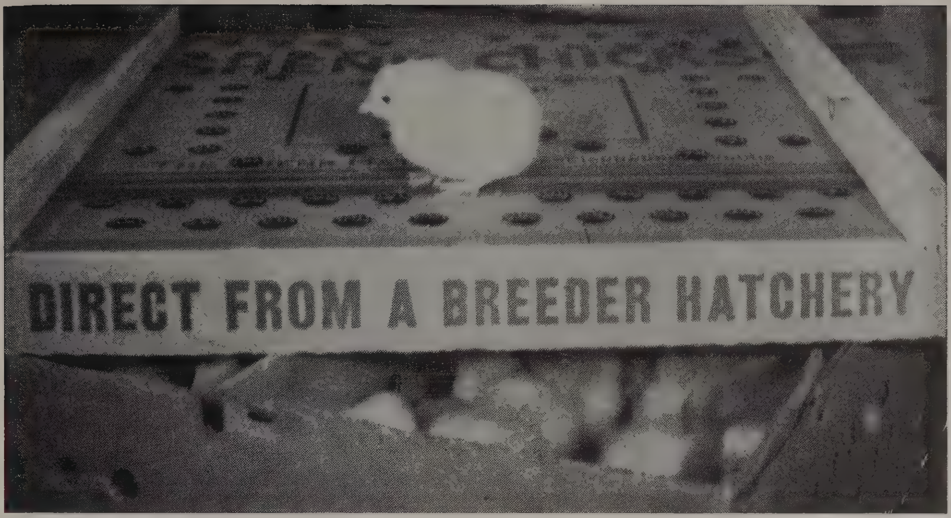
Dorothy Snapp McCammon

HERE IT IS—the intensely moving story of our missionaries to China. Some of you heard Dorothy McCammon tell about their last heartbreaking year. Now she gives the story from its beginning in 1947. Fascinating details of daily living, the actual evangelizing work, the coming of the communists, her husband Don's arrest, the long, long wait, baby Julia's arrival—it is indeed a gripping story. Through it all flows a deep love for China and her people.

Send today for your copy of *We Tried to Stay.* 34 illustrations. $2.75.

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

Small . . .
for such
a Big
family tree!



The little fellow on top there is only one out of our about 50,000 pedigree chicks (this year) but he's proud of it—or should be! For the wing-bands he and his 49,999 kinfolk wear show his fine family history, and will record his performance later on.

We measure his performance and all his brothers' and sisters' and cousins' for information we use to select breeders that will give better broilers.

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1953 Schedule

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Junior High Camp Boys and Girls (ages 13*-15)	July 11-17
Junior High Camp Boys and Girls (ages 13*-15)	July 18-24
First Family Week	July 25-31
Missionary Bible Conf.	July 31-Aug. 2
Music Week	Aug. 3-7
First Young People's Inst.	Aug. 8-14
Second Young People's Inst.	Aug. 15-21
Second Family Week	Aug. 22-28

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"Come ye . . . apart . . . and rest a while."

Glimpses of Mennonite History and Doctrine

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Who are the Mennonites? Where did they come from and why? What do they believe? Here is an accurate summary of Mennonite history. From the first baptism in 1525, through the terrible persecutions, followed by migrations for conscience' sake the account moves rapidly.

The latter half of the book presents Mennonite doctrine. Let the daring Christianity of the past challenge you today. 528 pages. $2.25.

Conrad Grebel 1498-1526

Harold S. Bender

Conrad Grebel was an energetic young man. He studied at Basel, Vienna, Paris, Zurich. For eight years he was a humanist. Then came a change. In his few remaining years (he died at 28) he became the founder of the Swiss Brethren. H. S. Bender has written a careful, scholarly biography. 326 pages. $3.50.

Your whole family can learn church history through these interesting books.

Here I Stand

Roland H. Bainton

As interesting to read as a novel. This biography presents Martin Luther dramatically and accurately. The story covers Luther and his times and also interprets his experiences, his work, writings, sermons, and home and family life. "If you like church history, you will be delighted with this book."—Ford Berg. 422 pages. $4.75.

Church of Our Fathers

Roland H. Bainton

Church history told so that the average young person actually enjoys reading it is hard to find. But it has happened in *Church of Our Fathers.* The story tells of conflicts between true and false followers of Christ. Through all the persecutions and trials the true church of our fathers has gone on. Many black-and-white woodcuts and engravings illustrate the story. For ages 11 and up. $3.50.

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Joan and Michael began to wonder about churches when their own church was being rebuilt. Their questions called for a lot of interesting answers. This book for boys and girls 9-12 tells in story form how the church began and has continued down to the present. Many beautiful full-page colored pictures add to the story. A wonderful family reading book. 192 pages. $2.50.

Mennonite Publishing House, Scottdale, Pennsylvania

THE MENNONITE
Community

JUNE 1953

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Our Churches

Located in eastern Lancaster County, Pennsylvania, the **Weaverland** Church is built on virgin soil. This church has a seating capacity of 950, easily accommodating the membership of about 550. Under the leadership of Bishop J. Paul Graybill, this and four other churches in the district are served by seven ministers and five deacons. Members of the church have been interested and active in mission work since the opening of the Welsh Mountain Mission in 1899. At present two of the ministers are on leave, one serving in Alabama, and one at Cambridge and Chester, Pennsylvania. Mabel Horst, a member of this church, left for Ethiopia as a missionary nurse in May, 1953.

Mennonite Community

JUNE 1953

Volume 7 Number 6

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Guy F. Hershberger
John A. Hostetler
Grant M. Stoltzfus

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Department Editors

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Florida Road Workers

I'm makin' a road
For the cars
To fly by on.
Makin' a road
Through the palmetto thicket
For light and civilization
To travel on.

Makin' a road
For the rich old white men
To sweep over in their big cars
And leave me standin' here.

Sure,
A road helps all of us!
White folks ride—
And I get to see 'em ride.
I ain't never seen nobody
Ride so fine before.
Hey, buddy!
Look at me.
I'm making a road!

—LANGSTON HUGHES.
Untermeyer

Make your vacation pay off, not only in rest, but in education and spiritual growth.

Your Vacation Trip

J. Delbert Erb

WHERE DID YOU go on your vacation last year: Northern Michigan, Florida, Yellowstone, or California? To ask our great-grandfathers such a question would have been absurd. Few, if any, had vacations, and California or Yellowstone were only visited by the most adventurous. Today almost every type of industry offers its faithful workers vacation with pay. Many farmers aren't satisfied if they can't get away from the 80 or 160 for a week or so. The automobile has brought those faraway places close by. A vacation trip is taken for granted in many of our families.

But I have some more questions. Did Mom and Dad go all alone or was it a family affair? Did you run yourself ragged trying to see all there was to see, or did you have some quiet times together in God's great out-of-doors? Did you go broke trying to buy and see everything, or did you do some of your own exploring? And last, but not least, was it a vacation from spiritual things as well, or did your family altar go along on the trip?

Wherever possible I hope you didn't miss the opportunity to make your trip a family affair. Maybe little Johnny is a bother at times, but he's worth it. Think what he learned of the world about him. And maybe Allen couldn't get off work at the time, but I hope you planned far enough ahead so that that was possible. In our modern homes we don't always learn to know each other as we might. Traveling in a car together and seeing new things together develops a family unity. Don't leave any member at home. Visit historical sites; see the great plains and mountains of our country. See how people live in different sections. And, if possible, get a cabin in a park or in the mountains for a couple of days.

This takes us on to the next consideration. Was your trip such a rush, rush that all were tired out by the time you got home? Don't plan your trip too full of activities. There's no point in seeing how many miles you can drive in a day. By trying to see too much you see too little. After a couple of days of hot sight-seeing nothing is more enjoyable than a cabin by a lake or stream. If there are no marked trails, do some exploring yourself. Get a tree guide and see how many different kinds of trees you can find. Read a book together as a family. Play some games together. Such a trip can be a great time to learn to know each other better.

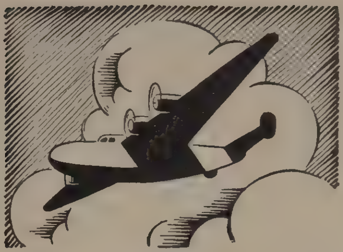
A vacation trip similar to that suggested above can be had at a reasonable price. Many states provide low-priced cabins in their parks. While traveling buy food and prepare many of your own meals. Fireplaces can often be found. Such meals are a lot more fun and cheaper too. Don't plan to stay in hotels in big cities. And don't think you have to buy a souvenir in every town you enter. Remember, God charges you nothing to see His creation and though man may charge you to see the more spectacular, there is much undiscovered beauty waiting to be found.

While on your trip did you find time for your family worship? There are dangers in traveling and you need God's continual presence. On Sunday did you join some group of worshipers, even if of a different denomination? Besides seeing the good of God's creation, did you make it a point to see some of the needs of the world, such as the slums in our cities? Did you visit a mission or two (don't expect them to feed you for nothing) to see their work and their needs? Yes, a trip can be recreational spiritually as well as educationally and physically.

As you look back on your trip you are probably planning improvements for the next. As a Christian your plans may include things never thought of by your neighbor. You must not disregard your family, your relationship with God and man, and the stewardship of your possessions. Blessed vacationing!

J. Delbert Erb is a missionary in Argentina, stationed in Buenos Aires. He has traveled rather extensively in our country and therefore speaks from experience.

Progress Means Change



H. Ralph Hernley

IN DECEMBER, 1953, it will be eight years since the beginning of The Mennonite Community. A picture of the first issue is shown on this page. The issue produced in December, 1953, will be the last for this magazine. "Progress means change" and a change is being made in the monthly magazines published by the Mennonite Publishing House. Instead of two monthly magazines, there will be one, *Christian Living.*

Christian Living, the name recommended by the editorial staff for the new periodical, has been officially approved by the Mennonite Publication Board. The name is in keeping with the teaching of our church that the Gospel of Christ is meant to be lived out in our homes, churches, and communities.

Although *Christian Living* will replace *Christian Monitor* and The Mennonite Community, it is not a combination of these two editorially or physically. It will be a new magazine in that it has been planned by a newly organized staff with a new set of objectives and a new format. However, the objectives and plans will retain to a large degree the best and most appreciated features of the other two publications.

Millard Lind has been appointed to serve as editor of *Christian Living.* He is also writer of the *Herald Adult Bible Studies,* an explanation of Sunday-school lessons used throughout the Mennonite Church. Assisting him will be an editorial staff consisting of an assistant editor, home life editor, and community life editor. This is the working group that plans the magazine. In addition there are three consulting editors for counsel and guidance to the editorial staff.

The assistant editor is Daniel L. Hertzler who is now serving as office editor of the Community.

Alta Mae Erb has been appointed as Home Life Editor. She is the author of the book, *The Christian Nurture of Children,* and is well known throughout the church for her deep concern and interest in Christian home life.

John A. Hostetler will serve as Community Life Editor. He is a member of the Editorial Committee for The Mennonite Community and author of a recent well-known booklet, *Amish Life.*

Consulting editors are John L. Horst, editor of the *Christian Monitor,* Guy F. Hershberger, well-known author and member of the Editorial Committee of The Mennonite Community, and H. Ralph Hernley, chairman of the Editorial Committee of The Mennonite Community.

This staff is deeply interested in providing a magazine to meet the needs of Christian literature in Christian homes. It is hoped that this can be done by providing material for Christian parents and for building stronger Christian communities.

Christian Living is to have a format designed to be interesting, attractive, and readable. A type face has been chosen that will be clear and legible. This type will provide the greatest amount of reading material without sacrifice in legibility. The paper was chosen to provide as little glare to the eyes as possible but at the same time make possible clear printing of pictures.

The magazine will have 48 pages and a cover, making 52 pages. The cover has been designed by Allan Eitzen and will be printed in two colors. Pictures for the cover will be selected in keeping with the general purpose of the magazine. John Harshberger of the Layout Department has given considerable aid in the development of the new format.

The editorial staff has set the policy regarding the number of pictures to be used. In general about the same number of pictures will appear in *Christian Living* as in The Mennonite Community. Since the new magazine will have 52 pages in all, there will be proportionatetly less pictures in *Christian Living* in comparison to the number of pages in The Mennonite Community. Pictures are to be carefully selected and edited so that space can be used to advantage.

The Publishing Agent, A. J. Metzler, has stated the advertising policy as follows: "The advertising should be in keeping with the general purposes and spirit of the magazine and should not be incompatible with the objectives and contents of the paper." Outside advertising, both classified and regular, will be accepted in keeping with these policies. New rates have been established on the basis of an anticipated beginning circulation of 10,000.

Christian Living subscriptions will be sold in the same way as *Christian Monitor*: by single subscriptions, three-and five-year subscriptions, and by clubs—in ten or more—to one address or to individual addresses. As soon as subscription rates are set they will be announced. Announcements and advertisements about the new magazine will appear in our publications from time to time. Circulars will be printed and distributed telling you further about the advantages of *Christian Living.*

The Publishing Agent announced a policy regarding present subscribers to The Mennonite Community and *Christian Monitor* some months ago. It has appeared several times since then. Whatever time of an expired subscription remains as of December 31, 1953, for either *Christian Monitor* or The Mennonite Community you will receive *Christian Living* in its stead regardless of any differences in subscription rates. This will apply to all classes of subscribers including clubs.

Christian Living, we believe, will place a challenge before its editors to plan a magazine that will bring to our readers guidance and help for the problems of modern living.

HI-FLIER
DANDY

"Loren was always making friends—new boys, dogs, cats, even a baby raccoon. Phyllis had learned to take them all in her stride."

Friends

Theobel Wing Alleeson

MOTHER, O MOTHER!" Loren's eager voice began a crescendo as the front door opened. "Where are you?"

Phyllis came into the hall. She smiled at her exuberant ten-year-old who was pulling a strange boy in his wake.

"Look, Mother, this is Benny. He's just come to our school. He's in the orchestra, and, Mom, he's sure swell!"

Phyllis turned her smile on the new boy. "I'm glad to see you, Benny. That was right to bring Benny home with you, Loren. Now how would you boys like some warm gingerbread and cocoa?"

"Oh, boy!" cried Loren. "*Would* we, though!"

"Thank you," said Benny, his thin, dark face flushing. "I haven't had any gingerbread since—"

He stopped short. Phyllis felt a clutch at her heart as she glanced at Loren.

"Yes, Mother, Benny's—he hasn't got any mother, you see. He lives with his father who keeps the shoe-shop in the block beyond the school. Oh, sure, we'd like to have the eats!" he added, hastily.

Phyllis watched Benny furtively as the boys ate their gingerbread and drank two cups of cocoa apiece. They were so very different. Loren with his shining shock of blond hair and his candid blue eyes, was as day to night beside Benny with his immense black eyes and curly black hair. But Loren was always making friends—new boys, dogs, cats, even a baby raccoon. Phyllis had learned to take them all in her stride. But Benny—somehow she was strangely drawn to this boy who had no mother. It was almost as though a Voice had suddenly said to her, "Feed my sheep!"

"You should hear him play his violin, Mother. He's only had one year of lessons, and he's better than I am—and I've had four."

"Oh, no, Loren, I'm not!" cried Benny.

"Bring your violin over next time you come," Phyllis invited. "You two boys must play some duets for me."

She marveled at how simply Loren accepted the fact that he thought Benny his superior. He was so generous. An older child might have shown jealousy. Well, she would wait and see what happened.

The next afternoon Loren did not immediately appear after school. Phyllis glanced out of the window several times before an approaching hubbub startled her.

Yes, there was Loren. His fists were clenched, his blue eyes bright and angry. He seemed to be having an argument with a bigger boy who had a rough hand on Benny's shoulder.

"You, Jock Eastman, you let Benny go! He hasn't done anything to you!"

"He comes to school, he comes in our orchestra, and we don't want him there! He's nothing but a dirty sheeny!"

"He is not!" Loren shrilled. "He's my friend—he's got a right to be in the orchestra. He plays the best of all of us. You—you just let him be!"

"I'll let him be when he gets out of our school—and stays out. We don't want any Jews or Niggers or Japs, or any other foreigners there!"

"You'd be a foreigner too if you went to France or Italy!" Loren's voice was high, almost on the verge of tears. "And I tell you, Benny's no foreigner. He was born in Chicago!"

Phyllis wanted to rush out and join the fray, but she restrained herself. She closed her eyes as she habitually did in reaction to panic. "Dear God, help me to do the right thing."

She sat quietly until Loren came in finally, alone. He was flushed and bewildered.

"Mother, what *is* a Jew? They say Benny's a Jew. Why is that so terrible? Why doesn't anybody want Jews to come to our school?"

Phyllis had had time to think. She chose her words carefully. "Jock Eastman may think that way, but he isn't everybody, Loren. And Jews stand for a kind of religion, as being a Christian does."

Loren looked at her, hopefully. "But isn't it all right—to have a religion? We do."

"Certainly, honey. Jesus was a Jew. So many people who ought to know better, seem to have forgotten that."

"But, Mother, Jock says the Jews killed Jesus—and that's why we mustn't have any Jews around. He hates Benny. Mother, *did* the Jews kill Jesus?"

Phyllis took a deep breath. "No, honey, the Jews didn't kill Him—the Romans did it. Probably Jock doesn't really know—or his parents, either. We must try to help Jock to see the truth. That is what Jesus would do. Meanwhile, you keep on being a friend to Benny. He needs you very much."

Loren's face lit up. "Oh, yes, Mother—I sure will!"

The days went by swiftly. Loren stood stanchly by Benny, though Phyllis knew that Jock was making it hard for them both. Benny brought his violin several times and he and Loren played duets, with Phyllis at the piano. Loren had had superior training but Benny had a wild, passionate zest in his music which no teaching could ever give. After the boys had departed to the back yard to play ball, Phyllis had to acknowledge that Benny did indeed have *something.*

One day Loren came fairly bursting into the room. "Mom, Mom, listen, Mom! There's going to be a contest and—and every grade in our school can choose one to enter!"

Phyllis laughed. "Enter what? What is it all about anyway?"

Human friendships do cross racial barriers when they are nurtured with Christian love.

"Anyone that can do anything best —just one from each room—"

"And so I suppose you want to be that one? Is that it?"

Loren's eyes were eager. "No, Mother. I—you see—I think Benny ought to be the one."

"What makes you think so, Loren?"

"Because he plays better—you know he does, Mother."

A warm glow of pride swept over Phyllis. There was such honesty in those eyes! She hadn't really accepted the fact before, that this could be true. It was hard to consider her child in second place.

"Does Benny want to do it, honey?"

"Yes, Mother. He wants to, but he's afraid of Jock—he's so much bigger. And I guess Jock wants to try out himself—for the best trumpet player—he thinks he's so good!"

"Jock can't stop Benny from trying!" cried Phyllis.

"I know, Mother. I told Benny that, and he's promised to go for the tryouts tomorrow night. Oh, I just know he'll win!"

The P.T.A. meeting was over. Phyllis came out of the school building and started down the steps. It was late and most of the children had deserted the playground. But she saw there were two boys left and an altercation was hot on the air. Phyllis looked again. Yes, the smaller boy was Benny. He had his precious violin in his arms. Something warned Phyllis to hurry. But she was too late.

She heard Jock Eastman's furious taunt, "Sheeny—sheeny! Nothing but a sheeny Jew, and you think you'll cop all the prizes that decent kids ought to have, do you? Well, I'll show you! I told you to keep out of our orchestra!"

Phyllis felt a sickening sense of impact on her own heart as she saw Benny go down. Then she heard with anguish, the sharp crack of wood.

"Maybe that'll teach you!" yelled Jock, disappearing with dispatch around the corner of the building.

"Benny!" cried Phyllis, almost sobbing. She ran forward. Benny had picked up his violin as though it were a hurt child, and cradled it in his thin arms.

"Benny!" she called again. He did not answer—indeed did not seem to hear her. She caught one flashing glimpse of his dark, devastated elfin face, and he was gone.

Phyllis stood heartsick. Would he go home? No, not if she knew anything about boys. But she must find him. She could not bear the thought of his suffering.

She hurried home. Loren had just finished stacking wood in the shed. When she told him his blue eyes flashed.

"Mother, we got to find him—he'll run away, I know he will!"

"It's getting dark, Son, but I'll get out the car."

They drove first to Benny's house. All was dark and still. Loren called and called. "I know he'd answer if he was here, Mom!"

Up and down the streets they drove, around and around. Phyllis didn't want to alarm Benny's father, until she had searched thoroughly herself. It was now almost entirely dark.

"Maybe Benny ran *far* away." Loren's voice trembled. "Maybe even to Tredfield. We better go on the highway."

Phyllis drove very slowly. "Lord Jesus," she prayed, "show me what to do. Help me to find him." They strained their eyes through the dusk, and called. At last she stopped the car.

"Benny couldn't have come this far, Loren."

"But he ran, Mother. He runs fast. Oh, look there, up ahead—in the light. There's something—by the side of the road—"

It was Benny—huddled in a pathetic little heap. His face in the car light was streaked with tears. He held up his violin, his lips quivering.

"Look—it's broken—clear across—"

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TALKING IT OVER

Good mental health demands sharing, not only our troubles, but also our successes.

This Problem of Mental Health

Norman Loux

IT IS POPULAR these days to think and talk about mental health. There is little doubt that mental illnesses are actually on the increase, at least in civilized areas of the world. There is also good reason to believe that the increase is somehow related to the increasing tension and uncertainty that characterizes life in the civilized world today. This being true, life in the Christian community should have definite advantages to contribute to good mental health.

After completing his medical training, Norman Loux studied psychiatry at Yale University and at Butler Hospital, Providence, Long Island, where he is stationed at present.

Your Neighbor Too

Let us examine briefly what ideally characterizes such a life. Foremost seems to be the regard which each person has for the other members of the community. The need of each is felt by the other members and if he is unable to meet it himself they stand by ready to help. Help comes not through an impersonal organization but through individuals who share the needs. and with real feeling. Mental health demands not only that the person has the security of knowing that the community stands behind him in adversity but that he has the opportunity of sharing his successes with the community. In mental health it is not only the sharing of material goods with one's fellow man that is important but the feeling which accompanies such sharing. In the Christian community ideally each member practices the conviction that he is indeed

There is always the struggle toward bridging the gap between the real and ideal.

his brother's keeper and that his brother in turn is his keeper.

In the Christian community there should be a common goal toward which everyone works, and which binds the members together. Altruism and self-denial have free expression in everyday experiences. Although material prosperity comes frequently from the work of individual members of a Christian community it does not become an end in itself but is regarded in the light of the principles of Christian stewardship. Therefore the success of the individual does not become his advantage over the group but his responsibility to the group.

Begins at Home

In the next place the Christian community places great emphasis on the family and the home; all life revolves around these institutions. Children are not incidental and burdensome but are regarded as a privilege and responsibility. As in the over-all community no one lives unto himself, so in the family to an even greater degree the successes and adversities of each member are shared as a unit. Ideally no member of any family need ever suffer alone, nor does he lack opportunity to share his success. It has been my experience that the person who is able to invest love in his fellow man has taken out sound insurance against mental illness. In no other place can this be learned and experienced as much as in the home. Children observe it between parents, and experience it between themselves and their parents, as well as between other members of the family. In several generations of a closely knit family group children can observe and experience the arrival of a new life, the process of courtship and marriage, the sorrow of the departure of loved ones, and all else that goes into living a life. Life is not a series of automatic responses but requires the investment of resources which have been accumulated through previous years of experience. There is no substitute for family living in this regard. It is the foundation for all other of life's experiences.

Ideally the Christian community emphasizes the value of the simple life. Many members of the Christian community have remained close to the soil where they are constantly in touch with growing things and feel their dependence on the wisdom of a merciful God. They have observed how God cares for His own and have experienced the interdependence of one aspect of the creation upon the other.

There seems little doubt but that if the ideal of the Christian community could be achieved it would be a potent force for the achievement and maintenance of mental health.

What's Wrong?

Why then is there almost as much mental illness among members of the Christian community as in the general population? The answer, I believe, is not to be found in the deficiencies of the ideal, nor in the impossibility of its accomplishment. It is to be found rather in the lack of conviction with which people strive toward the ideal. Indeed we have a situation where people believe one thing and practice another, placing increasing stress and tension on their daily living.

The Christian community is feeling the impact of the world in general. People are increasingly forsaking the simple life of the previous generation for a more complicated impersonal life in a completely different society in which they have no roots. The interdependence of their forefathers is being replaced by impersonal organizations and the enduring spiritual values are giving way to the less enduring material values. There is comparatively little outlet for the personal interchange that is so important to our emotional well-being. Let there be no mistake about it; we are all feeling the impact of this trend to some degree. We would all do well to examine our systems of values and our present courses before necessity born out of disaster drives us to the practice of a simpler life of mutual interdependence. I have the firm conviction that the ideal of the Christian community provides the pattern, for mental health and its deficiencies are in its application and not inherent in the ideal itself. I would offer the following positive suggestions to all members of the Christian community:

1. Re-examine your system of values. Allow yourself to taste the satisfaction of a simple life of interdependence among your fellow men.
2. Give serious thought to family living, determining to spend time at it.
3. Cultivate spiritual values.

This will require a willingness to examine self and a determination to live with your family and fellow man in a humble and mature way. It cannot be achieved in a day or a week, but will require constant effort and growth. Above all else let me emphasize that it cannot be accomplished by following a formula or system of rules for living but requires the acceptance of Christ and His way of life.

FRIENDS

[Continued from page 9]

"Never mind, Benny," Phyllis comforted. "It can be mended. And no one is going to keep you out of that contest!"

"Please, Mrs. Lane—I don't want to go back there—ever."

"Oh, yes, Benny!" Loren entreated. "Because you see, we're friends and you're coming back with me. I know, too, that you're going to win."

Benny's great dark eyes were glued hopelessly to his beloved violin. "But, Loren—see—I can't—"

Loren's voice was high and confident. "Oh, yes, you can too. It's going to be all right, because—I'm going to lend you *my* violin!"

Superintendent Lewis was at home when Phyllis rang the bell. She was carrying the broken violin.

"Come in, Mrs. Lane. I can see that something has happened. Will you sit here, and then tell me about it?"

"I suppose you might call it a case of persecution," Phyllis began. "It has been going on ever since Benny started to school. Jock Eastman seems determined to put him out of the orchestra. But perhaps you already know of this, Mr. Lewis?"

"Benny Feidler? Why, he is the boy who won first place in the tryouts today. He has a wonderful gift. Jock stood second. I begin to see why all those black looks that Jock gave him. What happened? Is it possible he injured Benny's violin?"

Phyllis held out the instrument, with the crack running around its shining tailpiece.

"Jock pushed Benny down—I saw

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Three Rings on One-Ten

Kermit Eby

Few of us would want to return to the days of old one-ten, but we must try to preserve their community values.

GIVE US A RING...

THREE RINGS on One-Ten and One-4-One-F-3 are no more! The three rings on the rural party line which so long summoned Mother and Dad and their five children have gone the way of the horse and buggy. So have the rings one, one-and-one-half, two, two-and-one-half, and so on up to six, which knit Eby, Schwalm, Witmer, Hunsberger, Holmes, and Weaver in a common bond of community. Gone is the old brown wooden magneto box telephone and its crank for ringing up Central. In its place is a black streamlined steel gadget which buzzes like a tired cat and summons Central by a simple lifting of a receiver.

Though more than one family still uses the same line, only the single buzz breaks the monotonous country calm, the one which is meant for you and you alone; *your* phone no longer sounds your neighbors' calls. And with this revolution in technology another link has been twisted from the chain which socially bound together the rural Northern Indiana community of my boyhood.

In the days of the party line, when we heard our neighbor's call, we used to wonder who was ringing and why. If the call rang out late at night, we assumed sickness or other tragedy. And believing the call a common concern, Mother would listen in out of sympathy. Or if the threshers were in the neighborhood, a call to one neighbor early in the morning was a summons to all of us—why make six calls when one would suffice?

However, to be truthful, there were many occasions when Mother, as well as everyone else on the party line, listened with no other justification than simple curiosity and the very human desire to be up to date on the personal affairs of one's neighbors.

Today we are isolated, separated from our neighbors by a little black monster which undoubtedly is efficient but which lacks the personal touch. Privacy has triumphed over community.

When I first read in our local paper the proud proclamation that our Baugo community was no longer to be the poor relation of the great American telephone system, I was not certain whether I liked the idea or not. The all-embracing corporation was going to modernize us and, of course, "raise the fees commensurate with the increased cost of equipment, replacement, better service, and enlarged capital investment."

But the loss of familiar things and habits is always the price of progress and I would be the last to stand in the way of growth. Yet I wish I could throw a few roadblocks in the path of this steady urbanization of the country of my youth. It represents for me the era before the universalization of the hard-surfaced road, the combine, and the big meat locker. The era of the party line! Then we were neighbors and tied together in a fellowship of interdependence. Now we are isolated families, increasingly strangers to each other and in some ways to ourselves.

My recollection of our party-line phone goes back almost as far as my memory.

There Was Birth . . .

Following my birth my family's blessed events were all girls for nineteen years. I was an only son. At nineteen I was already away from home much of the time—in college or teaching in high school—and Dad's dream for me to live on a near-by farm and help him farm the home land had gone a-glimmering. But then a second son was born.

As clearly as if it were yesterday I recall Dad's conversation in Pennsylvania Dutch with my uncle, our nearest neighbor. The Dutch gutturals blended well with the telephone's static crackling. "How is Lizzie?" "Gut." "What is it?" "An eight-and-a-half-pound boy . . . . Now I'll have a little help." "And what are you going to name him?" "Elmer Leonard. Elmer for his father and Leonard for his uncle who brought him into the world."

Naming the second son for his father was Dad's dedication and apology. It was a dedication to the life Dad wanted his son to lead, and an apology for being foolish enough to name his first-born Kermit.

In August, 1931, my wife and I were at Elkhart, Indiana, with her mother while awaiting the birth of our first. To help pass the time I visited with my folks and helped Dad with the threshing. I had pitched wheat all day and was dead tired when the phone rang at suppertime on August 6. After the call, too excited to eat I took a quick bath and broke all the speed laws driving to Elkhart, only to be met by my wife and mother-in-law, who asked me entirely too calmly, "Why the rush?" Twelve hours later I informed all and sundry that our first-born had arrived. The neigh-

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Kermit Eby is a minister of the Brethren Church. He is well known for his interest in the problems of labor and capital. A slight abridgement of this article appeared in the Gospel Messenger and we are indebted to the editor for supplying us with this fuller edition and giving us permission to print it.

bors, all along the line, congratulated me.

And There Was Death . . .

In May, 1922, Mother received a troubled call from Grandmother Schwalm, "Father had just completed the milking, and as he was carrying in the milk a voice called to him, 'Monroe!' Three times it called and three times Father replied, 'Here I am,' thinking it was one of us. When no one replied, he entered the house baffled and asked if I had called him, or any of the children. He says that for a while he had imagined that he was a boy again back home in Pennsylvania, for he heard his father calling as clearly as if he were there!"

"This," Grandmother continued, "is an omen. I'm afraid Father will not be with us much longer."

Grandmother was right. Three months later, the eight children and the numerous grandchildren gathered at the ancestral home to receive our Grandfather Schwalm's farewell and blessing. As we waited for the end, we thought much of the omen or coincidence of the voice which had summoned him so clearly.

The second to die in Mother's family was Uncle Harve, who unlike Grandfather was called in his prime. A giant of a man with energy enough for three, Uncle Harve had farmed and preached like his father before him. Uncle Harve had been a delegate to the Annual Conference of the Church of the Brethren several months before his death. While there he had become infected with typhoid. Then the long struggle began—tiredness, bed chills, fever, and finally the terrible hemorrhage and death. For almost six weeks Mother daily called Aunt Susie, or was called herself, that we might know how the struggle for life was going.

But it was not our family alone who followed these daily health bulletins. All the families on the party line listened to the reports, sometimes murmuring sympathy, and always ready to rush over with whatever aid, material or spiritual, they could offer. In those days all of us felt each other's losses and shared each other's joys.

There Was Also Drama . . .

Harvey Holmes was what the Brethren call a good man. He worked hard, took his family to church, and was buying a farm. One winter day, Harve and his neighbors were buzzing wood. What happened no one knows—perhaps there was a defect in the saw or a knot in the wood which weakened its normal strength. The wood split suddenly and with a terrifying momentum buried itself in Harve's body. In order of relationship and intimacy, three rings to six announced his death and called all of us to Harve's home to help with the chores and funeral preparation. Later we were summoned to sow the spring crops that Harve had planned to reap.

Lightning, after haying, always became a direct threat to a farmer's barn and its contents. Then, the heat in hay-filled mows attracted the lightning from storm-filled clouds. Occasionally the lightning rods did not carry the bolt into the ground and in a few minutes the entire barn would be wrapped in flames. In such an emergency, one and two and three, and every ring on the line, was rung with terrible urgency. No one hesitated. There was no privacy to be protected. Each responded to the call oblivious to whether the summons were his or another's. We felt the fear of fire and thrilled to the response of neighbors who risked their lives to release the cattle from their stalls and to force frightened horses to safety against the beasts' very instincts!

And There Was Romance . . .

My very first date, like so many other first dates, was my next-farm cousin's girl friend. Her brother was

CHANGING ORDER

The windmill, doing faithful service for an earlier era, is superseded by the electric motor and inside plumbing.

PROGRESS

The airplane symbolizes the forces of mechanization that have destroyed the old-fashioned farm community.

my best friend and my cousin's first boy friend.

What planning and arranging the obvious demanded!

My date called my cousin, or my date's brother called me, or I him. Sometimes there were two of us on the line, usually there were four, busy deciding if my date and her brother, the farthest down the road from the church, would drive the buggy and pick me up and *then* my cousin, or if it were my turn to bring my cousin and drive after them—one whole mile and a quarter. And these cherished plans were not private. I know, for even the most secretive listener could not hide the click of the raised receiver. And once an uninhibited neighbor could not resist humming a few bars of the revival hymn, "Beulah Land." Beulah was my first date's name.

Being of the restless kind, I wandered far from home to other Brethren, and occasionally Mennonite, congregations to "take their daughters home." But there was no escaping the gossip zone. The range of the party line exceeded that of my horse and buggy. Before Monday evening Mother would know all about Sunday evening's "dreamboat." If she belonged to church—how much land her father owned—if she was a little wild. If she was, Mother cleared it with Father, who called me aside and in his most solemn Pennsylvania Dutch reminded me that, "Woever bet machts, dot must du schloffe." "Where you make your bed, there you'll have to sleep."

But most of my romantic calls were long distance. On one occasion, accompanying my grandfather to Elkhart to preside at a council meeting, I met a "city" girl. It cost me ten cents every time I called her long distance, but that was cheap enough. To visit her meant a thirteen-mile trip by horse and buggy or car—we had one of the horseless buggies by that time—and Father constantly asked, "But why should you wear out a horse or burn up gas when there are healthy farm girls across the field who can milk cows?" And he would add knowingly, "Even though they can't sing half as well!" Nevertheless, the folks —and the neighbors—did not appear to welcome the occasional call from or to Elkhart. Even Central was a bit brusque when she responded to my Elkhart long-distance calls.

I did not fully understand such reactions and resented the violation of my privacy more than a little. When possible I chose to make my calls when the neighbors were at work away from the house or had gone visiting. I did not understand then that dating a "city" girl and going to college was the beginning of a break from my roots. I was moving away from three on One-Ten and becoming a stranger to my home.

While the ties to family and community are always close, only that part of you which has lived the common experience goes home and increasingly more of you can no longer go home. Thomas Wolfe was right—we cannot really go home again.

And There Were the Prosaic Day to Day Interchanges . . .

For years Uncle Art called Dad before he went to the barn each morning to do his chores. In the summer Uncle Art inquired if Dad had been outdoors to sniff the air. Did Dad think it might rain? Would it be a good day to hay?

The local buyers knew when Dad's hogs were ready to be sold and would call to put in their bids. My uncles called to share fishing tips. Quiltings and ladies' aid meetings were organized over the phone by Mother and her friends. And many calls were made by Mother just to break the monotony of her day. Mother hated to be alone when Dad was in the field and the children in school; so she called Aunt Clara or Aunt Susie just to find out what they were doing. Or they called her because of similar desire for comradeship.

Three on One-Ten! Three rings—one, two, three—who knew what its message would be? It might be birth or death, romance or tragedy, or the daily gossip. Whatever it heralded was a part of the lives of all of us, a common community life. But today privacy is killing community. The passing of the party line is just one more step in the destruction of that close-knit society of my youth.

First there was the automobile, and then came hard-surfaced roads. The farmers are no longer tied in space to Wakarusa, Indiana, or Baugo. It requires little effort to drive to the larger cities beyond, Goshen, Elkhart, South Bend, where the stores offer more choices and fancier styles. The farmer is lost in the big crowd and there is seldom street-corner visiting. Likewise, the farm's products, hogs, grain, and milk, which once went to local markets, are now trucked to big city centers where the buying and selling is an indifferent formality.

Next came the tractor and the small thresher or the combine, which made it possible for the farmer and his sons to finance and operate their own threshing rig. Prior to these inventions twelve or fifteen families pooled their resources and shared the cost of a threshing outfit which was too expensive for any one of them. And in threshing season they also pooled their labor. Seven wagons, with their loaders and pitchers—three to tend the grain, two on the stack—worked each farm in turn. This meant a lot of hungry men to be fed, and while the men were working in the field, their wives were preparing the meals. And such meals—ten, fifteen, twenty dishes! And such appetites!

Butchering, apple butter making, corn shredding, clover seed hulling, wood buzzing—all of these were cooperative enterprises. Butchering day began with the gathering of the clan at 4:00 a.m. The big iron kettles were filled with water and fires built under them. By daylight the hogs were killed. By 9:00 a.m. they were scalded, scraped, and cut in half. By noon the first two hogs were cut up, the head meat cooked, and the first lard ready to render. By 2:00 p.m. the final cutting-up was finished. At 4:00 p.m. the last can of lard was rendered and the lard press cleaned and prepared for the sausage stuffing—the final act in the annual drama of preparing the next year's meat supply.

But not any more, alas! With the coming of the locker and frozen foods, pigs and beef are cut, packaged, and put away by the local locker operator. Butchering day, like threshing, rings only a memory. Automobiles, hard roads, combines and lockers and the little black telephone today spell isolation. Contacts with next farm neighbors which were almost a daily experience are now almost as rare and as casual as those of our city cousins.

The family farm has become a self-enclosed economic unit dependent only on city markets. A tractor does not have to rest; so there is no excuse to talk to one's neighbor over the nearest fence. Nor is there time, for the farmer is too concerned with the overhead cost of idleness.

Consequently, when farmer meets farmer today the contacts are increasingly impersonal. Many a young farmer is even dissatisfied with the quality of music and sermon in the local church. Not needing the friendly aid of his next-door neighbor, he begins to think of membership in a larger city church. Or no church at all. Where rural church leaders have failed to understand this triumph of privacy over community, the triumph of urban isolation over rural interdependence, and have failed to provide creative alternatives to privacy and isolation, there the death of the church is only a matter of time. For the church is no longer the capstone of a general spiritual experience; it must be the whole of it, from social foundation to the spire of heaven-pointing aspiration. Or else there will be no spirit.

With the trend toward urbanization, the farmer, like the city worker, is increasingly dependent on economic forces determined by the larger collective government. Parity prices, farm supports, quotas, and tariffs are major concerns. To protect his interest the farmer joins granges and cooperatives and unions, and competes with factory workers and industry for the favors of government. Inevitably the farmer of today thinks more in political than in personal terms, for his destiny is tied to the economy of the world. In a word, farming has become big business and the farmer has become a statistic isolated from his fellow statistics.

But here and there are the beginnings of communities where farmers meet to share their labor in a common enterprise dedicated to recapturing their common wholeness in community living.

A young minister friend tells me that his church is a growing community center. In his church and his parsonage different age groups meet for discussions, fun, and fellowship. There are softball teams for the younger men and boys and the teams

[Continued on page 27]

PLACE OF THE CHURCH
"A young minister friend tells me that his church is a growing community center."

Editorial

OUR COVER

Remember 'way back when you wore a straw hat with frayed edges? Young lads such as this are growing up in a swiftly changing rural scene. See article, "Three Rings on One-Ten."

A Little Money, a Little Time

Most Americans are caught in an economic spider web. We might as well admit it. All of us are always concerned about this problem of money.

Much money is the key to a host of treasures. Much money will buy bigger and better . . . . Much money will make possible more modern . . . . Much money is the answer to larger and more comfortable . . . . Much money will enable you to make broader and more extensive . . . .

Those who have studied other cultures say that not everybody on this earth is so concerned about money. Imagine that! There are places where the topic of discussion is not the problem of falling prices and rising costs. These people have not yet learned to use money for better, larger, and more extensive . . . . But they are so hopelessly backward. What American would want to join them?

Yet these people have one thing that Americans lack. They have plenty of time. What could not the average American Christian do with plenty of time?

With plenty of time he could meditate. With plenty of time he could read the Bible. With plenty of time he could pray. With plenty of time he could enjoy his family. With plenty of time he could think things through. But an abundance of time is lacking.

There is the possibility of a middle course. With a little money and a little time you can take a refreshing vacation. With a little money and a little time (plus determination) you can get a good education. With a little money you can help to support the church's mission program. With a little time you can participate in it. With a little money you can buy the essentials. With a little time you can enjoy them. With a little money you can lay up treasures in heaven. With a little time you can prepare to feel at home there.

You have a little money. Why not take a little time to build a fuller, richer life and to witness of the truth that "godliness with contentment is great gain"?—D. H.

Frontiers of Today

In this country there are few, if any frontiers remaining as the term "frontier" is ordinarily used. Reclaimed, irrigated, or substandard land is all that remains of unused land. Other aspects of the frontier have disappeared almost entirely. Some of our parents homesteaded land and knew the life of the frontier. Stories of experiences on the frontier are told and are written but seldom experienced in present-day United States. In nations to the north and the south there are frontiers similar to the ones existing in this land thirty-five and more years ago.

There are frontiers existing in this nation today in the area of human relations. Probably the largest one is the field of race relations. The widely publicized riot at Cicero, Illinois, several years ago shows the need. If the Christian Church does not face this frontier realistically, Communism will force the situation as it now is in Africa and other parts of the world. Present trends in this nation point to a much better attitude between races. As Christians and as a minority group, Mennonites should be leaders in guiding these trends. The Scriptures teach that God is no respecter of persons, and that there is no Jew nor Greek but that all are one in Christ Jesus.

Another American frontier has been created by the tremendous material prosperity in the United States and Canada. This leaves a huge gap between the living standards of these nations and many other areas in the world. The other areas are the ones which have urgent need for the Gospel of Jesus Christ. It is of the utmost necessity that material necessities are more equalized or the message of salvation will be only a tinkling cymbal to these people.

Christian ethics in business and the professions are needed very much. It seems easier for Christians to follow local practices on this frontier than in any other area. Recently a well-known authority on labor unions stated there would be no need for unions if Christian principles were applied in labor-management relations. The Christian businessman or individual engaged in one of the professions, should constantly rethink his practices in the light of the teachings of the Scripture. It is easy to allow serious blind spots in a person's thinking on this frontier. The rapid changes in living standards and in the economy of an industrial nation require constant analysis of what is being practiced and why. Christians as a group are more conformed to non-Christian practices in this area than in any other.

There are numerous additional frontiers in the field of human relations. Think about them, discuss them with other Christians, and help make these frontiers disappear as the American frontier has disappeared.—H. R.H.

The ever-embarrassing problems of distribution remain with us and millions starve.

Niagara Peaches in Question

Willis Hallman

"Mothers are first concerned that their children eat bread, milk, meat, and potatoes. If there is money left over, then Bobby may have peaches."

NIAGARA FALLS is the newlyweds' paradise. But not far from the splendor of the vaulting, catapulting waters and the depth of the breath-taking precipice are the well-kept orchards and vineyards of Canada's Niagara Peninsula, another paradise. During the early days of the Mennonite settlement their location was known as "The Twenty." Interestingly enough the district received its name because it was approximately twenty miles from the great Niagara Falls. The fathers hewed the trees, cleared the land, and sowed the fields. It became a thriving agricultural and business development.

The land is a shallow, comparatively sandy loam. With the growth of a demand for fresh fruits the farmers gradually turned to producing peaches, apples, cherries, plums, grapes, strawberries, and other fruits. This was a remunerative business. During the succeeding years more peach trees were planted, more vineyards set out, more farmers changed from mixed to fruit farming, and now today we are faced with the problem: What shall we do with our fruit? What shall we do with our peaches?

Too Many Peaches

Golden, tree-ripened peaches are hand-picked, packaged, and distributed throughout Ontario. Many towns and villages throughout the province are markets. These small-populated centers, however, have a very limited demand for peaches. Hence, it is to Toronto and Montreal that the basketed fruit is shipped. At the large merchant houses the fruit is sold on a commission basis. When the supply is heavy the competitive merchants slice prices in a frantic effort to sell their stock. The merchants are not entirely responsible for the decline in prices. The peaches are highly perishable and are likely to show blemishes or rot and make them entirely unsalable if held over for the next day's market. The merchant is compelled to sell or accept a total loss.

There are several other factors which accentuate the fruit farmer's marketing problem. In addition to the fact that peaches are extremely perishable and hence have a limited area of distribution the farmer is confronted with the popular idea that peaches are a luxury commodity. Mothers are first concerned that their children eat bread, milk, meat, and potatoes. If there is money left over, then Bobby may have peaches.

Since the war Canada's fruit export market has sharply declined. England's financial crisis limits her to buying more basic foods. This increases the supply on Canada's market. Another factor in flooding Canadian markets is the import of several thousand tons of American fruit cocktail.

During the past several years the marketing problem has become more acute. With the increased cost of production and the lowered prices of sale the small fruit farmer finds it practically impossible to make a living. Land is valued at one thousand to fifteen hundred dollars an acre. The tax collector, the mortgage holder, and the grocer all become potential enemies. "Thousands of baskets of delicious peaches—what shall I do with them?" says the poor farmer. "If I let them on the trees I will suffer a total loss; if I pick and ship them, in addition to making practically nothing, I will increase the supply and lower the price."

A Way Out

The local co-operatives and independent farmers are proposing a new marketing scheme. The peaches are to be sold through the existing facilities. However, under the proposed marketing agency instead of the prices being set by the various dealers and farmers there will be a marketing board which will set the selling price daily according to supply and demand. This is an attempt to stabilize prices. The merchants and dealers no longer will be competing in slashing prices. Theirs will be a competition in securing high quality fruit. Marketable surpluses will be bought by the agency at 90 per cent of the minimum price. The agency will attempt to sell the peaches in outlying districts generally not serviced with fresh fruit. However, if the agency is unable to sell the fruit, it will dump this surplus in an effort to maintain prices. A percentage of the sale of all pack-

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Willis Hallman, who grew up with peaches, is from Vineland, Ontario, where he is assistant pastor of the Mennonite Church. During the past semester he was a student at Goshen College Biblical Seminary.

Prayers were answered when workers of the Northern Light Mission began a witness here.

They Carry the Light

MENNONITE CHURCH

Services have been held in the Cass Lake Church since 1948. It was formerly a schoolhouse.

THE MENNONITE Church at Cass Lake, Minnesota, is an outgrowth of summer Bible school work sponsored by the Northern Light Gospel Mission. Cass Lake is a town of about 2,000 people, located in an area where the opportunities for making a living are generally poor. The soil is sandy in places, discouraging farming, and there are few factories. There are cold winters and short growing seasons. A sawmill and dry kiln provides employment for only about 30 persons. Most of the people make their living by logging and many earn only a bare existence. Relief rolls are large and Indians get aid from the government through the Indian agency. There are, however, many beautiful lakes in the area which provide fishing both summer and winter. It is an attractive section for tourists.

Churches and Saloons

The town of Cass Lake has seven churches. There are two Lutheran churches and one each of Methodist, Christian Missionary Alliance, Episcopal, Seventh-Day Adventist, and Jehovah's Witness. Unfortunately, there are practically as many saloons as churches. This condition adds to the poverty of the people. It is against the law to sell liquor to the Indians, but some of these, having acquired the craving for alcohol, drink canned heat. The surrounding community is not as well churched and there is a need for the Mennonite Church which is six miles out of town, located in a former school building. The property also includes 40 acres of woodland, which provides fuel for heating the church. The opening of this church came about in the following manner.

In 1945 Irwin Schantz stopped at a house near Cass Lake. He soon led the conversation to spiritual things and asked these people if they would like to have a Bible school in the community. Turning to her husband, the woman immediately said, "Isn't that just what we were praying for?"

Cass Lake History

The use of a schoolhouse was granted, the teachers arrived, and the first Bible school was under way. Following the Bible school a preaching service was held every three weeks by Irwin Schantz who had to drive about 260 miles for each appointment. This went on for several years and then another Bible school was started for the Indians who lived near by.

Five Young People

At one of the preaching services in the summer of 1948, five young people accepted Christ. This was during Bible school. Naturally there was a need for local workers; so two of the Bible school teachers, Paul Stoll and Orie Schrock, volunteered to fill this need. In August, 1948, the first Sunday school was held. One family was present. Paul and Orie probably never will forget seeing the father stepping very high as he walked out to his old Model A Ford after Sunday school, saying, "I can come here with everyday shoes." Two little girls attended part of the time that first fall besides this family.

During the first winter Orie lived and worked in the community while Paul came almost every Sunday morning, driving 75 miles with his Model A Ford to help with the Sunday school. The attendance was low. When this one family wasn't present, there were only two girls. One Sunday there was only one worker present with no audience. Usually after services were over and the people had gone home, the boys wondered, "Did they get anything today?"

The workers were greatly encouraged when the Olsons began to come. This was a happy family of six chil-

GAMBLES STORE

This local hardware, apparently a member of a chain, is owned by the Dillers and Nitzsches.

This article is compiled from material submitted by workers at Cass Lake, Mrs. Reuben Diller, Mark N. Landis, and Mr. and Mrs. Orie Schrock.

dren who attended with their mother. The father was a Catholic. Gradually others started and the attendance increased. In February Indians began to attend. Then Paul and Orie began to have more than they could take care of, partly because everyone that came had to be hauled except the two little girls. So the Sunday school was divided for the whites in the morning and the Indians in the afternoon.

As time went on, the need for lady workers was felt very keenly, as problems arose and counsel was needed for the girls and women who came to services. So Reuben and Sarah Diller, from Detroit Lakes, Minnesota, volunteered to help in this area in the spring of 1949. Since Detroit Lakes is about 85 miles from Cass Lake it was difficult to continue driving to church each week and the Dillers moved to Cass Lake in the fall of 1949. About the same time Elmer and Wilma Nitzsche also sold their farm near Detroit Lakes and moved with their family to Cass Lake. Together, the Dillers and Nitzsches bought a local hardware store, since farming is not so good in this section, due to the prevalence of sandy soil.

During Bible school in 1949 the little girls who had been attending from the beginning told one of the teachers that they knelt by their bed the night before and had given their hearts to Jesus. Their faces just beamed. But only one is remaining faithful. Recently their mother has also accepted Christ.

IN MINNESOTA

An Indian family shown in front of their log cabin home.

PREACHER-FARMER

Mark Landis is turning the first furrows on the farm he bought in June, 1952.

Both Indians and Whites

During 1950 there was an ingathering of souls through Bible school, revival meetings, other meetings, and personal work. This included Indians and whites. Instruction meetings began with them. The whites eagerly received the instruction but with the Indians progress was slow. There were two baptisms in the fall of 1950. And in the spring of 1951 fifteen from the community were received into church fellowship. There were about 13 Indians under instruction for a year but they were not received because it seemed they could not grasp the message. Possibly the fault lay in the fact that the workers were on another level. The Indian standard of living is low. The workers also try to reach fairly well-to-do whites. It is hard to reach both classes at the same time. There are many Indians around Cass Lake that the workers are hoping to reach. About a year ago an Indian boy, aged fourteen, accepted Christ. For a time it seemed to go with him as with the others. However, the workers associated more with him and kept him away from his environment more. He also had more determination to follow his Master. Two weeks after he was baptized he gave a wonderful talk in young people's meeting, and ever since has been a great help as are also the other young Christians. He is burdened for his people and because of his ability to speak Chippewa he is better able to contact them.

A Resident Pastor

This church had no resident pastor until 1952. Others were sent in, usually only for evening services. During the summer of 1952 Mark Landis and family were asked to come from Pennsylvania. Later he was ordained and is filling his place wonderfully.

The membership now stands at 26 including workers and the average Sunday-school attendance is 35 to 40. At the evening worship there are usually more adults present.

This small church sponsors a large variety of activities. Besides Sunday school, there is preaching every Sunday, alternating between morning and evening. On the Sunday when preaching is in the morning, there is an evening young people's meeting. Prayer meeting every other week alternates with Youth Fellowship. During the time they are released from school for Bible teaching, the children meet in the Diller home. Mark Landis teaches the high-school classes and Mrs. Diller and Mrs. Nitzsche teach the grade-school pupils.

Extension work includes Christmas caroling and distribution of fruit and other food to those needing them. The group also distributes "The Way."

Fellowship is enhanced by potluck dinners at times of special meetings. Since Cass Lake is centrally located among the ten stations in northern Minnesota, it is usually host to the Christian Workers' meeting in March. There is also a special Fourth of July meeting combining resident workers and Bible school teachers.

Those working for the Lord in this area would appreciate the prayers of Christians in other communities. They would also be encouraged to receive correspondence from others who love the Lord and are interested in their work.

Balance the Soil Budget

Silas J. Smucker

THE BIBLE INFERS that man is a mere handful of clay into which the Creator has blown living breath. Modern chemistry and related sciences have found this to be literally true.

Plants, animals, and people are made up, generally speaking, of about 95 per cent air and water and about 5 per cent minerals, or "ash," obtained from the soil. Carbon, hydrogen, oxygen, and nitrogen are the elements that make up the 95 per cent or so of any living organic growth and these elements exist in unlimited quantity in air and water.

Burn a blade of grass, a log, an animal, or a human body, and only the ash that remains is the part that came out of the earth. The part that came out of thin air has gone back to thin air again.

Consider what this means to a farmer in practical terms. Most of the things he needs to make a crop are there in superabundance in a mile-high atmospheric blanket above his land. Air is as "free as air." Water, even under conditions of irrigation, is valuable, but usually obtainable at relatively low cost.

Soil Is Scarce

In terms of economics, relative scarcity determines price or value. Sunshine, air, and water are practically free. Soil, on the other hand, is scarce, and getting scarcer all the while, not only in this country, but the world over. And it is only through the medium of good soil—good topsoil—that sun, air, and water can go on working the miracle of strong continuing birth and growth.

The quality of any product is determined by the quality of its materials. The only variable quality of the materials making up a plant, animal, or human being lies in the quality of the soil. The quality of the air which enters into the process is, for practical purposes, always the same. To make crops any air will do. So again with the water; the quality of raindrops or of irrigation water is constant.

But the quality of the soil water, water at the roots in the ground, is far from constant, for the richness of soil water is determined by the amount and accessibility of plant food in the soil. And it is the amount and accessibility of these minerals, the vital 5 per cent of a plant, animal, or person, which determines the quality of the product.

The soil is a dynamic system. It is continually replenishing its supply of minerals from an almost inexhaustible source, the parent material. The soil, therefore, is not a bank that requires an equal deposit of fertilizer for each unit of nutrient element that is removed. It is only when the nutrients are removed faster than nature can supply them that fertilizers are needed. This varies considerably, depending upon the soil type and region. Some soils inherently are deficient in potash; others in phosphorus; some in both potash and phosphorus. Some soils may also be deficient in minor elements, such as sulphur, boron, iron, manganese, copper, zinc, iodine, barium, strontium, and magnesium.

Fertilizers Help

Commercial fertilizers can improve the poorer soils and maintain the better soils. Actually some of our virgin soils have been greatly improved and made more productive through the use of commercial fertilizers.

Farmers should realize that there is more to the wise use of fertilizers than the mere trick of squeezing a few more bushels of corn from each acre. Though that practice yields very gratifying results while the price of corn is high, it can actually hurt in the long run, unless other sound farming practices are followed. If we are wise, we can use fertilizer as a means of reaching a very important goal—better land use.

How can this be done?

It can be done by giving more thought to the use of fertilizers for the benefit of legume-grass meadows in the rotation. Successful growth of legume-grass meadows requires phosphate, potash, and lime. Soils which do not naturally supply these nutrients in sufficient quantities to produce high yields of good crops, need to be supplied with whatever plant nutrients are needed for growing successful crops.

Maximum row-crop yields are obtained most efficiently and economically from high quality legume-grass sod plowed under. That is the reason we should think in terms of fertilizing the entire rotation, especially for the benefit of the legume-grass meadow, rather than just for the corn or cash crops.

A high quality of sod also means a minimum of tillage operations on the row crop that follows.

Plants, like children, need food to grow. If the soil doesn't contain food for plant growth, there will be no crop. Chemical fertilizers contain food or nutrients for plant growth. In most cases these nutrients are nitrogen, phosphorus, and potash.

The formula on a bag of fertilizer indicates the percentages of nutrients present in the fertilizer. For instance, in a 3-9-18 formula, the first number indicates the per cent of nitrogen present, the second number indicates the per cent of available phosphate, and the third number indicates the per cent of available potash expressed as potassium oxide. Ordinary fertilizers also usually contain some trace elements. High analysis fertilizer usually costs less for active ingredients than does low analysis fertilizer since there is less bulk, labor, and freight involved.

Keep Costs Down

On soils responding to fertilizer treatments, the cost of production is lowered when fertilizers are used. It takes just as long to plow, fit, plant, and cultivate a 20-bushel corn crop as it does a 100-bushel corn crop. Any increase brought about by fertilizers is free as far as most overhead costs are concerned. Fertilizer may increase the size of the farm business. More bushels from the same acreage is nice business.

It is common knowledge that the dollar will not buy as much today as it would before the war. What it is worth in terms of various commodities as compared to prewar is not so well known. George H. Serviss, a well-known farm economist, says: "The farmer's dollar—the dollar with which he buys his farm production supplies

As with finances, the key unlocking the door of success with soils is management.

—is now worth approximately the following as compared to prewar: for lime, about 80 cents; for fertilizer, 67 cents; for feed, 50 cents; for building materials, 54 cents; for machinery, 40 cents; and for labor, 27 cents." It is obvious that limestone and fertilizer are today the farmer's best buy, and that it is good business to use them to the fullest extent of recommendations. With high labor and machinery costs, high yields per acre are essential to keep costs per bushel, per ton, or per unit of production low. We can hardly afford not to use enough fertilizer to insure maximum yields.

What are the functions of nitrogen, phosphorus, and potash, the chief components of commercial fertilizer, in promoting plant growth?

Makes 'Em Grow

Nitrogen makes new growth on plants. It encourages an early root system and is very necessary for leafy crops, such as hay, pasture, lettuce, and spinach. When young plants are nitrogen starved, they are stunted and spindly in appearance. The leaves become greenish yellow to orange-yellow, the tip end gradually dying. When nitrogen deficiency occurs later in the growth of corn, yellowing of the tissues occurs first in the older leaves and follows the midribs from the tip. Later the leaf begins to dry, and the whole leaf may become involved, which is referred to frequently as "firing." Many people think "firing" is due directly to dry weather, but this is not true. Many times corn plants will "fire" to the ears without ever wilting. When corn plants are suffering seriously for moisture there will be wilting from the top to the bottom and not just "firing" on the lower leaves.

Generally speaking, from one and one-half to two pounds of nitrogen are required to produce one bushel of corn.

Chemicals containing nitrogen, commonly used in commerical fertilizers, according to present prices in North Central Indiana, cost the farmer from 12 to 22 cents for each pound of nitrogen. There are about 145,000 tons of free nitrogen in the atmosphere above each acre of land. Legumes are the most practical means of harnessing atmospheric nitrogen. Sweet clover green manure will add about 160 pounds of nitrogen per acre at a cost of only about 5 cents per pound of nitrogen according to P. H. DeHart of Virginia. This is considerably less than the cost of the nitrogen bought in the fertilizer bag. That is why, from a fertility and economic point of view, it is essential for a high quality legume-grass meadow to be included in crop rotation.

"There is more to the wise use of fertilizers than the mere trick of squeezing a few more bushels of corn from each acre."

Phosphorus supplies growth for the fruit and flower of the plant. Corn plants showing a deficiency of phosphorus may have a retarded rate of growth and slow maturity. The plants are spindly and dark green in color. The leaves and stems may become purplish in color, especially in the younger plants. Instead of ears, there will be many nubbins with dropped rows. From one half to three fourths of a pound of phosphoric acid is required to produce one bushel of corn.

Potash aids in the formation of carbohydrates in plants and boosts the growth of root, stem, and fruit. Potash deficiencies retard the rate of growth of young plants. Alfalfa plants turn yellow. The edges and tips of corn leaves also turn yellow, become dry, and appear scorched. This marginal scorch is the outstanding leaf symptom. Ears produced on corn plants deficient in potash are usually chaffy nubbins. The tip ends of the ears are unfilled. The kernels that do form are poorly matured, starchy, and easily become infected with ear rot organisms. About one and one-half pounds of potash are required to produce one bushel of corn.

No Damage to Worms

There is no reliable evidence that chemical fertilizers have a damaging effect on farm soil or that they are poisonous to earthworms and microorganisms in the soil and that they cause nutritional troubles in man. The elements which mineral fertilizers supply are exactly the same as those already in the soil, and the same as those in the organic materials in composts. Commercial fertilizer in itself will not harm or kill the soil. However, year after year use of commercial fertilizer without a crop rotation will result in a depletion of humus and bacteria to grow good crops; the soil will pack easily and run together and lack "life." The same thing will happen to the soil even more quickly under comparable conditions where no commercial fertilizer is used.

In applying commercial fertilizers, the major plant nutrients, dependent upon soil needs, should be kept in favorable balance. If, for example, potash is only 80 per cent sufficient for a given crop, it will restrict yields about 20 per cent over a wide range of fertility. The higher yields take out more potash, but will still be 20 per cent lower than what could have been produced with adequate potash. In the face of an added deficiency, say only enough phosphorus for a 60 per cent maximum yield, the 80 per cent supply of potash would bring the yields down to 80 per cent of 60 per cent or 48 per cent of a full crop. This explains why there may be little or no response from an application of one plant-food element when there is

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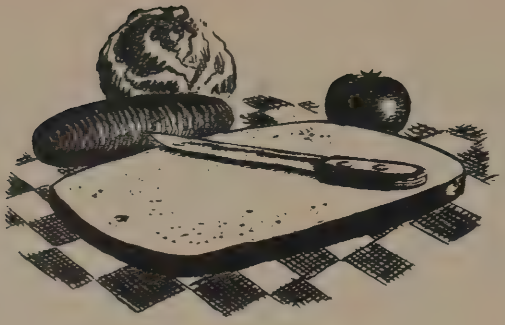

Homemaking News and Views

Meals on Short Order

Olive G. Wyse

Prerequisites to Quick and Easy Meals

An adequate supply of quickly prepared foods is essential to meals on short order. As a general rule, foods that have been partially prepared or precooked commercially cost more than foods requiring longer home preparation. However, there are times when the homemaker's time and energy are of prime importance. Delays in getting home before meal preparation time, unexpected early appointments, unannounced guests, and busy schedules demand adjustments in menu plans.

A *well-planned emergency shelf* affords great peace of mind to the homemaker who is confronted with preparing meals on short notice. This shelf should include some of each of the following items:

1. Ready-to-mix foods, such as pudding, cake, and muffin mixes.
2. Ready-to-serve foods, such as canned date-nut breads, packaged crackers and cookies, canned cream cheese, potato chips, and canned fruits.
3. Quickly prepared foods, such as canned vegetables, meats, fish, and soups.

Another prerequisite to quick and easy meals is a *well-stocked refrigerator* or *home freezer.* Fresh vegetables, washed and cleaned, ready for table use, quick frozen fruits and vegetables which can be prepared for table use in a few minutes are great timesavers for the busy woman.

For any meal, of course, it is essential to have staple supplies, such as eggs, milk, flour, sugar, and seasonings on hand. For the woman who must cook in a hurry it is essential that these *supplies are within easy reach.*

A fourth factor which is important in quick meal preparation is *efficient* equipment. Sharp knives, easily operated can openers, graters, grinders, pressure sauce pans, broilers, grills, toasters, mixers, and fast-heating ranges are all timesavers. If timesaving utensils are to be of greatest service as time and energy savers, they must be stored in easy reach near where they are to be used.

Simple menus are essential to quick and easy meals. A protein dish, a vegetable, and a breadstuff form the skeleton of most dinner and supper menus. The protein dish is usually the one that requires the longest preparation and around it the rest of the meal is planned. For lunch, fresh vegetables or a salad added to a meat dish such as frankfurter toasties or broiled French toastwiches will be adequate for the main course. Fruit, cookies, and a glass of milk or cup of cocoa for dessert will complete the meal. For the dinner meal a quick and easy potato dish should be included and a richer dessert may be used. More meat is served for dinner than for supper or luncheon.

Most quickly prepared meats are the expensive cuts, such as steaks and chops. Tougher cuts and roasts require a long cooking period at low temperatures. For meals on short order at moderate or low cost both of these types of meat can not be considered. Ground fresh meat, precooked luncheon meats, and cured meats such as sausages, bologna, and frankfurters are among the quickly prepared meats at moderate prices.

For homemakers who want to create meals on short order that look and taste like meals prepared with careful thought, the following suggestions are made:

Quick and Easy Meat Dishes

1. *Hamburger Patties.*

Prepare patties as soon as ground meat is purchased. Place in freezer tray of refrigerator with wax paper between layers of patties. When you are ready to prepare hamburgers, you may remove as many patties as you need without thawing the entire tray of meat.

2. *Stuffed Frankfurters under Bacon Blankets.*

Slash frankfurters lengthwise and fill with strip of cheese, cover with half slice of bacon. Secure bacon with toothpicks at each end of frankfurter. Place under broiler until bacon browns and cheese melts. If you do not have a broiler, bake in moderate oven about 30 minutes.

3. *Frankfurter Toasties.*

Spread slices of bread with prepared mustard and horse-radish. Place frankfurter diagonally on bread and wrap bread around it. Pin corners with toothpicks. Bake in 400 degree oven for 20 minutes or until bread is browned well.

4. *"Pantry-Shelf Ham" Baked Hawaiian.*

Slice a can of chopped ham into 4 to 6 slices. Place each slice on a canned pineapple ring. Cover with a glaze of equal parts brown sugar and pineapple syrup (½ c.—¾ c.) and bake at 350 degrees for 30 minutes, basting occasionally.

5. *"Pantry-Shelf Ham" with Peach Glaze.*

Open canned chopped ham and place in uncovered baking dish. Cover with canned peach halves. Spread with mixture of ¼ c. brown sugar, 1 tbsp. vinegar, and ½ c. peach juice. Bake at 350 degrees for 30 minutes.

6. *Meat-Filled Peach Cups.*

Grind 12 ounces of canned luncheon meat, and combine with ½ c. quick oatmeal or bread crumbs, ¼ c. milk, and 1 tbsp. mustard. Shape into 6 balls. Place each ball on a peach half. Broil 8 to 10 minutes about 4 inches from broiler flame.

7. *Broiled French Toastwiches.*

Make sandwiches of leftover meat

or ready-to-eat meats. Dip sandwiches in egg mixture (1 egg beaten with $\frac{1}{4}$ c. milk). Place on broiler pan. When top is browned (approx. 5 minutes) turn sandwiches with wide spatula. Place bacon slices on broiler pan when sandwiches are turned and finish both at the same time (approx. 5 minutes). Serve bacon on broiled sandwich.

8. *Tuna Casserole.*

Combine 1 can condensed mushroom soup, $\frac{1}{2}$ c. milk, 1 7-oz. can coarsely flaked tuna, 1 c. crushed potato chips, and 1 c. cooked green peas. Place in casserole and sprinkle top with $\frac{1}{4}$ c. crushed potato chips. Bake in 350 degree F. oven for 20-30 minutes.

9. *A Three-Layer Special.*

Cover slices of buttered toast with sliced leftover chicken or turkey. Cover with a thin slice of tomato. Top with a thin slice of processed American cheese. Broil until cheese is melted. Serve with cream-soup sauce (1 can condensed cream of mushroom or chicken soup with $\frac{1}{3}$ c. milk).

10. *Fried Ham and Apples.*

Brown ham slices. Sprinkle with brown sugar. Cover with layer of thinly sliced apple (unpeeled). Sprinkle with more brown sugar. Add small quantity of water. Cover frying pan and steam until apples are tender.

No Meat? Try These

1. Tomato Rabbit.

Combine 1 can condensed tomato soup, $\frac{1}{2}$ c. milk, 1 c. shredded sharp American cheese, $\frac{1}{2}$ tsp. dry mustard, and 2 well-beaten eggs. Heat over low heat, stirring constantly until cheese is melted. Serve on toast.

2. *Eggs a la King.*

Heat 1 can of condensed mushroom soup and $\frac{1}{4}$ c. milk. Add $\frac{1}{4}$ c. finely chopped pimento; slice hard cooked eggs on toast. Pour hot sauce over eggs and toast.

3. *Cheese Sandwich Casserole.*

Prepare 4 cheese sandwiches. Arrange in greased baking pan. Pour over all a mixture of 4 eggs beaten, 2 c. milk, 1 tsp. salt, $\frac{1}{4}$ tsp. dry mustard, and $\frac{1}{4}$ tsp. paprika. Bake for 45 minutes in 350 degree F. oven. This dish will be better if allowed to stand an hour or more before baking. It can be prepared in the morning and kept in the refrigerator until ready to bake at noon. Bacon strips may be added to top casserole just before placing in the oven.

4. *French Omelet.*

Heat a tablespoon of butter in a heavy skillet. (8-inch one for 4 eggs, 10-inch for 8 eggs.) Blend 4 eggs, 4 tbsp. milk, 1 tsp. salt with pastry blender. Pour mixture into hot skillet and reduce heat at once. As omelet sets, lift with broad spatula and tilt pan so that the uncooked egg spreads over the botton of the pan. Continue lifting and tilting until the omelet is cooked throughout. You may fold omelet and serve it plain. Many types of filling can be used to spread over the omelet before folding it. Some suggestions are: jelly, jam, applesauce, hashed brown potatoes, corned beef hash, bits of cooked meat or vegetables, cheese, sliced tomatoes and onions, mixed herbs, or butter-browned mushrooms.

No Cake or Pie? Try These for Dessert

1. *Mincemeat Meringue Cookies.*

Add $\frac{1}{4}$ c. orange juice and 2 tsp. orange peel to 1 c. prepared mincemeat. Spread on 18 crackers. Top with spoonful of meringue made with 1 egg white and $\frac{1}{4}$ c. sugar. Bake at 350 degrees F. about 15 minutes, until golden brown.

2. *Toasty Peach Dessert.*

Trim crust from bread and butter

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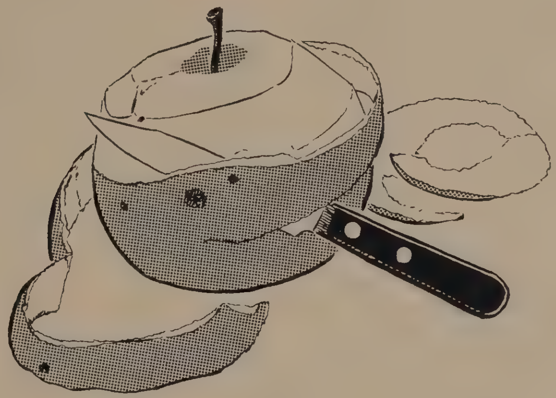
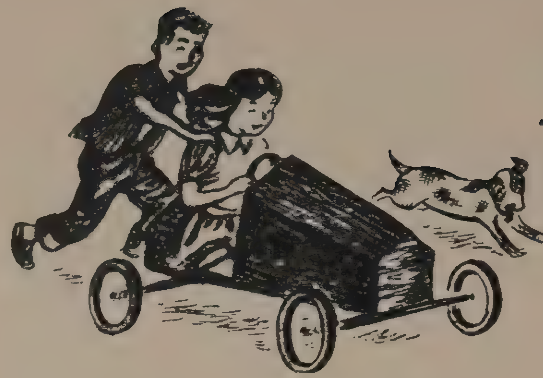
Housewife's Hymn



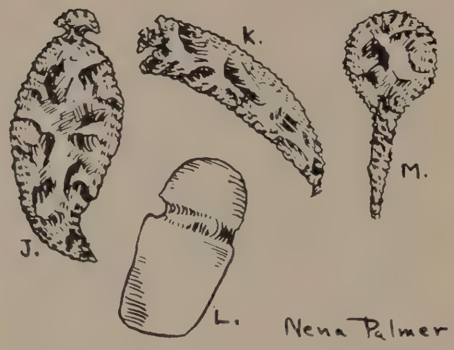
My soul takes pleasure in such little things,
To homely, little, household chores there clings
Beauty's own aura for the heart that sings—
The clink of ivory Chinese napkin rings
My husband brought from overseas,
The mingled odor of the teas,
The touch to meals that makes them please
The palate and the eye that sees
New beauty that can be revealed
In food. The apples I have peeled
Bereft of golden jackets, sealed
In glass a newer beauty yield.
My curtains starched a frothy white,
Clean-smelling towels in stacks so bright
Just off the line, the scarlet light
Of sunset playing with the night
Upon my table, crystal clad
With gracefulness to make one glad
For balance! Why, this table pad
Grandmother made for Mom and Dad
Has gathered beauty through the years
Of faith's warm promise and doubt's fears,
Has wiped a new bride's sudden tears
And mingled with fond Christmas cheers.
Yes, finding pleasure in such little ways
As these lends beauty to the humdrum days;
And so for little things of life I raise
To God of things both great and small my praise.

—ELIZABETH H. SHANK



Young Community

Collect Arrowheads



Nena Palmer

HIGH UP ON the top of barren hills, or deep along the sides of freshly washed creeks, you can still hunt for arrowheads all over the United States, and probably find them. Of course, the best "hunting grounds" are in the west, and any boy or girl who takes even a short walk with his eyes open can come home with a point in his pocket!

When you have several Indian relics, you will want to know what they are, and also display them in your room.

One of the nicest ways to mount them is to get a piece of glass (or use one from an old, discarded picture) and cut a piece of corrugated cardboard the same size (fig. A). Lay some clean cotton on the board, and place the arrowheads on this, arranging them in a nice pattern. Under each put a small printed label of the place you found it and the date. Have the cotton as thick as the thickest arrowhead, and push the other points into the cotton so that when you put the glass on top, they will all stay in place. Lay the glass on, and bind it all *tightly* around the edges with gummed tape or adhesive tape (fig. B). Then fasten a piece of string to the back to hang it on the wall.

After you have a lot of arrowheads, you will have several of these pictures. You can sort them out and put all of the same kind together (leaf-shaped, triangular, bird points, etc.), or you can put all those together that you found in one locality, or one state. Or you might keep all those together from each hunting trip.

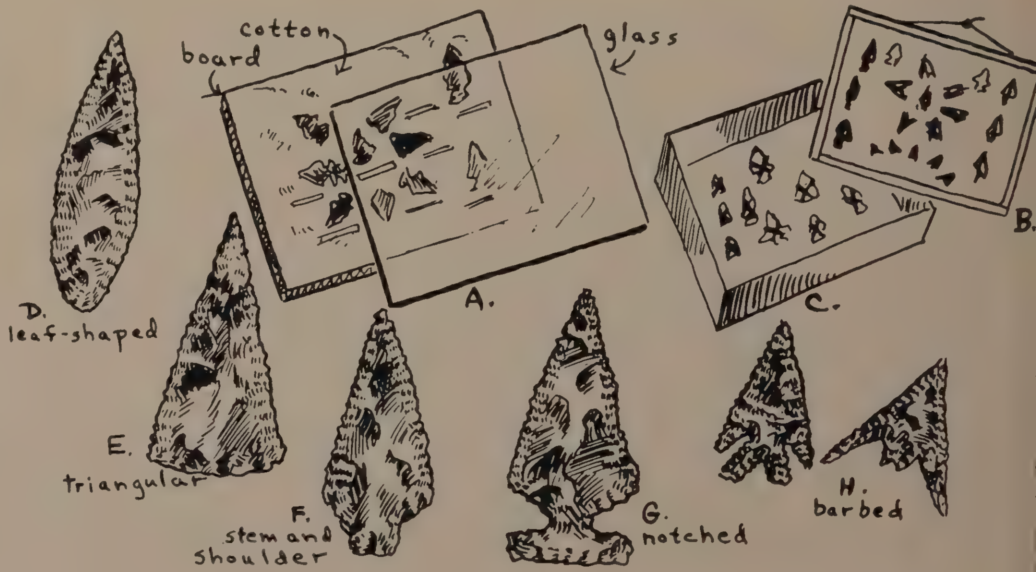
Another good way to keep arrowheads and relics is in a flat, strong cardboard box. Lay them in the box the way you want them to be, and then sew them in place with a heavy, sharp needle and stout thread. Run the needle through the bottom of the box, leaving several inches below, and sew the arrowhead over twice (see fig. C), running the thread out again, and tying the two ends in a knot beneath. Be sure to label each point.

For a more effective display, lay a piece of black or navy blue velveteen in the bottom of the box before sewing the points on. Sew them just as explained for fig. C, and glue the edges of the cloth down.

There are five main types of arrowheads, shown in figs. D, E, F, G, and H. Fig. D is the leaf-shaped, one of the most primitive; fig. E has a triangular shape; fig. F has a shoulder and "stem" so that it could be more easily fastened to a shaft; fig. G is notched to tie it to the shaft; and fig. H shows the barbed points. Scattered all over the west are thousands of these tiny "bird points," some of shiny black obsidian, others of pearly gray flint, and still others flaming pink.

There are also other kinds of Indian relics you will find when you learn how to hunt for them. Figs. J and K are stone knives used in cutting and skinning; fig. L shows an ax, and fig. M one kind of drill.

The more you hunt, the more you will find; and the more you find, the more you will want to know about them! There are good books about arrowheads, that will help you as your collection grows.



The Little Home

One summertime morning Janie woke up very early. She knew it was early because there was not a sound in the house at all. Janie got out of bed and looked out the window. The sun was just peeping over the hill.

"It is much too nice a morning to stay in bed," said Janie to herself. So she prayed her "good-morning" prayer:

For such a lovely morning
And a day that's new,
I thank you, God; please help me
To be good, and happy too.
For Jesus' sake, Amen.

Then she put on her clean, little blue dress and pink sweater. She put on everything but her shoes. Then she went tiptoe, tiptoe, down the stairs. The kitchen looked lonesome all by itself; so she pulled up the shade to let the sunshine in. After her shoes were on, Janie went outside. Tippy the dog was so glad to see her that he ran around in circles and gave little barks.

It was the loveliest summer morning you ever saw. Everything was shining bright. Dewdrops sparkled in the sunshine like little rainbow beads, and bird-music was sprinkling all around.

Suddenly, Janie heard a little song closer than the rest. She kept very quiet. She looked all around and listened. Then she saw a tiny brown bird fly out of the lilac bush. "Where do you live, little bird?" called Janie, but the little bird only flew away.

Soon the little brown bird flew past again. This time it had something in its mouth, and flew right into the lilac bush. Janie ran softly down the garden path. And when she got to the lilac bush, what do you think she saw? Almost hidden in the green leaves was a little nest. In the nest Janie saw three yellow mouths, wide open. All at once, the mother bird plopped a worm into the littlest mouth, and the littlest bird quickly gobbled it up. All the while the father bird was singing near by. Janie quietly went away before they could see her and be frightened. She ran into the house, and there were Mother and Daddy.

"Oh, oh, guess what I found!" shouted Janie. "A little bird nest and the birdies at home. Come and see!"

When they all came back from visiting the bird nest, Mother said, "Did you know that God loves the little birds just as He does us? That is why He shows them how to build nests. The Bible says, 'The sparrow hath found an house . . . for herself.' "

"God watches over every little bird nest," said Daddy. "He watches over every house where people live, too. He watches over every kind of home in the whole world."

Cactus Plant Grows in Pennsylvania

Glenn Burkholder of Washington Boro, Pennsylvania, looks short beside a 10 ft., 9 in. cactus plant in the Burkholders' front yard.

Do You Know . . .

. . . that a toad cannot drink? Neither does it breathe as we think of breathing. It swallows the air that it needs. When it was a tadpole it breathed through its gills, but when it grew up the gill tufts along with the tail disappeared and from then on the air had to be swallowed. When it needs a drink it absorbs the water through its skin.

Another curious thing about the toad is its tongue. Instead of being fastened at the back as our tongue is fastened it is fastened at the front. God made it this way so that it could use its tongue to catch insects. The toad can flip the back end of its tongue right out of its mouth as far as two inches. The tongue surface is sticky, making it easier to snare bugs, flies and worms.

The toad is worth a lot to the farmer because it takes so many bugs and worms to fill him up. He always seems to have a wonderful appetite. Single toads have been known to eat over 150 beetles and worms at one meal.

—Ruth King Duerksen.

Just a Minute

Cousin Hilly

ALL RIGHT, all right, Hilly!

Maybe your relatives do clutter up your landscape like too much scenery, but there's another side to this question, as I see it.

The other day I read that relatives are to teach us what we oughtn't to to be! It's certain I can't be responsible for my own individual collection. In fact, it was a forward step in my development when I left them to the grace of God (themward *and* meward!). Nevertheless, if any third cousin to my nephew's mother-in-law wants to claim relation, at least it's a more basically *human* starting point, and more likely to score a continuing friendship than elephant hash out of the deep-freeze.

More than that, you missed a rather important thing while engaged in artfully concealing your notebook (ever hear of the fellow whose "heart was all squeezed out by his mind"?). I get around too (my specialty is selling incubators for premature brain-children). One thing I observe is the close-knit unity of our church. Iowans talk of relatives in Michigan and Maryland. Virginians tell of cousins in Illinois and Kansas. Pennsylvanians, well, they're being impelled by the Gospel to go to Vermont and Alabama. Where there are relatives, there is ready-made, ready-to-be-used interest in spiritual and church problems. Night before last I heard a man say he wanted to hear a certain missionary talk because "she's from where Paul works." Paul's a relative of some sort—I didn't inquire into the fine details, because I don't like talking relationship ad infinitum either; so we must have a *few* chromosomes in common. (It seems to me—come to think of it—my mother used to say that we are third cousins once removed on the Little ______ side of your house. I do know that your father Artesian and my grandpa's nephew used to wipe red clay off their feet in front of the same church door.) Which could also explain why I admire your peppy writing style that "stirs up men's minds"!

Getting back to the desirability of relationship, haven't you noticed how it produces sympathy? And sympathy is a wonderful aid to understanding and brotherly tolerance. I may not agree with Professor So-and-So's theory on Genesis 1:1 and 2, but when I discover that his wife is a cousin to my sister-in-law, I'm inclined to give him credit for sincerity in his belief and to take note that he's a Christian brother, nonetheless. "Blood is thicker than water" applies to the lateral branches of the family and the grafted twigs.

It may be, as some object, that our conferences are like huge family reunions. Surely we want the "tie that binds" to be more cohesive than that insured by common ancestry. Nevertheless, if common ancestry helps build up the body of believers, is it not to the glory of God? Paul, you may have noticed, was quite concerned about "households." The Lord must have valued family trees too, judging from the genealogies He saw fit to record.

My friends who serve the church in the quieter ways, as by writing, I observe, get much more comment and encouragement than writers who do similar work for the less-related fellowships. (My interest in incubators gets me into such circles, you see.)

The thing that troubles me most, however, is that in our attempt to get away from grandmother's lavender and old lace stored in moth balls and grandpa's old guns in the attic we have gone overboard in abandoning ties to the past. Consequently, our foot-loose society-on-wheels has also become moral-loose. A family that *cares,* it seems to me, is next to an experience with God in establishing youth in the way they should go and in keeping older people from wandering from it.

Well, drop in sometime, Hilly. If Bowser brand elephant tidbits "a là arctic" are not up-to-date enough for a conversational entree, we might try atomic fission with tartar sauce!

Tell me, Hilly, please, how did a daughter of Artesian Wells manage to find a husband with the appropriate name of Deeper Wells? I hope I'm not too personal—but I'd like to remain,

Yours truly,
Valley Dells

NIAGARA PEACHES

[Continued from page 17]

aged peaches will be paid to the agency by the farmers in order that it may pay for fruit disposed of.

But Is It Right?

Is it Christian to destroy edible fruit? There is a certain psychological law by which people tend to seek to purchase commodities that are scarce regardless of the fact that prices are higher when the product is limited. Thus we see that it is not necessarily the large supply that entices people to buy fruit but more likely its scarcity. Actually more people eat fruit when the supply and price are regulated. This may be a possible solution to the ethical problem regarding the people of our own country, but how about the millions in other countries who lack sufficient fruit? Is it unethical for a Christian to destroy a product that is delicious today and unedible tomorrow in order to maintain prices and receive a living wage?

Books

Books reviewed in the COMMUNITY can be purchased through Mennonite Publishing House, Scottdale, Pennsylvania.

For Social Justice

Accent on Liberty, edited by Mabel M. Sheibley; Friendship Press; 1952; 149 pp.; $2.00.

Health, security, education, and the freedom from fear are fundamental human rights which dare not be violated. But what can the Christian Church do in the face of injustice and the violation of these rights? Must Christians stand idly back, or is there an opportunity for the expression of redemptive love? An affirmative answer is given in *Accent on Liberty.*

Although some of these stories have been developed fictitiously, all of them are based on actual case histoies. The Christian Church has been expressing love by working for the rights of the individual, and here are the stories of what has been accomplished.

Authors of these stories include experienced writers in the field of social service, such as Louisa R. Shotwell and Margaret T. Applegarth. The entire book is written in a popular, easy to read style.

"This Place for Whites Only—Negroes and Mexicans Not Admitted," a cruel sign to have in a community into which colored laborers are brought for harvest periods. The story of "How the Signs Came Down" is proof that something can be done about such social injustice.

In "The Old One Decides" Slim Girl is given, through the love and patient efforts of a mission worker, the opportunity for an education. Although Slim Girl wanted to continue at school, Old One had decided, "You already have too much schooling for a Navaho woman." Slim Girl's future looked hopeless until the home missionary began work.

"There is no final answer to humanity's need apart from the revelation of God in Christ" (p. 41) is a truth recognized by many of these writers. In the case of "Pedro Sarinana," a conversion experience changes a brute to a godly man who in turn starts Sunday schools for underprivileged children. However, in a few stories the writers seem to forget that Christ is the answer to humanity's need and talk only of "the good way of life," and learning "about God and all good ways."

Most of the workers use methods consistent with Mennonite principles, although court action is used to attain the desired end in "Mr. Tahashi's Fishing License" and Boy Scouts are a part of the church program in "Pedro Sarinana."

Accent on Liberty is a challenge to the Christian Church, for what has been accomplished once can be repeated in similar situations.—MARIE GINGERICH.

God's World

Picture Book of the Weather, by Jerome S. Meyer; Lothrop, Lee and Shepard Co., Inc.; 1948; 48 pp.; $2.00.

Particularly in this age of television and radio, children are exposed to many scientific facts that many of us unfortunately were not. When these facts are explained in simple, yet scientific terms, children gain a correct, and valuable, vocabulary. Too often we use inadequate terms with children to avoid confusion. Actually, we create it.

Jerome Meyer has done an admirable piece of work in this book in explaining on a junior level, yet scientifically, the cause of weather changes. Apparently he is well acquainted with junior children, for he provides single experiences which cement learnings. Not only do children enjoy activity, but they gain greater learning through activity.

Actually, many parents could enjoy this scientific learning with their children, for many adults have pretty vague ideas about actual causes of weather changes.

To me, the book is valuable also for its promotion of the child's eager discovery of the natural world. I am increasingly convinced that all of us need to return to more *simple* living, recreation, and appreciation. Certainly there could be no better time to foster this than in childhood. Many pleasant childhood experiences with varied phases of God's creation will help youngsters, later, successfully to hurdle materialism and the complexities of our living.

While Jerome Meyer doesn't draw God into the picture as the Master and Creator of these intriquing facts, this doesn't lower the book's value in this reviewer's estimation. It is the parent's and teacher's opportunity to give Biblical teaching—another avenue for effective Christian training.

The only objection I found was a bathing picture, which actually was minor, due to the type of art.

This reviewer feels that teachers and parents would profit by having this book in their personal library—as well as junior age children. Children enjoy the pictures illustrating various aspects of weather and the illustrations of experiments suggested. —RUBY HOSTETLER.

THREE RINGS ON ONE-TEN

[Continued from page 15]

of the several churches in the community have formed a league. While the men play ball, the women gossip, watch the babies, and cheer the players. Once each month a common birthday party is held—with all the trimmings—in the church basement. Once a year there is the church reunion which has become more than a picnic—it brings former neighbors and their "city children" back to the grass roots. Sunday evening programs bring to the community the best in intellectual and religious leadership, and the lecture or sermon is not merely acquiesced to—there is always a question and discussion period following the lecture. The most interested drop into the minister's study for more discussion and suggestions for follow-ups.

But best of all, my friend tells me, are the activities which center in "God's Acre"—a plot of land set aside for the production of crops to support the Brethren's world-wide relief program. In order to farm this "acre," the farmers pool their tractors, tools, and labor. Theirs is a common sowing, cultivation, and harvesting. Working on God's acre restores in a measure the greatest of man's blessings—that spirit of oneness, of community. Privacy and community have been made compatible because these people have been willing to use their imagination.

It is a different "party line"—neither old One-Ten nor Communist—but it tries to restore what One-Ten meant in the lives of people who recognized in community the oneness of humanity and the glory of being brothers.

Community Life

More Practical Bundles

To those of you who have wondered how you might possibly make your bundles more practical, this suggestion may be helpful. In Germany, especially in the north, there is urgent need for warm clothing. Some homes have little heat, so little that the children must wear their coats to keep out the chill. To these folks, cotton or thin clothing has small value in the long winter months. Is there any possibility for packing only wool or warm wearing apparel in some of these bundles and then earmarking them for these areas?—*European Relief Notes.*

Christmas Bundles

How to Make and Send a Bundle

1. Select whether you will send your Bundle to a boy or a girl and choose the age of the child—between 3 and 16 years. (When preparing more than one Bundle distribute as evenly as possible across the entire age range, and between boys and girls, so that an equal assortment will be received.)
2. Put into your Bundle *only those articles listed.*
3. Select a toy suitable to the age of the child—such as a knife, ball, box of crayons with color book, embroidery work, a small unbreakable doll, puzzles (not jigsaws), autos, tractors, modeling clay, tinker toys. *Omit candy or gum.*
4. All items *must* be *new.*
5. To cover the cost of shipping and to purchase a New Testament for each Bundle, send a check or money order in the right amount in a separate first-class letter addressed to either the Ephrata, Pennsylvania, or Kitchener, Ontario, addresses. *Do not put any money in the Bundle.*
6. A Christmas card and self-addressed envelope without stamps may be included.
7. Wrap all articles in a turkish towel and pin securely with safety pins.
8. Pin a packing label carefully to the *outside of the towel.* The packing label should include: (1) Name and address of sender, (2) Bundle for a boy, age — (or) Bundle for a girl, age —.
9. In order that these Bundles can be distributed by Christmas, send your Bundle *before* July 1, 1953.
10. Write the address plainly on the outside of the box or package and send by parcel post, express, or freight to:

GOODWILL CHRISTMAS BUNDLES
MENNONITE RELIEF CENTER
Ephrata, Pennsylvania

or

North Newton, Kansas

or

189½ King Street East
Kitchener, Ontario, Canada

A Bundle for a Boy

1 pair trousers, 1 shirt, 1 sweater, 1 bar soap, 1 washcloth, 1 handkerchief, 1 toy.

A Bundle for a Girl

1 dress (or 1 skirt and 1 blouse), 1 sweater, 1 bar soap, 1 washcloth, 1 handkerchief, 1 toy.

From MCC Release.

Tour in Ohio

Attention all Ohioans and others traveling in that direction! A pamphlet for vacationers is now available entitled, *Ohio Suggests an Auto Tour.* There are, in fact, 36 different tours suggested. These have maps indicating what routes to follow and showing various places of interest. Brief descriptions of these places are included. This pamphlet can be obtained free from:

The State of Ohio
Development and Publicity Commission
Columbus, Ohio

HOMEMAKING

[Continued from page 23]

both sides lightly. Press each slice into a muffin pan to form a cup. Place a canned peach half in each. Sprinkle each with ½ tbsp. brown sugar. Bake in 400 degrees F. oven for 10 minutes or until bread is slightly browned. Serve hot with fruit sauce. Mix ¼ c. sugar, ½ tsp. salt, 1 tbsp. cornstarch, ½ c. cold water, and ½ c. canned peach juice. Stir while heating, and cook until clear and thickened (approx. 5 minutes). Remove from heat and add 1 tbsp. lemon juice, 1 tbsp. butter, and 1 tsp. grated lemon rind. Pour hot sauce over hot toasted fruit cups.

SOIL BUDGET

[Continued from page 21]

a deficiency of one or more of the others. Soil tests and a knowledge of soil types will help make more efficient use of the dollars buying fertilizer.

How much commercial fertilizer can be economically used is always an important question and deserves much study to get the most from a given amount of land. Different crops, different soils, climatic conditions, and varying levels of costs and selling prices make that an individual question for each farmer. The grade and most profitable rate of application must be tailored to each farmer's own conditions. Soil Conservation Service technicians and county agents can render much help in this tailoring job in taking the guess out of what fertilizer, how much, and when and where to place it for any particular crop and soil.

FRIENDS

[Continued from page 11]

the whole thing. We found Benny out on the highway running away."

"Shameful! Jock will certainly have to pay for the repair of the violin, and he shall be suspended from school as well. We can't allow this sort of sabotage going on in our school system."

Phyllis shook her head. "No, please, Mr. Lewis. Don't suspend him or we shall never be able to do anything with him—anything constructive."

Superintendent Lewis lifted inquiring eyebrows. "Well, Mrs. Lane, I am surprised that you don't want him punished for this misbehavior. What would you suggest?"

Phyllis spoke softly. "Just this. We want to help Jock, don't we? He is a bright boy even though he's overbearing. I have talked with his mother about him only today, and she is worried. To put him out of school would only make things worse. I believe he should have another chance. I believe that is what Christ would do."

Mr. Lewis cleared his throat. "Yes—you are right, I suppose. But that is a generous thought, Mrs. Lane. And just why especially should Jock pick on Benny? There are other Jewish children in school."

"Not in the orchestra." Phyllis spoke quietly. "Jock is the biggest boy there and he has the biggest ideas about what he can do. He has quite a talent for music too, you know. It's only natural that he should want first place for himself—and so—you see—"

"He is a bully, and Benny is just a little scapegoat. I wish you had told me of this before, Mrs. Lane. And why didn't Loren try out? We have always considered him the best material we have."

Phyllis smiled. Pride welled up in her voice.

"It was Loren's own idea. He said Benny played better. Whether he does or not, really doesn't matter. They are friends and that is what counts. If he feels that way I am very glad—and proud."

"Most mothers would not take such an attitude. Thank you, Mrs. Lane, for your really Christian wisdom and farsightedness."

Phyllis rose to leave. "Thank you, Mr. Lewis. Let Jock come to the contest, please. I think it will do him good. And do you know what else I am sure would help? I am going to pray for Jock—every day."

A smile dawned in Mr. Lewis' troubled eyes. "You are absolutely right, Mrs. Lane. You are remembering what I had forgotten—what our Lord said about coming to seek and to save that which was lost. Jock is a rebel, but he can't be hopeless. We will both see what prayer will do for him. Good-by, Mrs. Lane, and thank you again for opening my eyes."

The contest was held in the auditorium, and several schools participated. It was a gala night, and Phyllis and Ted Lane were in their seats early. Snowballs, lilacs, and roses outlined the stage. But the children, gathering for the orchestra, were lovelier than the flowers.

Phyllis smiled up at Loren who sat brushed and immaculate, violin in hand, waiting for the conductor to appear. Her heart twisted a little. Loren might have been one of the contestants. But no—it was better this way. It had been his own decision.

She watched his careful bowing, the light shining on his smooth blond head, and the earnest expression on his face as he played. This would hurt him more than if he had been a happy-go-lucky child.

"Maybe the kid shouldn't have done this," Ted observed, as the overture came to an end. "Where's Benny?"

"There—in the wings. See—Loren just gave him his violin, bless his heart! It'll be all right, Ted. You'll see."

In another moment Loren was down and sitting between them, and the program was on. Loren chattered busily between the numbers.

"It's grand, Son," smiled his father.

"It's wonderful," said Phyllis. "When will Benny come on?"

"He's last," said Loren, with an air of deep importance. "They always put the best thing last."

When Benny finally walked shyly out and took his place in the center of the stage, Phyllis felt almost as though she had a second son. She had even washed and mended his one white shirt with her own hands. She nodded to Benny's father who alone and toil-worn, sat raptly gazing up at his son.

Phyllis was conscious of a sudden

[Continued on page 34]

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Farm Outlook

If you are having excess pasture this spring, you might consider putting it in an upright silo or storing it in the form of stack or trench silage for future use.

Making silage out of your excess grass and legume pastures eliminates the big hazard of rain on a first-cutting hay crop. Rain can mean a complete loss of one hay crop if it comes at the wrong time, and it often does.

Even with excellent drying weather during haying, field curing and handling result in a 10 to 30 per cent loss of potential feed, mainly through loss of shattered leaves. Ensiling this same crop would save most of the leaves.

Trench silos do not need to be elaborate, but it is important that you get yours built before pasture-cutting time. Dirt side-wall trenches will preserve silage very well, but they need a gravel floor for good drainage and ease in removing silage.

For good drainage, pick a sloping site. The best dimensions are about eight feet deep, from 12 to 14 feet wide at the top, and about eight feet wide at the bottom. Sloping sides on the trench will insure better compaction of forage and help to eliminate air pockets that cause spoilage.

A trench of the above dimensions and 50 feet long will give you enough silage to feed 20 cows for 180 days at the rate of 35 pounds daily for each cow.—S. J. S.

Coming in future issues

Can Communities Witness?
John A. Hostetler
Man Must Balance Nature
Margaret Wade
Your Mind Can Keep You Well
John A. Schindler
Grow Old Along with Them
Maude Swartzendruber
Mennonite Communities in Kansas and Oklahoma *James Detweiler*
Big Lady Shoes (a story)
Theobel Alleeson
The Art of Writing Letters
Katherine Hallman

TRADING POST

Ads in this column are charged at 10c per word. Copy is due the first of the month preceding date of issue.

For advertising rates, see page 3.

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New!

Meditations for the New Mother

By Helen Good Brenneman

ALONG with joy over her new child, the mother often experiences spiritual and emotional depression. To meet the need for a sustaining faith and a quiet confidence in God, Helen Good Brenneman has prepared this beautiful book of meditations.

The meditations center on three main themes: "Thanksgiving for the Child," "Our Responsibility to the Child," and "Meditations on the Child."

Colored-line drawings by Esther Rose Graber illustrate the book. Paper binding makes it light-weight for easy handling. *Meditations for the New Mother* is a lovely gift to any woman at the birth of a child, whether her first or fifteenth. 80 pages, $1.25.

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C. William Frank, Broker, **Harrisonburg, Va.**

Viewpoints on World News

What the Death of Stalin Means

Carl Kreider

PART I

Some readers of this article are going to be even more gravely disappointed than usual. This article will not provide the answer to the question of the exact hour when Stalin died—whether it was before the news was published, whether it was from natural causes or from the duplicity of his associates. It will not predict the exact course his immediate successor Malenkov will follow, whether he really has control of the reins of state, nor how long he will be able to remain in power. Clever correspondents all have the "answer" to these questions and the newspapers of late have been filled with them *ad nauseam*. It is imperative, however, that the Christian take this as an opportunity to review the deep-seated and fundamental conflict which exists between the communist regime and Christianity. Most of our newspaper reporting has emphasized only the conflicts between Russia and America. These, too, are important, but their significance pales in comparison to the conflict with Christianity. Nor is the conflict between Russia and the United States identical with the conflict between communism and Christianity, for the obvious reason that America certainly is not entirely Christian and Russia is no longer purely communist.

What Is Communism?

Communism is one of the great heresies of our day. Heresies may be defined as opinions which are contrary to the accepted opinion of society in their time and place. Heresies are sometimes very useful things. At the close of the Middle Ages the Protestant Reformation was a great heresy. Within the Protestant Reformation the views of the sixteenth-century Anabaptists were regarded by many as grievous heresies. The Catholics still regard Protestants as heretics and some Protestants still regard some Anabaptist ideas as heresies, but these ideas (e.g., believers' baptism, separation of church and state) are so widely accepted that they can scarcely still be regarded as heresies but rather as acknowledged truths. More frequently, however, heresies come, seem important temporarily, and then pass out of the picture. This is because they are half-truths or partial truths which have been exaggerated into the whole truth. The discussion of the nature of communism which follows will make it clear why I consider communism to be of this second type of heresy.

One of the most confusing terms in the world today is the term "communist." The word has a distinctly emotional overtone for most people. To some, anyone who criticizes or seeks to improve free enterprise capitalism is a communist or at least a "fellow traveler." Others believe that communists are those who feel that the institution of private property is wrong and should be replaced by public or government ownership. These people try to minimize the difference between Russian communism and the socialism of such groups as the Labor Party in England. The issue is further confused by the fact that the official title of Communist Russia is the Union of Soviet Socialist Republics. For the purposes of this article such loose uses of the term will not be satisfactory.

In spite of the many different meanings that may be ascribed to communism there are three things with which all communists would agree. In the first place, they all have the "faith of the dissatisfied," they believe that there is something radically wrong with the world and with society. They believe this so strongly that they are convinced that something must be done about it. Not all people who are of this opinion, of course, are communists, but it is abundantly clear that people who do *not* have this view are *not* communists.

In the second place, they all agree that the most important cause of the "wrongness" in modern society is the institution of private property. Since this institution is at the root of pride, envy, avarice, poverty, and inequality it should be abolished. Again, clearly, not all people who hold this view are communists. Plato believed that his guardians of the public good should not possess private property, and Plato was not a communist. Jesus taught that it was harder for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God, but for reasons which I shall develop later Jesus was clearly no communist.

In the third place, all communists believe not only that private property is wrong but that the salvation of society depends upon the disappearance of the institution of private property. For that reason their major efforts are expended in its abolition.

Points of Difference Between Communists

Now that we have stated what all communists hold in common, let us turn to an examination of their points of difference. The disagreement on many items between people who would subscribe to all of the above three principles is intense—so intense in fact that violent dispute and controversy has marked the whole of the communist movement. "Deviationists" (people who differ from the communist line on any point) are quickly eliminated. Most of the differences of opinion among communists are differences in their attitude

Bernese Anabaptists

By Delbert Gratz

WHEN did the Anabaptist belief first invade the Bern area of Switzerland? Why did the Swiss Mennonites leave their homes in the Jura Mountains of Switzerland? How did they find their way into the now prosperous settlements of Berne, Indiana; Wayne County, Ohio; Bluffton, Ohio; and other areas of America? What family names were transplanted in America?

With Dr. Gratz you explore the Anabaptist movement that developed in Bern, Switzerland, and later scattered to other parts of the world. 232 pages, $2.75.

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toward the manner in which private property should be eliminated. Four schools of thought on this point may be identified.

The first group are the visionary or utopian communists. They are people like the ancient Greek philosopher Plato who wrote his idea in the well-known book *The Republic,* Sir Thomas Moore the sixteenth-century English divine who wrote *Utopia,* and the nineteenth-century American Edward Bellamy who wrote *Looking Backward.* Some of these men thought that their ideas were practical but for the most part they wrote not to outline a program but to make an indirect attack upon what were regarded to be the main social evils of their time.

The second group are those who would establish "experimental communities" to prove that an ideal communism will work. They created communities and industries which they ran on communist principles in the hope that if they succeeded others would join them in doing the same thing. Perhaps the situation in the early Jerusalem church described in Acts 4 and 5 was a community of this sort. So also monasticism in the Roman Catholic Church had this flavor. Among the Anabaptists the Hutterites have been unusually successful in the establishment of this kind of community; in fact they are the only communities of their type which have endured for as long as four centuries. Fourier in France and Robert Dale Owen the Englishman who established the New Harmony community in Indiana in 1821 are two among many other examples of unsuccessful attempts to establish communistic experimental communities.

The third group of communists may be called the revisionist or reformist type. They believe that voluntary associations can never succeed but that a strategic evolutionary removal of private property is better than direct frontal attack. They favor a gradual curtailment of the privileges attached to private property and are always careful to attain their ends by legislation passed by democratic procedures. This is the type that composes the Socialist or Labor Party in England. Sometimes they are called Fabian Socialists because their work was fostered by the Fabian Society in England. This group of intellectuals took their name from the Roman General Fabius who won his battles little by little through cautious action rather than blitzkrieg assault.

The fourth group are the Marxian communists. They would deny that any of the other three groups are real communists. They feel that private property must be smashed by force. It cannot be eliminated by the example of group communities practicing communism. This would take too long. Nor can it be destroyed by reform or legislation. Democratic means will not work because the governing classes receive their power from the property they hold. Before we analyze their position in detail, however, let us pause to describe the background of their spiritual leader —Karl Marx.

The Man Karl Marx

Marx was born in Germany in 1818 of a Jewish family. His grandfather was a Rabbi but his father was a lawyer and had been converted to Christianity, though he was never an ardent Christian. After rather indifferent success as a student at the University of Bonn in Germany he went to the University of Berlin. Here he came under the influence of the famous German philosopher Hegel who remained a dominant influence in his thinking throughout life. In Berlin also he married, wrote voluminously on a number of subjects, and received his doctor's degree from the University in 1841. He then became a journalist and became immersed in French revolutionary literature. He went to Paris in 1843 and there met another German by the name of Friedrich Engels who became his lifelong friend and collaborator. He was expelled from Paris in 1845 and lived for a time in Brussels. Here, together with other exiles, he formed the League of the Just. The 1847 conference of this League (whose name had now been changed to League of Communists) met in London and Marx and Engels were asked to draw up its proposed program. This program they called "The Communist Manifesto" and it contained the germ of most of the ideas which Marx was to publish during the rest of his life. Marx was expelled from Paris again in 1850 and so spent the rest of his life in London, chiefly in writing. The first volume of his largest work, *Das Capital,* was published before his death in 1883, but his friend Engels finished the other two volumes after his death from notes which Marx had left.

By no stretch of the imagination was Marx an attractive character. He was dogmatic and combative, and he lacked the ability to appreciate criticism or even to give consideration to views which opposed his own. He was a bitter and unscrupulous controversialist and was completely unfitted to the task of organizing a movement. To the modern communist, however, he is the great and unerring prophet, and it is impossible to understand the conflict between Christianity and communism unless we understand his basic ideas and their philosophic source. This will be the task of next month's article.

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FRIENDS

[Continued from page 29]

stillness over the hall, and of the beating of her own heart. And then Benny lifted Loren's violin and drew the bow across the strings. Not any longer was he the hesitant, lonely child, but a passionate, fulfilled young artist. The Beethoven concerto took on a beauty which Phyllis had never heard in it before. Benny was pouring out his heart—he was doing the one thing he could do best. He was transformed. Joy rippled from his bow and danced from the strings. When he had finished he was not able to leave the stage for the applause which rocked the house.

Loren screamed, "Benny, Benny!" Then the other children took it up. Phyllis squeezed Ted's arm, a sob in her throat. Benny stood there smiling a little uncertainly. He hadn't dreamed of anything like this.

After a moment of wild excitement, Superintendent Lewis appeared beside Benny and raised his hand for quiet.

"I am very happy to tell you that Benny Feidler has won the first award for excellence in this contest. He will be sent to the camp, 'Singing Pines,' with all expenses paid, for three weeks. Congratulations, Benny—we're proud of you!"

"Oh, boy!" Loren made a dash for the stage. Phyllis and Ted followed. And someone else. Out of the corner of her eye, Phyllis saw Jock Eastman sidle up to Benny. He was ill at ease and furtive, but he was determined. She breathed deeply. "Thank you, God!" she whispered.

"Say, Benny, you were swell!" He said it heartily, in spite of himself. Then he gulped, and added, "And I'm sorry I broke your violin, honest."

"Aw—that's all right," smiled Benny.

Jock was looking for escape when Phyllis laid a hand on his shoulder. It was a gentle hand, but firm. She hoped he could feel the thrill of her own happiness and faith in him.

"Wait, Jock. Benny's going to 'Singing Pines' and so is Loren. It's a wonderful camp. It is for all kinds of boys, white boys, Negroes, Japanese, Chinese—anyone who wants to come and learn to work and play and live happily together. No one is shut out because of color or nationality. How would you like to come along too, Jock? I think your parents would be glad to have you."

Jock dug his toe into the rug. "Aw—nobody'd want me. I've been awful mean—to Benny—"

"Yes, they would, Jock," Phyllis insisted, gently. "Don't you remember how Jesus said, 'Let the little ones come unto me'? He never turned anyone away, and neither will this camp—if you really want to come and do your part."

"Wh—at-" Phyllis saw a flush spread over Jock's face and she knew all at once that her prayers had been richly answered. He met her eyes, ashamed—but still incredulous and happy.

"Why—could I really come? Would they let me? Oh, Mrs. Lane, that would be just swell! I won't make any more trouble, I promise—because—why, now Benny and Loren and I can all be friends!"

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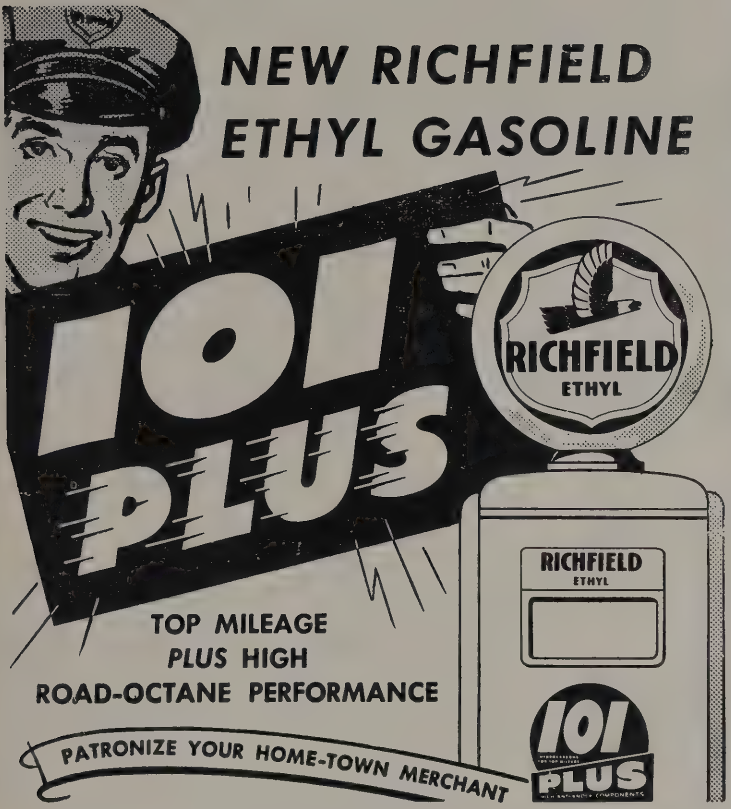

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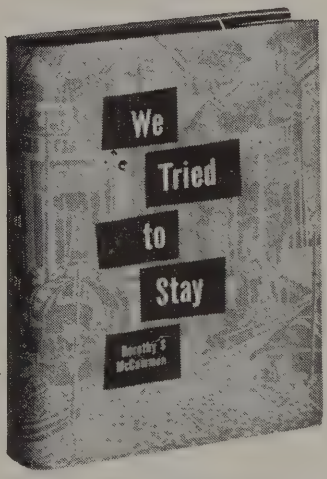

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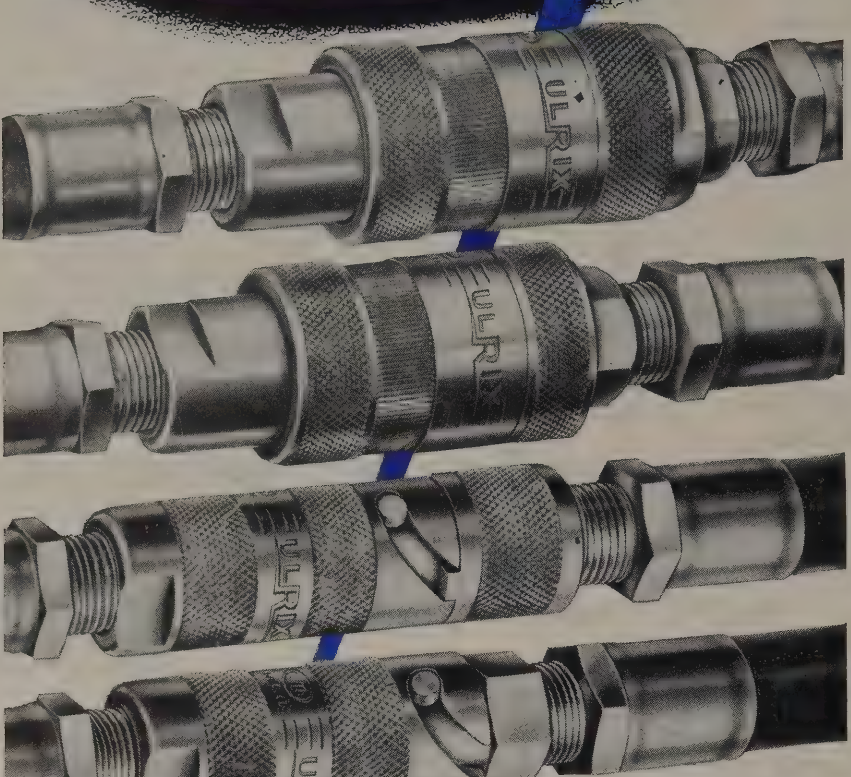

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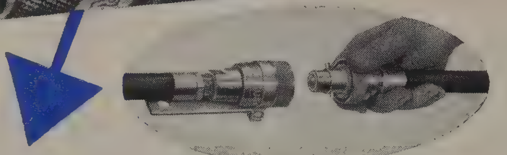

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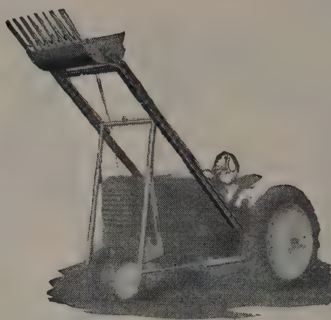

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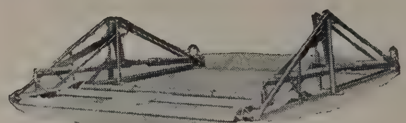

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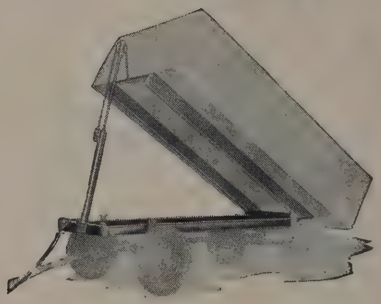

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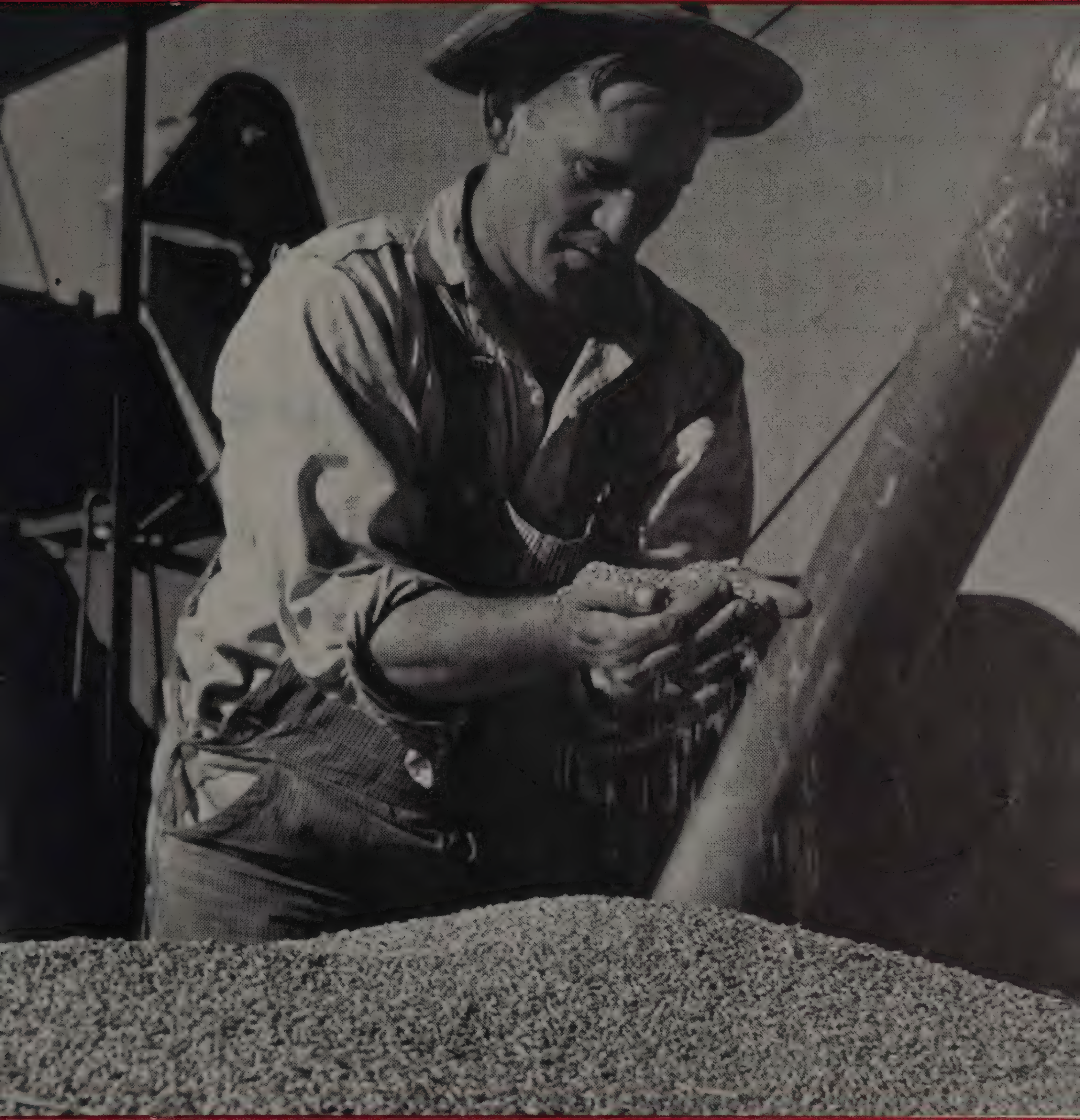

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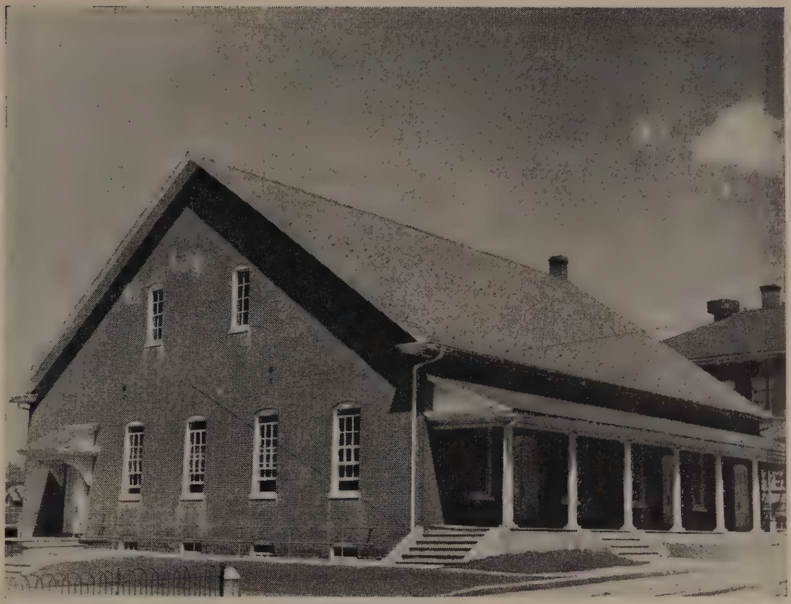
Our Churches



The veranda on the *Souderton Mennonite Church* is typical of the architecture of a number of other Franconia Conference (Pa.) churches built during the first quarter of this century. According to Wenger's *History of the Franconia Mennonites* the church was built in 1915 and seats about 1000 people. Situated near the edge of the town of Souderton, Pennsylvania, it has a membership of about 500 and is served by a bishop, two ministers, and two deacons.

Mennonite Community

JULY 1953

Volume 7 Number 7

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I passed a
Stagnant marsh
That
Lay
Beneath a reeking
Scum
Of
Green,
A loathsome
Puddle
By the way;
No sorrier
Pool
Was ever seen.
I thought:
"How lost
To all things pure
And clean
And white
Those foul
Depths be."—
Next day from
Out that pond
Obscure
Two queenly lilies
Laughed at me.

Can Communities Witness

John A. Hostetler

Christian community would change persons so that they use their interests for God.

WHAT IS community? The word is one of the fuzziest in a current use. It is thrown about with an appalling breadth of latitude. "Community" means different things even to the same people. Religious people, storekeepers, salesmen, politicians, sociologists, city planners, engineers—all use the word. What are they talking about? In our own small denomination, which is something like three fourths of one per cent of the entire Protestant membership in the world, we use the term "community" with different shades of meaning.

Definition of Community

Community is a combination of mind and matter, as is also the human person. It consists of three essentials, without which there is no community: (1) persons, (2) material space, and (3) enduring common interests which satisfy the basic needs of the members.

Persons: There is no human community without persons. These communities are not made of cattle, of insects, or of any other beasts among the species created by God. There are swarms of bees, bands of monkeys, and flocks of birds, but they do not have the distinguishing features of the human community.

Material space: Ordinarily communities are located on the surface of the earth. Probably none have ever existed in the air. There have been underground communities, but on the whole the space they occupy is generally the crust of the earth. We buy and sell it for so much. Space is necessary for community. The bodies we live in have to be somewhere, at least so long as we are human.

Enduring common interests which satisfy basic needs: All people have certain basic needs—food, houses, sleep, family, religion, and security. If people in a certain area satisfy their basic needs by living and working together, and if they think of themselves as a group apart from all other groups, they constitute a community. A group of persons may have common interests, but unless they are sufficiently permanent and persist through time, they do not constitute community. A group of spectators watching a kite have an interest in common and occupy a certain space but do not constitute a community.

Christian Community

Christian community has all of the above essentials—persons, space, and enduring common interests. It would not do away with the person, space, or common interests, but transform them. It would regenerate the person, occupy and utilize the space as God's, and change the common interests by giving them new direction.

A Christian community cannot be built by transforming just one or two of the elements. A religion which preaches regeneration of the (1) person without recognizing (2) space matter and (3) the common interest of its members in its teaching is very unlikely to succeed in building a Christian community.

The contrast between a Christian community and a secular one is not a difference between food or no food, houses or no houses, et cetera, but a difference of purpose and method. It is a difference in spirit, not a difference in material.

Definitions are helpful for clarification up to a certain point. "Christian community" resists definition. Like the person who has been regenerated by the divine grace of God, this community is a mystery in that its life and substance can never be fully comprehended. What a Christian community is, can be grasped best by seeing one work, by observing what it does. What have persons in common who make up the Christian community? The answer must be spiritually comprehended, for the Christian community is a spiritual community which expresses itself in a material way. It is a community not necessarily of common geography, weather, problems, stores, and schools. Christian community is something inside a man, not something into which a man is put.

The Christian community is made up of Christian persons. To be Christian means to be in Christ. To become a Christian means to become a new creation, as the apostle wrote, "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold they are become new." For those who would dwell in this community this is the basic requirement or condition. A new life has begun which was created in Christ. Christ and His people together form one body (organism). That which belongs to the Christian community are the things of Christ. They are shared in a common life by His people because He has caused it to be so. The body of Christ (the Christian community) is an organism which functions as a whole. No member suffers privately without the whole body also suffering.

How Can the Christian Community Witness?

This is the central problem which we face. The Christian Gospel changes person, family, community, and nation. No Christian person can be a new creation without witnessing in social situations. But how, when, and where does this expression come about? The problem is a real one for the perplexing times in which we live. The line between Christian and non-Christian behavior is not very clear sometimes.

Christian communities in history have given social expression in different ways. The Book of Acts is full of brief accounts of social action, of outward behavior resulting from inner spiritual life. The number of

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Christian communities founded as reported in that Biblical passage is inspiring and challenging. Through the centuries since, different patterns of action have been taken by Christian communities on major social questions. John C. Bennett in his book, *Christian Ethics and Social Policy,* thinks there are at least four major Christian strategies: (1) Catholic strategy; (2) the strategy of withdrawal, which he thinks is best illustrated by the Mennonites; (3) the identification of Christianity with particular social programs; and (4) the double standard for personal and public life.

Many volumes have been written on the making of a Christian society, of Christian behavior in a social world, and of the ethics of the Christian in a world of sin and realism. Rauschenbusch instigated a point of view believed by many to be the answer to man's predicament in a sinful world. In our time two Niebuhrs, Barth, and Tillich have devoted considerable thought to the whole problem of Christian conduct in a sinful society. Most of the major denominations today have designated special committees of "social action" to work on problems of Christian conduct affecting their social behavior. The central problem is still far from solved, there is no clear-cut answer to many problems, and there are many problems that still need to be raised because of sleeping consciences.

There is not sufficient time to relate the findings of these theologians. Their writings merit our study, however. Instead of observing what is or was, let us focus attention on what ought to be. Some ways which Christian community can witness as applied to our time, I believe, are the following.

CITY LIFE

"If we can survive in rural areas by sheer natural laws of selection, perhaps we could build a community in the city and survive by the power of God."

Love Is Kind

Christian social action (witness) behaves as expressed by the apostle in I Corinthians 13. "Love is patient and kind: love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things." This love can manifest itself only as Christians express it in social relationships. It is expressed through contacts, from one person to another, from person to group, from group to group. The contact between members of the family, neighborhood, community, and larger community, all are opportunities for this quality of contact.

Surprise

The witness of the Christian community has in it a prophetic or mysterious quality, at least as reported in the Book of Atcs. It contains the element of surprise. The persons who were converted under the preaching of Paul and Peter are examples. The unconverted were amazed at the conduct of these humble Christians. God works in mysterious ways His wonders to perform, and perhaps we have made His ways too familiar, too commonplace.

The non-Christian world is no longer astounded by the conduct of Christians. They can predict too well what we are like. They know how we act because our social expression is structured, set in certain ways, and patterned. Our mission boards are set up to evangelize, and our mutual aid societies are set up to aid our people—they know all this. They study our behavior, know it pretty well, can predict it, and therefore are not surprised when we act as we do. We must find some way to love sinners at their most unexpected moment, to surprise them with humble service with "no strings attached," and catch them in their most unexpected hour with the mutual aid of kindness. Returning good for evil is itself an act of surprise, but as soon as such acts become institutionalized they tend to lose their impact and surprise element. The mysterious quality is lost.

Institutional forms of expression are needful for passing on ideals to the next generation. But should such institutional forms of behavior become fossilized or ingrown they paralyze Christian community, stripping it of its witness vitality. There should be spontaneous witnessing, taking the love of God to people by surprise. God's love is mysterious, amazing, beyond comprehension; let the Christian community express it so.

Works in Any Weather

The witness of the Christian community is the same regardless of geography or time. Whether human contacts are long and enduring, or whether short and of brief duration, they are capable of conveying an element of love-astonishment. Love works in rural or urban places, in any weather, or under any conditions conceivable to the human mind. Contacts differ somewhat in kind, amount, and quality between city and country, but human nature and sin are essentially the same in both.

In a Christian community persons have a chance to know one another as whole persons, to know and be known by the same person in a variety of ways. There is community when persons have opportunity to know one another at a deeper level than that of words or intellectual matters.

To All Men Everywhere

The Christian community is capable of expressing its virtues among all men everywhere. We Mennonites must become aware of the universality of God's message. The unique combination of a Biblical theology with appropriate social expression must be acclaimed and shared abroad. It is urgent. It is exciting. Young people are beginning to stake their life in it. The war years have made us conscious of who we are. This has made us self-conscious. We have looked at our own photographs of barns, crops, and kitchens in the pages of our magazines. We must begin to look outward beyond ourselves. There are, I believe, hundreds and thousands of people who would like to believe and live as we say we believe. If they only knew we existed, they would follow Christ with us. But we have not succeeded in surprising very many with the prophetic love of Christ. We must humbly lead out, in voicing convictions, in publication, in demonstration by works, and in challenging the coming generation.

Faith and Works

In the ideal Christian community faith and practice are the same. One is indistinguishable from the other. What one does is the same as what one believes, and what one believes is the same as what one does. The great discrepancy between faith and practice among Christian people today is paralyzing the power of Christian witness. In our own communities we need a sharper sense of conscience, not alone in business matters, but in choosing values, in simplicity, in morality, in dress, in stewardship of soil and buildings, in the investment of time and talent, and in nurturing younger members of the family. We need to learn again that neighbors are more important than farms.

There are wrong social expressions in some of our communities: discrimination against converts in our missions; a few wrong business vocations and some wrong business practices; the immorality of high-school boys and girls resulting from wrong or lack of home nurture, and from ill examples of older persons; unhappy feuds between persons and between families; and distinction between "educated" and "uneducated."

Break It Up

The Christian community will affect the whole social order by breaking up and spreading into smaller communities, each of which becomes an ethical lighthouse witnessing to eternal values.

Many small communities should be started in rural regions as witnesses. Most of us can probably be classified as rural. We know how to milk a cow, fix fences, and rotate crops. From the standpoint of skills we are, on the whole, best qualified for rural rather than urban community building. The fact that we are rural folk is more or less an accident, probably not the result of any conscious striving by principle that we have done. Our culture has been preserved, by natural laws of survival in an agrarian economy. If we can survive in rural areas by sheer natural laws of selection, perhaps we could build a community in the city and survive by the power of God. Should we throw up our hands when it comes to the city?

The natural rural communities, many of them in our countryside, are breaking up. Buildings are falling apart, churches are being closed, youth is drained off to the city and to college. Urbanization, secularization, and mechanization have taken over.

There is a school of thought which laments this disintegration and seeks to take refuge by "preaching" the virtues of rural life. Baker Brownell, a professor of philosophy at Northwestern University, is one of its loud spokesmen in his recent book, *The College and the Community.* But like many others who support this trend of thought, he is an urbanite. Perhaps we should pay more attention to what these prophets are saying. But we must not lose sight of the people.

It is useless to attempt to build a community where there are no people and where there is no economic base with which to build. It seems to be true that communities in rural places outlive those in the urban. But as witnesses to Christ and as persons we are not commanded to see that we survive, or avoid hardship.

The "world" want to survive; that is why they are fighting and never get through. We are admonished to remain faithful to the end. In so far as we do this the community may or may not survive. In times of persecution the special aspect of the community vanishes, persons are dispersed, but the spiritual community remains.

The Christian community may be long or short. Christ did not ask His followers to build only those that would have the probability of lasting the longest. The communities of short duration like those in the days of the apostles and of Conrad Grebel, most of them urban, were intensely powerful while they lasted. They burst forth suddenly, then vanished, or spread elsewhere. Their strength is not measured in the number of days they survived, but by the intensity of their love for the few days allotted to them.

If we choose to survive in this life, there is a pretty good chance that we will lose the next. But if we choose to lose ourselves in this life, we may survive the next. For our Master Himself said, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Avoid the hit-and-miss buying that results in a collection of unused gimcracks.

Plan Your Family's Play

Eva W. Carper

"Children are creative and enjoy most those things that can be used to fit the different situations concocted in their inventive minds."

WHY IS IT that as we grow older we seem to forget the play stage of our youth? We sometimes, in the vexations and cares of our busy adulthood, frown on and even try to stifle the exuberance of spirit in our children. The Bible tells us that "A merry heart doeth good like a medicine." So with the high cost of living —and other modern problems, it might be good for us to use the medicine of happiness that playing together can bring.

If you do not already do this, you had better start at once. You may be getting a bit old and stiff, but a little game of ball with your boys will be good for all of you. Don't refuse if you are challenged to a game of quoits, or invited with mother to join in a round of croquet. Have you tested the swing lately and how about the horizontal bar?

Pep Up with Checkers

You may be tired from a day at the office, or in the field or factory, but a game of checkers, after a neatly done page of homework by your fifth-grader who hates school, will be a good reward, a happy relaxation, and a fostering of the father-son relationship. You have never played chess? Why not let your high-school son, who has just discovered the game, teach it to you?

Maybe everyone, including you, is busily and restfully reading when you find little Mary tugging at you with the *Three Little Pigs* or the carom board. You give an inward groan, but if you are a good father you will for the thirty-second time read the story or snap checkers all over the board with your little treasure. Before you know it you will be laughing as lightheartedly as she, and another tie to home happiness and solidarity has been strengthened.

Mix Play with Work

We mothers, from necessity, have become masters at mixing play with work. We make believe all kinds of things. We furnish, in lieu of modeling clay, lumps of pie dough which finally get baked into a cake for puppy-dog's supper. Pan lids become steering wheels for trucks or tractors. Blankets, and chairs, and stairs make homes and boats and anything in the wide world to fit the mood or moment. Most of the time this is the thing our children do while the toys for which we saved and finally bought lie forgotten or broken.

It is very easy to unbalance our budget by buying too many things. There are such numbers of clever and attractive toys we cannot resist them. Then what have we? Very likely we have so many gimcracks that there is a "clutterment" and disorder. Too many things cause confusion and if they are not well made they may cause disappointment, or carelessness, and may even foster tendencies for destruction.

Try a Play Map

I have been wondering if a play-map would not be a good idea for parents to work out. On this could be charted the play equipment, toys and games needed from babyhood on. For instance, blocks are used and enjoyed over a long period of childhood; so a good set of wooden blocks at ten or fifteen dollars is an investment—not a luxury. Because it is to be so permanent you will shop for a good set and then because it is good you will all be careful with it. You will not only have equipment that can be used for another generation but you are fostering good housekeeping. In making the map you will study the needs of the different ages and will discover that you will have to plan for both indoor and outdoor play centers and equipment. You will learn that not so many things are needed because children are creative and enjoy most those things that can be used to fit the different situations concocted in their inventive minds. You will plan for not only well-made but beautiful toys which will stimulate self-activity, growth, and industry, and also give an example of beauty in useful things. Your play-map will do a good service by giving grandparents and loving aunts and uncles a channel for their giving. (I am sorry we did not think of this when our children were small. We stored the gifts in the attic and brought them out a few at a time.)

Plan for Social Activities

As your children grow up you will

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Mrs. Reuben Carper is a mother whose family has grown up. She is now a teacher in the Christian day school at Denbigh, Virginia.

The wisdom of a great naturalist recorded by one who knew Jack Miner intimately.

Man Must Balance Nature

Margaret Wade

FOR APPROXIMATELY the last twenty-three years of his life, I was well acquainted with Jack Miner, had the opportunity of assisting him on many occasions in the preparation of his writings for publication and—so his family informs me—more than any other individual was permitted to interview him. In this way I became fairly well versed in his philosophy and enjoyed his rare talent for looking at a subject from some unexpected angle and expressing his opinions in an original manner. Indeed it seems to me that anyone given to any depth of thought must have recognized in his philosophy much that was unique: and this I find to be the case.

Many a time when interviewing Jack Miner I have heard him say: "Nature is wonderful—Man is more wonderful—God is most wonderful." On several occasions I have heard him say from the lecture platform: "Man is Nature's first assistant, or God's viceroy." And, "What is man without God?" he would ask. In his books and newspaper articles always he would write: "God put the birds and animals here for man's use and control."

It was his custom to illustrate his point in this way: "If the potato bugs attack my potatoes, or the lice attack my roses, I don't wait for God to send another bug or louse to destroy them, I use Paris green." In this way, according to the ideas of some people, he was interfering with Nature. This rule he applied consistently. "God made the weed at the same time He made the vegetable and the flower," he would say: "but if man didn't hoe the weeds out of his garden they soon would predominate and weeds would be all he would have."

He applied the same principle to bird life. He would say: "If there are one thousand ducks raised in a certain township and man shoots five hundred for food, then it is up to man to reduce the ducks' enemies in the same proportion—that is, the crows and such, that devour the ducks' eggs, the vermin that slaughter the ducklings, and all such enemies." It seems most logical that in this contention Jack Miner was right; because man already had interfered with Nature by shooting the ducks, therefore man must balance Nature or otherwise he is combining his destructive forces with those of the predators. Jack Miner always said, *"The minute man put foot on American soil, discharged a gun and shot a bird, he interfered with Nature; thus, it is up to man to balance Nature."*

"If the field mice are girdling your fruit trees," he would ask, "is man to wait for God to send a hawk, weasel, or owl to kill the mouse; or if the coyotes and wolves begin to prey on your sheep are you supposed to kill the coyotes and wolves or sit back and say Nature will balance itself?" To him it seemed utterly ridiculous for the Provinces to attempt to get rid of wolves and coyotes, by paying a bounty, while at the same time they were protected in the Federal National Parks and anyone shooting one there would be prosecuted. It just didn't make sense. Jack Miner's idea was that the wolves should be shot, wherever located, and the deer be allowed to increase for humanity to see, alive; and, if the deer became too numerous in a given district, that the game wardens then reduce the herds and the meat be used as food in hospitals and state institutions.

Back to Nature Theorists

A few years before Jack Miner died he was visited by a group of university students whom he described as "back-to-Nature theorists." They were discussing with him Nature's balance and pointed to the fact that in Kaibab Forest all the wolves and other predators were shot and, among the deer, only the bucks allowed to be hunted; and the result was that the deer became small and degenerate. How quick Jack Miner was to answer them! Because he had seen Kaibab Forest, of which these students had only read, he was able to explain a situation that, clearly, had been brought about by man's mismanagement. He said: "There are too many deer in the area for the grass, and other available food, to support. Man ought to reduce the herd, using the meat as food for humanity even though it is that of does and fawns, and not talk of bringing in wolves to effect this reduction. Most certainly the trees have all been browsed down. Why? Because a few 'back-to-Nature theorists' would not allow the herd to be shot and reduced in proportion to the amount of food which the Forest produces." One of the last interviews Jack Miner gave was on the situation as it concerns deer in Michigan, and he warned that if the authorities did not reduce the herds by allowing either hunters or game wardens to shoot a number, then the same situation would arise as already existed in Kaibab Forest. To be sure, a pack of wolves would quickly reduce the number of the deer. But is it not far better for humanity to have the venison for food than a ravening pack of wolves be allowed to run wild and kill for the mere sport of killing, leaving the meat to rot on the ground?

Jack Miner was a staunch member of the Humane Society; and because he was truly humane-minded he said, always: "It is more humane to allow a deer to be shot and given instant death, than to let it, living, be torn to pieces by a horde of hungry wolves." "Or," he said, "isn't it far better for an aged mother-deer to be shot than that she should die of

PLIGHT OF THE DUCKS

"It was Jack Miner's habit to state from platforms clear across the continent that 75 per cent of the eggs laid by the ducks never matured to adult birds."

infirmity, her teeth dropping out so that she must die lingeringly of starvation?"

No wonder the late Irvin S. Cobb always referred to Jack Miner as "the greatest practical naturalist on the planet!" His theory and philosophy were sound. And he simply put into practice what he believed and taught.

This same group of Nature students said to him: "Look what man did to the Passenger Pigeon!—pigeons that blackened the skies—that were here by the millions!" Jack Miner said, "Yes. When man interfered with Nature by shooting those pigeons, as you say he did, then man ought to have reduced those birds and animals that preyed upon them in the same proportion. This, man failed to do; and carnivores and birds of prey increased out of all proportion to that which they fed upon." Man does not hunt these species as he does game birds, because game birds are good for food while the hawks, owls, and rodents are not.

What Happened to the Ducks?

During the last ten years of Jack Miner's life his mailbag was full of letters asking, "What happened to the ducks?" Everybody was pointing his finger at the gun as the sole cause of their disappearance, but it was Jack Miner's habit to state from platforms clear across the continent that 75 per cent of the eggs laid by the ducks never matured to adult birds. Of course the public ridiculed the statement; they did not know the situation as he did, and they did not want to believe the truth he was telling them. What he knew to be the case was this: The predators, such as crows, skunks, magpies, weasels, mink, northern pike and turtles, had increased out of all proportion to the number of ducks and destroyed 75 per cent of all eggs or young ducks before they had any chance to hatch and mature. He knew whereof he spoke because, back in the late twenties, he crossed Western Canada seven times in five years, and saw what was happening. Crows, for instance, were so numerous that they were nesting on the telegraph lines. Had these destroyers been reduced by the hunters in the same proportion as the hunters were reducing the duck population, men would not now be asking, "What happened to the ducks?" Man simply combined his efforts with those of the birds and animals of prey instead of reducing the number of the latter as he destroyed the ducks.

I have been greatly interested in the September 1, 1947, issue of *Conservation News*, published in Washington. The statement is made, therein, that in the summer of 1947 a group of scientists visited the Canadian breeding grounds of the ducks, found several nests, and examined them from day to day. Of these nests watched, 21 per cent were destroyed by crows, 11 per cent by ground squirrels, and 9 per cent by skunks. In other words, 41 per cent of them were wiped out before ever the ducklings were hatched. The reader can estimate what percentage of the young would be devoured by snakes, turtles, hawks, owls, fish, and other predators, after they were hatched. One is compelled to believe that Jack Miner's statement made twenty-five years ago was accurate and that, in truth, 75 per cent of the duck eggs laid never produce mature birds to fly out of the country. The scientists are to be congratulated for their research work and for making public their findings. Jack Miner, like other scientists and philosophers of earlier days, made an unpopular pronouncement which has been vindicated by time; he, too, was years ahead of his time.

As Jack Miner always pointed out, this idea of interfering with Nature or upsetting Nature's balance, as you call it, but as he called it assisting Nature, cannot rightly be applied in only one field of thought or endeavor. "It has to apply all the way down the line," he would say. If it did not, then one could not justly use artificial fertilizer on his lawns and fields; one couldn't restock streams with fish; one could not operate a sanctuary and provide for birds a place of safety; all this would be interfering with Nature. One couldn't kill a snake or a bedbug; one couldn't kill anything.

An Outdoor Naturalist

Jack Miner was definitely an outdoor, and original, Naturalist, as distinguished from the indoor, or student, type. His knowledge was gained from personal observation and deduction, not from the memorizing of data compiled half a century before his time and held in a book. He often related how, at the age of five years, he put pollywogs into cow-tracks, along a creek, and watched them develop into frogs. It was his continuous life in the open, and his long observation of the havoc wrought by the predators, that caused him to create his

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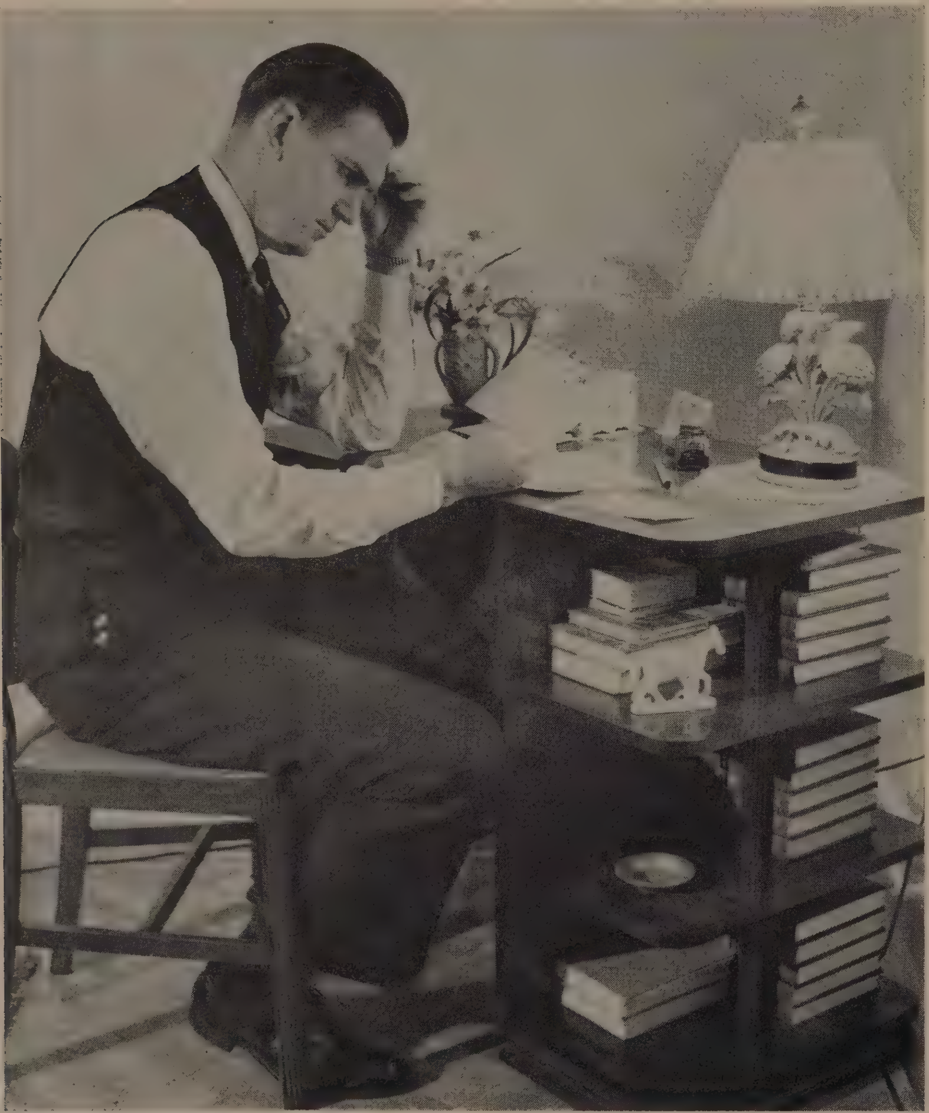
Your Health

Your Mind Can Keep You Well

John A. Schindler

You will be happier if you learn to like people and work. Neither one is easily avoided.

"Whenever one has such a thick, impenetrable layer of c.d.t. that he can't get up above it into a realm of joy and pleasure occasionally, he gets psychosomatic illness."



OF A thousannd different ailments that this human clay is heir to, one is as common as the other 999 put together. Fifty per cent of all the people going to doctors in the United States today are victims of this one disease. Many would put the figure higher. At the Ochsner Clinic in New Orleans a report was published reviewing 500 consecutive admissions to that institution: of those, 386—or 77 per cent—were sick with this one disease. Persons of any age, in any walk of life, can contract it. Furthermore, it is a terrifically expensive disease to diagnose and treat.

I hesitate to give you its name because immediately you will get a lot of misconceptions. The first will be that it is not a real disease. But don't kid yourself. It used to be called psychoneurosis. Now it is known as psychosomatic illness. And it is not a disease in which the patient just thinks he is sick. The pain you get is often just as severe as the pain you get with a gall-bladder colic.

Psychosomatic illness isn't produced by a bacterium, or by a virus, or by a new growth. It is produced by the circumstances of daily living. I have tried to find one word for it, but it takes three, each one of them meaning about the same thing but in difrerent degrees. They are: cares, difficulties, troubles. Whenever one has such a thick, impenetrable layer of c.d.t. that he can't get up above it into a realm of joy and pleasure occasionally, he gets a psychosomatic illness.

Three Kinds of People

There are three general groupings of people who suffer from c.d.t. In the first group are the people who are habitually crabby. A friend of mine has a beautiful farm. I drove past his farm one summer day and I thought to myself, "Those oats ought to make Sam happy." So I drove in, and I said, "Sam, that's a wonderful field of oats," and Sam said, "Yes, but the wind will blow it down before I get it cut." He got it cut all right, he got it threshed, and he got a good price for it. Well, I saw him one day and I said, "Sam, how did the oats turn out?" And he said, "Oh, it was a good crop, and I

Condensed from a talk given over the University of Wisconsin Radio Station, WHA, by John A. Schindler, M.D., Chief Physician of the Monroe, Wisconsin, Clinic.

guess the price was all right, but you know a crop like that sure takes a lot out of the soil."

People like Sam invariably get a psychosomatic illness, and when they get it they get it hard. As a rule they are invalids for the rest of their lives. There is nothing you can do about it.

The second group, where most of us belong, are the people who all day long manage to be concerned, to be anxious, to be worrying about something. If there's nothing around home or the business, they worry about Mrs. Smith down the street. Why doesn't she get her daughter in before eleven o'clock at night? Something is going to happen to her!

The third group is made up of those who have an acute case of c.d.t. Maybe they have gotten themselves into some kind of mess—financial ruin or domestic trouble, perhaps. They are usually easier to treat than those in the second group. And those in the second group are certainly easier to treat than those in the first group.

Emotions Do It

How does this c.d.t. bring on illness? To understand that, we must consider what thinking is and what emotion is. Thinking, we ordinarily suppose, is something that goes on solely in the brain, but that is quite wrong. Thinking involves the entire body in a series of correlated nerve impulses that center in the brain. Particularly is this true when an emotion colors our thinking. The psychologist William James gave us the best definition that we have of emotion when he said that it is the state of mind that manifests itself by a perceptible change in the body.

One emotion we all recognize is anger. You don't have to be told when a man is angry. His face either gets white or it gets red; his eyes widen, his muscles tighten up so that he trembles. That is the state of mind manifesting itself by a perceptible change in the body.

Another emotion is embarrassment. A person who blushes certainly does not have a disease of the skin. In his case embarrassment produces a dilation of the blood vessels in the face.

A third example in the group of unpleasant emotions is the man or woman who vomits or faints at the sight of blood. The sight of blood leads to such painfully disagreeable thinking that the stomach does the things that result in vomiting. Or the heart and the blood vessels leading to the brain do the things that result in fainting.

Now how does all this bring about a disease? Very simply. Most of our disagreeable emotions produce muscle tightness. Suppose that all day long your thinking is acutely disagreeable. You are tightening up muscles. Take your fist and hold it loosely; it doesn't hurt; but hold it tight for a long time and it begins to hurt. The squeeze produces pain.

One of the first places to show tension is the group of muscles at the back of the neck. Another group that come into play very early are the muscles at the upper end of the esophagus. When they squeeze down you feel a lump. It is difficult to swallow. If the muscles in the lower esophagus contract, then it's more serious. Much more commonly the stomach is involved. And when the muscles of the stomach begin to squeeze down you are conscious of a heavy, disagreeable pressure inside. When the muscles squeeze down hard, then it hurts. And it hurts just as bad as any ulcer. In our town we had a grocer who had a pain exactly like that of an ulcer. He had plenty of trouble—a competitive business, a nagging wife, a wayward son—and he had this pain most of the time. Doctors assured him he had no ulcer. He finally began to believe them when he noticed that every time he went fishing the pain disappeared. And it didn't come back again until he was almost home.

This same kind of muscle spasm can occur in any part of the colon. Many persons who complain of a pain exactly like gall-bladder pain don't have gall-bladder trouble at all. They're dissatisfied, and the upper colon is squeezing down. And believe me, their suffering is real. If the pain happens to be lower down in the colon, it will seem just like appendicitis. And then it takes a very smart doctor not to open that abdomen.

Other muscles besides those in the intestinal tract respond to emotional stimuli, particularly the muscles of the blood vessels. A good many of the people who have a headache severe enough to cause them to go to a doctor have that headache because some blood vessel inside or outside the skull is squeezing down so hard from nervous excitation that it produces pain.

And a third of all skin diseases treated by dermatologists are produced by blood vessels in the skin reacting to anxiety, worry, disgust, and so on. Each time certain individuals become upset or irritated or peeved, serum is actually squeezed out through the wall of the blood vessel and into the skin. The tissue becomes thickened with serum. Finally the serum is pushed up through the surface of the skin where it becomes scaly, crusty, and itchy, and the patient has a neurodermatitis.

Heart Trouble

One favorite place for nervous tension is the muscles in the upper left part of the thorax. People rarely come to see us doctors because they have a pain on the right side. It's almost always on the left. If it's on the right—pshaw!—it doesn't amount to anything. If it's on the left—ah!—could be heart trouble! Then they start watching for it. And merely watching for it can bring the pain on.

Muscle tension is just one way in which the symptoms are produced in a psychosomatic illness. One of the other ways is the effect that the emotion has on the endocrine system. Most of you have driven down a street in an automobile too fast when suddenly someone has backed out from a side road. You started to breathe deeply, your heart started to pound, and you got a little faint. Acute fear in your mind produces these bodily changes. An impulse is sent to the adrenal glands, which squeeze adrenal into the blood stream. When that adrenalin hits the heart, the heart starts to thump. When it hits the respiratory center in the brain, they narrow down and you feel "woozy."

There are other organic effects of psychosomatic illness. If it happens to be the blood vessels on your heart that squeeze down every time you get excited or angry, it is serious. John Hunter, the English physiologist, had that kind of heart, and he always said, "The first scroundrel that gets me angry will kill me." And that's exactly what happened. He got up in a medical meeting one time to refute something that he didn't like, and in a fit of anger produced such a contraction of the blood vessels on his heart that he fell dead.

Learn to Think Right

Many victims of psychosomatic illness are up and around. Many are in hospitals. Thousands have been in

[Continued on page 33]

We Came to the Mountains

Mary Stoltzfus

. . . and found simple living, hard work, warm hospitality, and response to the Gospel.

Grayson, North Carolina, is located in the Blue Ridge Mountains, a part of the Appalachian Range, in the northwestern part of the state. The mountains are high and beautiful, not one long range but mountain back of mountain. Some are wooded, and there are many pines, hence the name "Tar Heel State." But many of these mountains have grass growing on the sides and all the way to the summits. It reminds us of the verse in the Bible which says, "Who maketh grass to grow upon the mountains." They truly show forth the handiwork of our great Creator.

The mountains are full of people, of a friendly and industrious type. No one anywhere can surpass these dear people in hospitality. They are also contented. Their needs and their wants are not as many as those of people in our busy industrial centers where money flows more freely. Sometimes it seems as though all are brothers and sisters. When one gets sick or when there is death in a home the neighbors all turn out to help and to give whatever is needed or can be used. There does not seem to be any prejudice at a time like this. One of the chief delights of these kind people is to entertain visitors for meals or as overnight guests.

They raise most of their own food which consists of potatoes, beans, sweet potatoes, cabbage, and many other vegetables which the ladies can for winter use. They raise their "porkers" and a few chickens. In the summertime they scout over the mountains for berries—strawberries, raspberries, and blackberries. These they can and preserve. Nearly every farm has a few apple trees too and most families try to have some apples to store for winter use.

CULTIVATING CORN

There is work for the whole family when cultivation is done with the hoe.

Farming Is Hard

The mountain people work hard for their living. Some have a few head of cattle that they graze and fatten. Most of them farm, but the farming here is hard work. Corn, beans, and tobacco are grown. The acreage is small. Here and there over the mountainsides and up on the very tops you will see patches of these crops. All work must be done with horses or by hand. They hoe their crops in the rows and between the rows by hand. There is some very good bottom land and yet so little of it that the use of the tractor is not practical. This would be no place for farmers to come who would want to farm on a large scale or who would want to make a lot of money. The people are much better off financially since there are bean and tobacco markets near at hand. There are few dairies. A few men go away to work, chiefly to Pennsylvania or Maryland.

The climate here is affected by the mountains. In the summertime the days are sometimes very warm but the nights are cool. The winters are very cold. The night air seems to be piercing. All this is due to the high elevation.

Good Schools and Roads

Two things that have brought this country out as it were are the good schools and the good roads, both of which the state is promoting. North Carolina has good roads; most of the so-called back roads are well graveled. The schools are being consolidated. Our local school, called the Riverview School, is located at Fig. It has a good system with good teachers and also serves hot lunches. These lunches are served for 10¢ and 15¢ which means a lot to the mountain people. And yet there are families "back in" the mountains who have not been reached by the good roads and good schools. There you will find neglected children as well as adults, neglected both physically and spiritually. There also you will find more drinking and shooting.

Big Laurel Church

The Lord has sent us and other laborers into these Southern Highlands to minister to the spiritual

EXTENSION WORK

A group ready to go to Mountain City for distribution of "The Way" and a Bible school at Little Horse Creek.

Mrs. Aquila Stoltzfus is the wife of one of the two pastors of the Big Laurel Mennonite Church.

needs of the people. Often this ministry also includes other needs. Our church is known as the Big Laurel Mennonite Church. The church is on the Big Laurel Creek and so we work that community and also Roaring Fork, Cut Laurel Creek, and to some extent, little Laurel Creek. These creeks are all near by. We are among people with great spiritual need. There are many churches in this country as well as in other places throughout the south. But many churches are dead or nearly so; many have services only once a month and few have Sunday schools. The denominations here are chiefly Methodist and Baptist. We know and have met some very fine people of both denominations. The first service in the Big Laurel Mennonite Church was the dedication service held on November 25, 1951. There are now 13 local members and six others are receiving instruction. We also know of others who want to unite with us.

At present we have services every Sunday morning and night, and prayer meeting in homes on Wednesday night. There is good interest shown in all these meetings. We have been in approximately 70 different homes for prayer meeting. Our young people help to distribute "The Way" once a month in Mountain City, Tennessee. We now have YPM every two weeks on Sunday evenings and all seem to take part willingly. The attendance at Sunday school runs from 40 to 60. Attendance in the summertime is higher than during the winter. Evening meetings are better attended than the morning meetings. Summer Bible school is always very well attended by children and adults. We have also been working some in a needy community about twelve miles away called Little Horse Creek. Summer Bible school and other meetings have been held and there have been several responses.

CHURCH IN THE WILDWOOD

This view of the Big Laurel Church was taken, not from the air, but from the farm of the author and her husband.

RIVERVIEW SCHOOL

Five hundred students receive Bible teaching here once a week.

In the Public School

Bible stories are given to approximately 500 children once a week in the Riverview School. A memory verse is taught each time and some singing is done. These people love to sing. The children love it and it really is a blessing to me to give the story. We praise the Lord for the reception on the part of teachers and parents. The teachers have started now to reserve a time each day for Bible reading or stories or verses; this was not done by most of them before. The principal's wife said this work has made a difference in their school. We thank the Lord.

The Maple Grove Church, Atglen, Pennsylvania, sponsors our work. Nearly two years ago the Wilbur Smoker family and the Aquila Stoltzfus family were sent here as workers. Both of these men are serving as licensed ministers at the present time.

This is wonderful work; it is the Lord's work. While there is much joy in this service, remember that there are problems too, but we have a great God. So pray for this little church here in the mountains, that there may be a continued growth and a warm light shining forth. This community appreciates a growing, working, Christian church.

Editorial

"Love Thy Neighbor"

Agreed that the "social gospel" is a dead gospel and is becoming (we hope) a dead issue as the reality of the evil in men's lives shows itself more plainly. But the use of social work in evangelism is not dead. It is a demonstration of the love of Christ in a manner that often means more to unbelievers than preaching.

Mennonites have been accused of living snobbishly. Too much their interests have centered in their own group and they have not always welcomed "outsiders" into their fellowship. If true, this condition has not been caused by following the practice of Jesus. He sat down at the banquet table with publicans while the scandalized Pharisees stood back and accused Him of mixing with "the world." But Jesus got results.

To win a man for Christ, you must first win his confidence in yourself. Sometimes this can be done by talking to him. But talk does not convince everybody. One social idea that is paying off for some Mennonite churches is the use of crafts classes for boys and girls. This practice probably has greatest use for churches in cities and small towns. Once the child is convinced that you are interested in his happiness he is more easily convinced that your story is worth something. You may even get his parents to attend church because of the interest in their child. Then, of course, there is the Good Samaritan approach. Help to the neighbor who is having "hard times" opens the way to witness to him of Christ.

Another method of loving your neighbor that should have more use is simply inviting him over for dinner. Eat together, play together, laugh together, and share your problems. You might even be able to include some Bible study in your fellowship. With all this you provide an atmosphere in which the Holy Spirit can work and he may be won for Christ. For too long the teaching of Jesus has been ignored that tells us to invite to our tables those who need an invitation rather than those who are socially acceptable. Loving your neighbor includes more than not hitting back. It includes a positive expression of your love. —D. H.

Franconia Conference Looks Ahead

In recent months we have attended several church conferences that show there is an awakening to the trends of our times and their influences on the church.

One of these was the Economic Study Conference held at the Souderton Mennonite Church, Souderton, Pennsylvania, last April. Those who attended this conference could not but see that here were church leaders who were facing changes with foresight and with devotion to the welfare of the future church.

Carefully prepared papers were read by Jacob M. Moyer, J. C. Clemens, Kermit Styer, John A. Lapp, Jr., and John Fisher. The papers had to do with changes in the local towns and townships, employment trends, comparative incomes, labor unions, and new industries. It was especially inspiring to see the older generation and the younger generation earnestly at work together on the problem of applying an unchanging faith in a changing world.

The occasion for the conference was really due to what one speaker called the "industrialization of the Franconia Conference area." Only about 21 per cent of the Franconia Conference members are now classified as farmers. Mennonites of this area must become ready to "accept Christian responsibilities as they live more deeply in a world whose economic classification is changing from rural to suburban-industrial."

YOUR WHEAT FOR GOD?

"The contrast between a Christian community and a secular one is . . . a difference of purpose and method." See article page 6.

It was pointed out that though changes are quite certain to take place in the North Wales, Doylestown, Lansdale, Souderton, and Quakertown areas it is also likely that the changes will be gradual enough for alert and Spirit-led people to make whatever adjustments should be made for the best interests of their Christian life and witness.

Two challenges seemed to come out of the discussions. (1) The churches in this area are going to have more local opportunities than ever before to witness. The growing population of the countrysides in Bucks and Montgomery counties is the challenge. (2) Colonization in other areas continue to offer a solution for those who want to find cheaper land. Colonization at this conference was linked with a missionary motive.

Where there is vision, the people and their community will not perish. They will find ways to adjust or to move and in either case keep the church at the center of their life. "Say not, 'Why were the former days better than these?' For it is not from wisdom that you ask this" (Eccl. 7: 10). —G. M. S.

Coming in future issues

Adventures in the Near East (Five Articles)	*G. Irvin Lehman*
Tall Corn Country	*Joseph Stoltzfus* and *Harold Swartzendruber*
A School for the Blind in Ethiopia	*Martha Keener*
Russian Christianity and Communism	*Don. E. Smucker*

Your Farm

Sharing
Farm Income and Management
Norman High

Tolerance for suggestions, respect for experience, and sound business practices are necessary for success.

THE LARGER subject of family farm business agreements involves two distinct types of decisions, those related to the division of the current farm income and those related to the property, or how the farm is to be passed from one generation to the next. The purpose of this article is to discuss the first set of problems only.

A characteristic of our farm family life is the early participation of children in the work program of the farm. The extent to which children participate in the business part of farm life varies more widely because of greater variations of parent opinion on this score. Usually, however, children do have a stake in the farm business in addition to or instead of just receiving pocket money. It may be in one of the following ways:

The boy or girl has a project or enterprise of his or her own, such as a calf or garden.

He gets a share of the profits in one of the enterprises of the farm, perhaps the chickens.

He receives wages.

There is a combination of the first three.

Such arrangements are fine, but the time comes when sons reach maturity and parents are not yet ready to retire. In this intervening period both father and son are able to participate actively in the farm business. It is important at this stage that a plan be agreed upon so that it will not be a "one-man" business, but a family partnership in which both the management and income are shared on a definite prearranged basis. A byproduct of participation in a well-thought-out plan is the psychological preparation of both parties for tackling the property transfer problem at a later date.

Norman H. High teaches in the Ontario Agricultural College, Guelph, Ontario. An introductory article by him on the subject of farm family business appeared in the May issue.

These Are Necessary

There are conditions which can decide the success of an agreement regardless of its form or its excellence. Persons who are considering a joint undertaking in a family farm business should check the following points:

What is the income of the farm? Can the farm produce a satisfactory living for two families?

Have the son (and his wife or wife-to-be) a real desire to take over the family farm?

Is there a bond of mutual confidence between father and son and a belief that a partnership is desirable and workable?

Is there suitable living accommodation for two families?

Unless these questions can be answered "Yes," there is little possibility of arriving at a satisfactory and lasting agreement. Basic to any partnership is a financially sound business with sufficient net income to maintain both parties. Returns may be increased, of course, by renting or buying more land or by more intensive farming practices on present acreage. In expanding the enterprise, it should be remembered that the father will want to ease up a little and the son should guard against too heavy capital investments.

It is essential that the son really want to take over the home farm, and that he does not feel pushed into the situation by outside pressures. Suitable living accommodation is important also. As a general rule this means either a separate house on the farmstead, or, if the original dwelling is large and lends itself to subdivision, this may be a satisfactory alternative.

The feeling that exists between the father and son is of great importance. There must be a good deal of give-and-take in the everyday operations of the farm. The father will have to be tolerant of management suggestions made by the son, both for the sake of maintaining good relations and to train him for decision making at a later date when the father is no longer there. The son must respect the mature experience and judgment of his father and realize that it is not all conservatism or reaction against newer ideas and ways of doing things. Sometimes it is wise to talk over certain matters with outside parties. Once decisions are made, they should be accepted cheerfully by all parties and acted upon.

Farm Records

Individual farmers debate the merits of keeping farm accounts. Many may feel that it is unnecessary to do so, even though they may not know their net worth very accurately at any particular time. When it comes to partnerships, however, there is no argument as to the necessity of farm records. A suitable farm account book should contain:

An accurate record of all farm receipts and expenditures, preferably broken down into suitable categories, or by enterprises.

A complete inventory of all property taken once a year, preferably January first, denoting ownership claims.

Any other useful information considered desirable, such as the annual crop record, livestock production records, and others.

TURKEY BUSINESS

The Shanks are raising 4,000 turkeys this year, 2,000 white and 2,000 bronze.

Where several persons are receiving money, and paying it out, it is easy to see what confusion would exist if there were no systematic accounting.

The Profit

Different people use the word "profit" to mean different things. One might define profit simply by saying that it is the amount by which the total income of a business exceeds the total expense of running it. The idea of a farm income is fairly easy to grasp because it obviously includes the revenue from sale of farm products, receipts from custom work, prizes, services rendered off the farm and from other similar services.

Expenses are more difficult to track down because some are concerned with regular costs in each production period (seed, fertilizer, and labor—"current" expenses), while other costs occur only at intervals (investment in new buildings, machinery, and stock—"capital" expenses). The portion of the cost of the latter charged against any one year is called "depreciation." This is a too involved matter to discuss in detail here. Suffice it to say that a farm business may be said to earn a profit when:

All current operating expenses are paid, including interest on borrowed capital, but not principal payments, and depreciation on buildings, machinery, and breeding stock is provided for, and soil fertility has been maintained.

When there are two or more partners, as is the case in a family farm business agreement, it is important that all parties understand what constitutes income and what will be included as expenses. They can then determine accurately how much "true" profit is available for distribution at the end of the year, and how much the net worth of the business has changed as a result of the year's operations.

How Divide?

Many different ways and means are used to arrive at a basis for division of yearly profits. A reasonable theory seems to suggest that the division should be made *in proportion to the contributions each party makes to the firm,* whether in the form of labor, managerial ability, or capital, Since the son is normally in the position of entering a business already established, and in possession of little or no capital of his own, he obviously should not expect to receive a major share of the net income at the start.

To calculate the approximate share due to each partner, it is necessary to agree on certain fundamentals, such as:

The present value of the farm, stock, and equipment, the rate of interest to be allowed on the capital investment represented by the farm property and the work stock, and the value of each partner's services to the farm business in the form of labor and management, taking experience, health, and other factors into consideration.

For example, let us say that a farm inventory is valued at $22,000, made up as follows:

Real estate	$11,000
Livestock	5,000
Machinery and equipment	4,000
Feeds and supplies	2,000
Total	$22,000

We will also assume that the father contributes all of the farm capital, and that both father and son work on the farm twelve months of the year.

FATHER AND SON

James Shank and son Charles work together on their farm near Mt. Crawford, Virginia. Charlie entered farming full time after graduation from high school in June, 1953. He is starting a registered dairy herd of his own.

It is further understood that an interest rate of 4½ per cent per annum shall be allowed on capital, together with a nominal wage rate of $100 per month for both father and son. (In this illustration it is presumed that there is no real estate mortgage against the property. If there were, the father would really contribute only the value of the farm less the mortgage.)

In these circumstances, the contributions of each partner to the farm business are as found in table I.

Table I

Father:			
Farm capital—$22,000 at 4½%	$ 990.00		
Labor and management, 12 months at $100	1,200.00	$2,190.00	(65%)
Son:			
Labor and management, 12 months at $100		$1,200.00	(35%)
Total contributions		$3,390.00	(100%)

On the basis of table I the net income would be divided in the ratio of about two thirds to the father and one third to the son, since this is the proportion of their contributions. Because the father owns all the capital assets, he must allow for depreciation and major improvements on them out of his income share. Minor repairs, taxes, and insurance would generally be included as operating expenses in calculating the net income.

Now suppose in the previous case, the circumstances were that the father held the deed to the real estate, but there was a mortgage of $3,000 outstanding. Moreover, let us assume that the father and son jointly owned the movable capital (livestock, equipment, feed, and supplies), valued at $11,000 in total. The contributions of each party will now be as in table II.

Table II

Father:			
Fixed capital—$8,000 at 4½%	$ 360.00		
Movable capital—$5,500 at 4½%	247.50		
Labor and management, 12 months at $100	1,200.00	$1,807.50	(55%)
Son:			
Movable capital—$5,500 at 4½%	$ 247.50		
Labor and management, 12 months at $100	1,200.00	$1,447.50	(45%)
Total contributions		$3,255.00	(100%)

Under the conditions of table II the son's percentage of contributions, and his share of the income, rises to 45 per cent, while the father's declines to 55 per cent. The interest payment on the mortgage will of course be chargeable as an operating expense, and there will have to be an understanding as to the method of retiring the mortgage. Since the machinery is jointly owned, depreciation on it will be assumed jointly by deducting it in calculating the net income.

It is desirable in most cases for the son to get into the position of contributing at least half the movable capital in the farm business as soon as possible. There are several reasons for this, over and above the fact that his contributions, and therefore his share of the income, will be greater. In the first place, the problem of ownership of the natural increase in livestock is simplified. Each owns a half interest, and therefore all revenue from livestock, and all inventory increase, may be shared equally. It is probably better that father and son each own half interest in the whole herd, rather than attempt to break down the ownership by individual animals. When new breeding stock is purchased, payment may be made from the farm account. While this does create some problem if either party decides to withdraw from the business, there are various ways in which the ownership claims may be equitably divided.

Joint ownership of the movable capital also simplifies the problem associated with the purchase and upkeep of farm machinery. Repairs, major overhauls, and depreciation will all be shared equally. Where one party owns all the machines, there is always the problem of distinguishing between "ordinary repairs" and "improvements," thus leaving room for argument as to the correct method of calculating the net income.

All things being considered, it is recommended that the son agree to buy out a half interest in the movable capital right from the outset, particularly if he is at least twenty-one years of age. This will necessitate a careful appraisal of all livestock and equipment, and agreement as to a fair value of a half share. If the son has worked at home for several years, the father may wish to make some gifts or concessions to him at this stage. Sizable gifts can be made tax free. Then suitable arrangements may be

[Continued on page 32]

TURKEYS INSIDE
Combined capacity of the Shank broiler houses is 8,000 birds. Straight through construction aids easy cleaning.

Grow Old Along with Them

Maude Swartzendruber

I HAD THE opportunity recently to spend a period of three to four days in each of several of our church homes for old people. I would like to share some of my observations with you.

Let me express and classify my observations under three main headings: facilities, personnel, and residents.

Facilities

There have been times in my experience as an institutional worker that I have been discouraged as I noted the vast difference in physical facilities found in church institutions compared to those in the average Mennonite home, farm, or business. In recent years this is changing. Our institutions are rapidly being equipped with modern timesaving and laborsaving devices. I note that as new buildings are constructed and old buildings are remodeled much thought is given to this aspect of the blueprint. Therefore I was pleasantly surprised to find these institutions homey, convenient, and modern.

Housekeeping in any institution is a major factor. Good equipment, such as one finds in practically every home in the country, certainly should be found in our church institutions. New laundry facilities and deepfreezes were the joy of the workers and made their work much lighter.

There is yet much to be done to provide adequate facilities for a good program, but I would say our "homes" are generally well built and well equipped. Numerous plans are still in process for adding improvements. Our boards and administrators need the wholehearted support of the people in the execution of these plans.

The kind of housekeeping observed was of the very best. Knowing from my experience in hospital wards the problems involved in maintaining cleanliness where many persons live (particularly those who are not always responsible for their conduct), I was impressed with the well-kept, shining cleanness of the places.

Personnel

The cry for more workers has become a common thing these days. Nowhere is this more common, perhaps, than in our church institutions. As I visited from place to place this area of need was brought to my attention by each administrator. I learned that their need was not only for *more* workers but also for a certain *type* of workers. In order to understand what is meant by a certain *type*, notice the kind of workers that were found in these institutions.

I was surprised to find so many young people. Why were these young people here? In every case it was apparent that they felt called to serve in this type of institution. These young people were happy—in fact, they were getting a lot of satisfaction—even having fun, in working with the aged people.

The older folks appeared to get much enjoyment from associating with the young workers. There was an atmosphere of friendliness, cheerfulness, and good will. The thought came to me that a person isn't particularly making any kind of sacrifice to come and work in "homes" such as these. Instead he is gaining something of far greater value than the extra money which might be obtained elsewhere.

I noticed that these workers had much patience and long-suffering. Perhaps it was high time to finish with Sister Jones and go on to Sister Brown. But first there was a pain in the knee that needed to be explained away, or a kink in the neck that should be

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Maude Swartzendruber, R.N., is Director of School and Nursing Service, Mennonite Hospital and School of Nursing, La Junta, Colorado.

MODERN BUILDINGS

The Oreville old people's home near Lancaster, Pennsylvania.

"The program of these homes is geared to keep pace with the needs of the residents."

rubbed, or a letter that must be reread for the fourth time. All this was part of the daily care.

In this day of 40-hour weeks and time and a half for overtime our church institutions are up against strong competition. If it ever happens that the law attempts to enforce this policy on all employers, I suppose these institutions will need to close their doors. It was refreshing to note that the workers I observed were not particularly cognizant of their work week, time off, and so on. Their "work" was their life—and vice versa. If duty, pleasure, or business called for some rearranging of duties or time off, the "family" planned accordingly. There was mutual sharing of privileges and responsibility. A visitor from a State Department of Health made this remark concerning working hours: "It is so unusual to see a group of workers who are satisfied and happy with this 'family style' of working and living that I'll just skip the requirements."

Do not conclude that the working and living arrangements for our institutional workers are ideal—far from it. Some changes can and should be made—but on the whole the general morale and spirit among the workers was such that one could feel there was a real consecration to a good cause.

Residents

The terms "resident," "member," and "inmate" are used interchangeably when referring to those living in homes for the aged. I shall use the term "resident." These residents are, indeed, members of one big "family" as they live together under one roof. In my hospital experience I have observed ambulatory aged persons spending weeks, months, even years, surrounded by the four walls of a hospital room—seeing busy nurses flit by the doors and hearing moans of sick people near by or in the same room. I have pitied these people and felt how unjust it was to subject them to this type of life. In our "homes" the residents who wish to can spend hours chatting with fellow residents in the big living rooms or in the halls, or they can just sit quietly in their rooms and listen to the sounds of a household made up of people like themselves.

The total program of these homes is geared to keep pace with the special needs of the residents. The meals, the music, the singing, the activities—everything revolves around the aged persons and their needs.

Are the residents happy? Do they like their "home"? In each institution I was asked by one or more persons whether I was coming there to live. One elderly gentleman said, "When you get ready to pick out your home, be sure to come here: It's a wonderful place." Many expressed their joy at having a "home" such as theirs in which to live. Yes, I was convinced they were happy.

One interesting observation was the "busyness" of the residents. Those who were able to do so were assigned special responsibilities—such as winding the clock, bringing in the mail, combing a neighbor's hair, reading to a blind fellow resident, putting away the songbooks. Even the smallest duty seemed to make them feel needed. In some cases residents found duties for themselves. One man assumed the responsibility for keeping everyone's shoes in good order. Saturday night was shoe-shining night. I was informed that if I had shoes that needed freshening up I was to bring them out. (How I wished I'd had all my shoes along!) His face fairly gleamed with pride as he lined up his row of shining shoes along the hall.

Since my observation of the happiness and contentment of these folks as they live with their own age group I am more firmly convinced than ever that we need not apologize for operating institutions to give care to the aged. One hears the expression that children should assume the care of aged parents and relatives. However, when one analyzes the situation it becomes quite apparent that an aged person can be much happier living in a home where he can have his own privacy as well as enjoy the association of friends his own age. Particularly is this true if he can also continue his contacts at frequent intervals with his family and friends outside the institution.

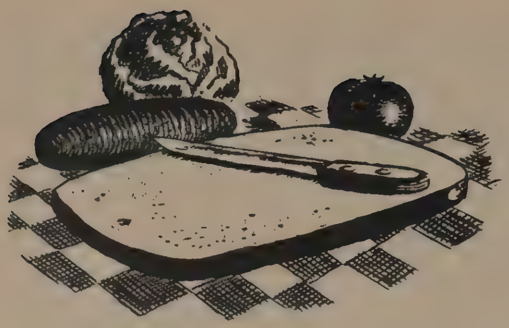
HOMELIKE ATMOSPHERE

Residents relax in the main sitting room of the old people's home at Albany, Oregon.

In this day of small houses, loud radios, and fast living, as is commonly found in the average American home, one can hardly expect to have those factors which are conducive to a comfortable and satisfying life which is necessary for a happy old age.

Therefore, I agree that the best way to help our aged people is to provide a place where they can continue to live as normal and productive a life as possible—using their abilities and contributions for the welfare of the institution and society in general.

In conclusion I might add that in light of the increased need for institutions of this type much needs to be done in the way of better organization and administration of these institutions. Also, more trained personnel must be supplied and especially, all of us need to take more seriously our total responsibility for the aged and aging. More of us are going to live *longer*. What are we doing now to help us to truly *live?*



Homemaking

News and Views

Mother Nature's Trick

Oranges (Sometimes) Put On "Spring Dress"

It's a sure sign of spring but a pain in the neck, too.

That's the way Florida Valencia orange growers and shippers describe Mother Nature's mean little trick of causing the peel on fully ripe fruit to turn green again after it has been a golden yellow.

This characteristic affects only the skin. Inside, the fruit remains as yellow as ever. In fact, this color usually deepens somewhat, and the orange gets sweeter.

To those who know their oranges, a re-greened Valencia is preferred to one which is still yellow, because it means the fruit is at the peak of its goodness inside.

The green coloring matter in grass and all other vegetation is the culprit which causes the Valencia orange all this embarrassment at not being able to retain its blush.

"Chlorophyll" is the name of this green ingredient. It's a substance that is becoming more and more familiar to the public, which sees it advertised frequently as the principal item in deodorizing agents where the bottle is opened, a wick pulled up and it's supposed to take away the odor of almost anything in the house, including cooking cabbage.

In the spring when Valencia orange trees in Florida get unusually active with the warm weather, they start putting out a flock of new leaves and some new limbs. These are clearly distinguishable from the older leaves and wood because of their much lighter green color.

The tree, which is far more interested in this new growth than in the oranges already borne and fully ripened, doesn't bother to separate the new from the old, as it were, and sends the chlorophyll around promiscuously.

The ripe oranges, their skin a beautiful golden hue, can't do much about it and while the dose probably is distasteful to them they get their chlorophyll along with the new leaves and limbs, and it dutifully goes to the skin.

The green chemical does not dissipate the yellow color, which still remains, but it does cover it up. As a result, the orange turns green again, although the yellow is still there underneath.

FOR SUMMER MENUS TRY

Florida Tea Punch

1 cup boiling water
4 teaspoons tea
¾ cup sugar
4 cups water
¼ cup Florida lime or grapefruit juice
2½ cups Florida orange juice

Pour boiling water over tea; steep 5 minutes; strain. Dissolve sugar in hot tea. For hot punch add the 4 cups water, boiling, and the fruit juices, slightly heated. Serve in cups with thin slices of lime. For cold punch, add iced instead of boiling water and chilled juices. YIELD: 8 servings.

Material on these pages is printed through the courtesy of the Florida Citrus Commission, Suite 1901 551 Fifth Avenue, New York 17, N.Y.

Orange Velvet Cream Pie

1 envelope unflavored gelatine
1¼ cups orange juice
⅔ cup sugar
1 tablespoon flour
¼ teaspoon salt
1 tablespoon grated Florida orange rind
2 tablespoons Florida lime juice
1 cup heavy cream, whipped

or

⅔ cup thoroughly chilled evaporated milk, whipped
1 9-inch baked pie shell

Soften gelatine in ¾ cup cold orange juice in sauce pan. Blend sugar, flour, and salt; add to softened gelatine; mix thoroughly. Place over medium heat; stir constantly until gelatine is dissolved and mixture is thickened. Remove from heat; add orange rind and remaining ½ cup orange juice and lime juice. Chill until mixture is slightly thicker than the consistency of unbeaten egg white. Fold into whipped cream or whipped evaporated milk. Turn into pastry shell and chill until firm. YIELD: 1 9-inch pie.

Let's Make a Pound Cake

Did you know old-fashioned Pound Cake
Makes good square, oblong or round cake?
If you'd like to beat or stir one,
You will find there's uses for one.

It will take a lot of butter
(Please don't get into a sputter)—
One and one-half cups of butter
Creamed with two good cups of sugar.
Then get eight eggs from the hay mow,
Where the hens lay every day now.
Break them one by one and beat them
(What a shameful way to treat them!)
With the sugar and butter. Add
Vanilla—one teaspoon—. Be glad,
While you add three cups of cake flour,
Half teaspoon of baking powder,
Same of salt, that your arms have power.
Grease and flour a pan to bake in
And then gently pour your cake in.
Do not have too hot an oven.
It's yourself folks will be loving,
When your pound cake's finally finished.
But see that it's not diminished
By the hungry boys who crave it,
For of course you'll want to save it
As a Sunday supper treat,
For it's really swell to eat.

—Mary Alice Holden

Young Community

Embroidery Hints

MANY PEOPLE in the world get much satisfaction and happiness out of creating or making something beautiful. Grandmothers like to piece fancy quilts, mothers like to make dresses or knit sweaters, men and women like to paint beautiful pictures, and others braid rugs or weave baskets. Many girls (and boys) have lots of fun embroidering. Maybe you are one of them, or maybe you would like to learn to embroider. You will probably want to buy your first several pieces of embroidery work in a dime or department store. These might be hand towels, tea towels, or dresser scarves. The designs will be stamped on the material.

Embroidery Threads and Needles

Different threads can be used for embroidery depending on the fabric you work on, but you will probably want to use mercerized embroidery thread. Wool or heavy cotton is suitable for use on heavier fabrics. All embroidery threads should be boilfast. To work with poor materials and thread is a waste of time. When the working thread begins to look fuzzy or becomes untwisted, take a new one.

When you choose an embroidery needle, the eye should be slightly larger than the thickness of the embroidery thread. Embroidery needles have much larger eyes than sewing needles. The length of the average embroidery needle is about 1¾ inches.

Other Equipment

There are special little embroidery scissors that are 4 to 5 inches long. They should have very sharp points. You will probably want to use an embroidery frame to hold your material taut and to keep it from puckering. Either round or oval hand frames can be bought at a very low cost.

Beginning and Finishing

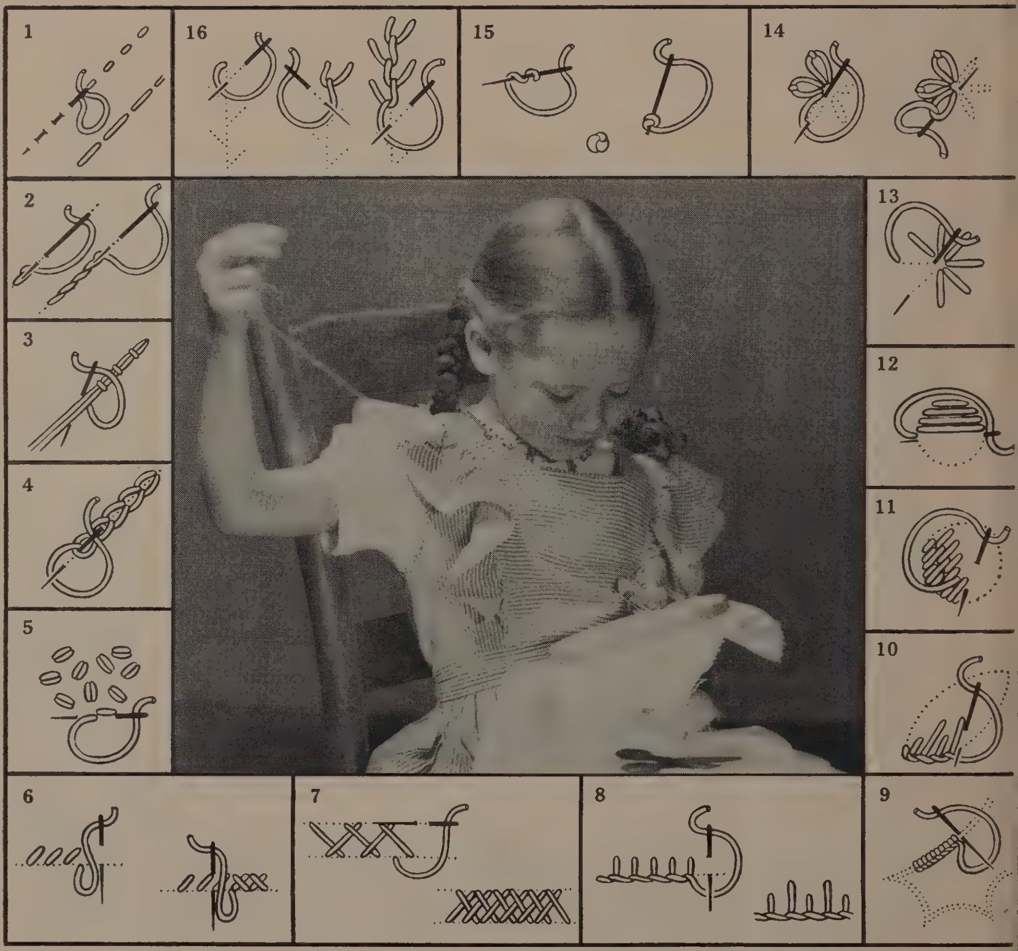
The wrong side of the work should look equally as well as the right. To begin a piece of embroidery do not use a knot, but make a close running stitch toward the starting point, then make a small back stitch and begin to embroider in the direction specified. To end your thread, weave the needle in and out of the material under the piece which has just been completed, but do not allow your needle to pick up any of the embroidery stitches. When you feel the end of the thread is perfectly secure, cut the thread close to the embroidery. Do not carry your thread from one design to the other, as this produces very untidy work.

Pressing

All embroidery should be pressed on a thick pad. The raised face of the embroidery sinks into the softness of the pad and is not flattened by the iron. Place the embroidery piece wrong side up. Cover with a damp cloth. With a moderately hot iron press heavily. Remove the damp cloth and iron until dry. Turn work and on right side iron only the hems.

Original Designs

After you have done some embroidering you might like to try making your own designs. You might begin with lines and borders. Put a border on a baby kimona for some European baby or put a border on a towel. Then maybe you can plan a cluster of flowers for a pillow slip.



Summer Fun

In summer time I like to take
  My hat, my fishing rod, and bait
An' head right to the stream close by
  That's near the meadow gate.

You'll always find us side by side
  Just sittin' on the shady bank—
My rod a-danglin'—Jerry there
  A-runnin' on the plank.

It gets 'most tiresome, sometimes, tho,
  A sittin', waitin' for that bite,
But I can dream an awful lot—
  An' fishin's quite all right!

I tell you, when you get real tired
  O' hoeing corn or makin' hay,
Ask Dad if he remembers back
  To fishin' in his day.

Gladys L. Hostetter.

Attention

Embroidery Contest

August 31, 1953

Enter a piece of embroidery that you have worked or an original embroidery design on paper. Anyone 15 or younger may enter. The contest closes August 31, 1953. Win a prize!

There are two divisions in this contest. Division I is for those 12-15 years old. Division II is for anyone younger than 12. In each division contestants may enter either or both of these groups: a. needle work to be judged for the stitches; b. an original design on paper to be judged for the beauty of the design.

---

1. **Running stitch**
2. **Outline stitch**
3. **Couching stitch**
4. **Chain stitch**
5. **Seed stitch**
6. **Cross stitch**
7. **Herringbone stitch**
8. **Blanket stitch**
9. **Buttonhole stitch**
10. **Long-and-short blanket stitch**
11. **Long-and-short stitch**
12. **Satin stitch**
13. **Straight stitch**
14. **Lazy daisy stitch**
15. **French knot**
16. **Feather stitch**

Rules

1. Anyone, boy or girl, who is fifteen or younger may enter this contest.

2. Each person may enter one piece of embroidery work (stamped or original design) or one original design on paper that could be used for embroidery. A single contestant may submit one piece in each of these groups but only one piece in a group.

3. Include a sheet of paper on which you have written your name, address, and age. Also include a signature of an adult stating that this is your work.

4. There will be prizes for each group in each division.

5. All entries must be mailed before midnight, August 31, 1953.

6. All embroidery work (not designs on paper) will be returned to you after the judges have made their decision. Be sure to include your address.

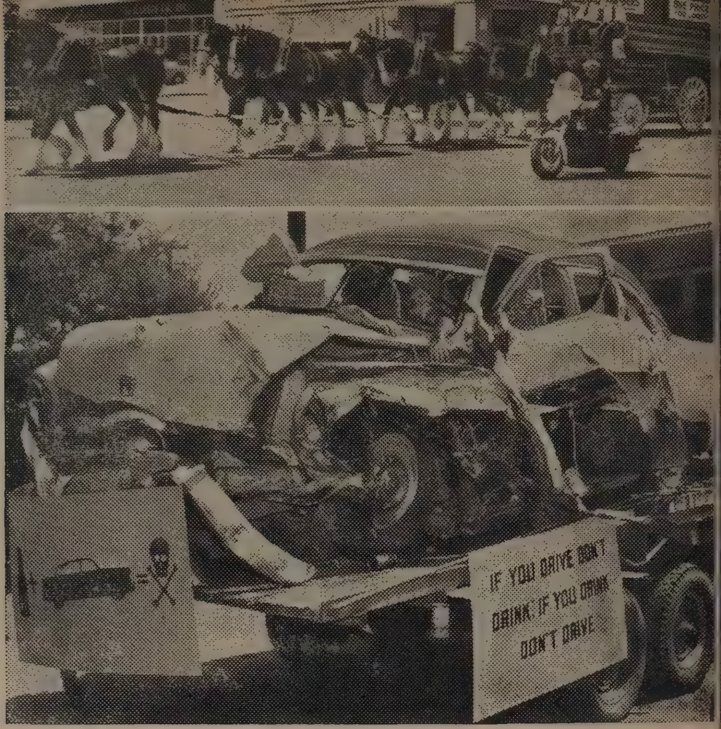
Do You Know . . .

. . . that there are plants that capture and eat tiny insects? One of these plants is the Sundew. This little plant seldom grows taller than 8 inches. It has from 8 to 14 round leaves. On the edge of each leaf are many hairlike tentacles about a half inch long. Each tentacle has a tiny gland at the end of it which secretes a sticky fluid. On a warm summer day, when there are many insects in the air, these drops of sticky fluid glisten like dewdrops and attract mosquitoes and gnats. As soon as they land, for a drink, they stick fast. Immediately the tentacles close in on the insect until it is killed. The glands then pour a secretion over the insect and the good part of the tiny creatures is absorbed by the leaf. If the insect is fairly large, the Sundew leaf will grow quite fat for a while over its banquet. After the meal the tentacles again rise to their upright position and the undesirable part of the insect falls to the ground. Each leaf of the Sundew is an independent "mouth." Plants have been seen to capture 12 insects at one time. Some plants have as many as 14 leaves.

If a Sundew plant does not capture any insects to feed upon, it will never bloom nor be a very healthy plant. If it has numerous feasts, it may bear as many as 30 white flowers.

—RUTH KING DUERKSEN.

Surprise Ending



BEER PLUS AUTOMOBILE

Not in the original planning for the parade was the float of a wrecked automobile and four students splattered with ketchup which followed the Anheuser-Busch beer wagon.

THE BUDWEISER beer folks are trying to figure out whether their parade at Waco, Texas, Saturday, March 21, helped their cause or hurt it.

Chances are that they were the losers.

The parade was the beginning of a five-day appearance in Waco of Anheuser-Busch's famed hitch of eight immense Clydesdale horses, and it was planned with all possible advance publicity. The horses led the parade, pulling a giant wagon of dummy beer cases, all bearing the label of their particular alcoholic beverage.

But the parade had a surprise ending.

A trailer truck, bearing a demolished automobile with ketchup-spattered young people hanging from its windows, followed close behind the beer wagon. A placard on one side declared that beer and automobiles equal death, and another pleaded: "If you drive, don't drink. If you drink, don't drive."

For three hours, as the parade wended its way through Waco's business district, the deadly reminder of highway death trailed the beer advertising.

And as thousands of people paused to admire the animals, they gasped to view in horror the demonstration of havoc caused by drunken driving.

The four youngsters in the car played their roles so well that many believed the car actually contained corpses.

City policemen granted the same rights and concessions to the dry campaigners as to the Anheuser-Busch display. No attempt was made to prevent the temperance float from remaining in the parade. Following the float was a trail of cars carrying duplicate signs telling of the devastating effect of alcohol.

A number of policemen along the way voiced their approval of the float, for they had seen with their own eyes many similar wrecks on the highways as a result of too much beer and liquor. Several of the policemen greeted the dry campaigners with handshakes and one volunteered: "If you ever want a testimony, I'll be glad to give you one."

The demonstration for abstinence was planned by Rev. Tilson F. Maynard, pastor of Waco's Emmanuel Baptist Church and President of the United McLennan County Drys. University students posed as bloody corpses in the car.

The wrecked automobile was loaned the demonstrators by a local wrecking company which volunteered the use of any one of scores of demolished vehicles they had dragged from the highway. There was a feeling of awe and death as this one was selected from the still blood-spattered cars on the lot. The owner pointed out that the deaths represented there would fill a large cemetery. Two other citizens granted the use of their trailer and truck, and the truck's owner volunteered to drive the meaningful array himself.

Books

Books reviewed in the COMMUNITY can be purchased through Mennonite Publishing House, Scottdale, Pennsylvania.

Give Them a Chance

Suffer Little Children, by Marion Palfi; Oceana Publications; 1952; 94 pp.; paper, $1.50.

This is a picture book. The author, Marion Palfi, traveled throughout America for three years, and took pictures of children, mostly in unfortunate conditions. Although a picture book, the emphasis is on an adult level. With proper supervision it could be used to teach children social justice. The pictures help to prove the fact given in the beginning of the book that "One out of every two children in large cities belongs to a family with 'inadequate' income." She also states that "slums are a costly expense to the community, but they are even more costly in their effect on human beings." The value of these pictures is increased by the Scripture quotations which supplement the captions. In places these are strikingly effective.

The book begins with pictures showing unfortunate conditions in the cities of Washington, D.C., right in the shadow of the Capitol, and in Los Angeles and Miami. From the beginning to about page 75 the pictures are mostly of bad conditions. From here to the end there are pictures illustrating methods that have helped to alleviate bad conditions.

Some prevailing themes are housing, race tensions, lack of space for play, gang life, juvenile delinquency, and broken homes. Solutions offered include social club work and education for better understanding.

The reader will not find answers to all of his questions here. Rather,

[Continued on page 32]

Community Life

Contrasts Between Rural and Urban Life

1. Rural life is a life of plants and animals; urban life is a life of machines and wheels.

2. Rural life is largely a natural world, and is religious, with dependence on God; urban life is largely artificial and is humanistic, with dependence on man.

3. In rural living there is independence and freedom of action; urban life is regulated by the time clock.

4. Rural life requires men and women with diversity of skills by necessity; it develops resourcefulness and life is less monotonous; urban life requires people, of one skill, the person becomes a part of a machine, and life is monotonous.

5. Rural people live in the past and the future and develop conservatism and stability; urban people live in the present, use time payments and spend everything they get.

6. Rural living is more personal; people have a sense of community living and know their neighbors; urban living is impersonal, people pay no attention to their neighbors and it is hard to make permanent friends.

7. The rural family is more of a social unit, a wife is almost a necessity, children are a help, and father and son can work together; in the urban family children are a great expense, a hindrance, and unwanted.

—Clayton Beyler*

Farm Family Experiences

1. They should provide development rather than mere training.

2. They should provide an atmosphere which stimulates all phases of the personality in a balanced proportion.

3. They should provide ideals from which to choose.

4. They should provide equipment necessary for the full development of the child.

5. They should affect each child as an individual personality.

6. They should provide guiding principles for recreation.

—Roy Roth.*

Problems of the Rural Home

1. Modern multiple activities demand too much time.

2. There is lack of respect for the sacredness of the home and family.

3. Home is no longer the center of recreation for the family.

4. Parents do not always recognize the sacredness of their children's individual personalities.

—J. Winfield Fretz.*

Worthwhile Activities for the Family

To be worth while an activity should improve the whole person. The family ought to take time to plan for more activities together. The following are areas in life where families do things together. Each succeeding area is more difficult to carry out satisfactorily.

1. Eating.—In the family unit, eating affords a rich opportunity for the members to become acquainted with each other.

2. Playing.—We now recognize that it is very proper for parents to play with their children. Play can be mere entertainment or it can be educational.

3. Working.—Modern vocations make it less possible for the family to work together. Working together can produce much happiness for those taking part. Family projects might be a good idea.

4. Worshiping.—This very intimate and sacred experience is very difficult to carry out satisfactorily. It is something that must be learned. Religion is the basis and cement of family life. It includes individual study, group discussion and meditation together, dramatization of Bible stories, and learning hymns, both words and music.

5. Misc.—Radio programs (most are not worth listening to; those that are good are valuable to share as a family); preparing a family scrap book, letter writing, planning vacation trips, and hobbies.

—J. Winfield Fretz*

Marks of a Good Family

1. It must have unity of objectives, ambitions, and interest in the religious, social, and economic fields.

2. It should have a problem-solving technique; every family has its tensions and conflicts.

3. It must be creative, growing, becoming more mature.

4. It should be critical of itself; it should look at itself through the eyes of God.

—J. Winfield Fretz.*

Abiding Values of the Christian Home

1. It provides hope in a world which is hopeless. Hope in this life must come from the Christian home, for there is none in the evil world.

2. It provides faith itself. Parents can help the family to see that living God's precepts is noble and respectable. Parents are largely responsible for what the young people become as a result of their early training.

—Roy Roth*

Worship at Home

It is not enough for us to attend Sunday school, church, and prayer meeting, but we should have organized formal worship in the home. Here we develop devotion, respect, adoration, and fear of Almighty God. We develop a pattern and habits of worship in the home. Spiritual nurture comes in every activity within the ily altar. The responsibility of spirit- home; it does not stop with the fam- ual nurture rests wholly upon the parents, and in particular upon the father in the home.

—Ivan Lind*

*Reported by Lester I. Culp.

Roman Priest Breaks

When an obscure student for the Roman Catholic priesthood breaks his vows and leaves the church, there are not many people, Catholic or non-Catholic, who are deeply interested. But when a man who has for years been a leader in the church and who has enjoyed all the dignity and popularity of such a position renounces the Roman Catholic Church, leaving behind him all his prestige and his security, that is news of interest to everyone—no matter what their religion.

That is just what happened recently. Dr. Andres M. Mateo, one of Spain's most outstanding Catholic leaders, left the church. Dr. Mateo is a native of Spain and received most of his priestly training in the schools of the Jesuit Order, one of the strictest and most highly regarded orders of the Catholic Church. He has twice been honored by the written benediction of the Pope and was offered a bishopric shortly before he left the priesthood. Dr. Mateo is well known in Catholic circles for the many books and articles which he published while still in the church.

The moving story of his search for spiritual freedom and of his personal encounter with the Lord Jesus Christ is told by Dr. Mateo himself in an article entitled "From My Sycamore Tree," which appeared in a recent issue of *The Converted Catholic Magazine*.

In the article, Dr. Mateo likens his spiritual experience to that of Zacchaeus, who climbed a sycamore tree in order to see the Lord Jesus as He passed by. Dr. Mateo states that he could not climb the "sycamore" while he was in the Catholic Church because Rome does not believe in religious freedom. It was only after he severed his ties with the Roman hierarchy, Dr. Mateo reports, that he was free to seek Christ.

Dr. Montano, editor of *The Converted Catholic Magazine*, who introduces Dr. Mateo to the magazine's readers, is himself a former Roman Catholic priest and widely known as "the Martin Luther of Latin America." He has the special insight into Dr. Mateo's thinking that only one who has passed through similar experiences could have.

The two men became acquainted after Dr. Mateo heard Dr. Montano address the congregation of the Hollywood Presbyterian Church of Hollywood, California. Since that time they have become fast friends, knit together by their mutual love of freedom and of the truth.

Free copies of Dr. Mateo's article are available by writing to *The Converted Catholic Magazine,* 160 Fifth Avenue, New York 10, New York. —Christ's Mission.

LeTourneau Answers Criticism

Industrialist R. G. LeTourneau, irked by what he considered a not too enthusiastic appreciation of his experiment in Liberia, West Africa, retorted: "I notice *Moody Monthly* comments on our African program. I thank them for their kind remarks. I'm not just sure what they mean by saying I'm not a modernist; yet, they're afraid there is not going to be enough preaching in the program. I didn't like the word 'yet' when I first read it; however, perhaps I should take it as constructive criticism, and inform them that some full-time, ordained ministers, who have been in the ministry for many years, are planning on joining the expedition; and we have some Moody graduates, too. But when it comes to preaching, I'll guarantee the three above-mentioned men (Dr. V. Raymond Edman, president of Wheaton College; Hobart Creighton, Indiana poultryman-layman; Ralph Barker, retired California dairyman-layman) and others already there, wouldn't have to take a back seat for any of their preachers. Yes, we are preaching, but we are working preachers. In the days of the early church when men were saved they went out, and Scripture says they 'blazed it abroad' and the result was men were saved by the thousands daily. What Christianity needs today are some working Christians, and some Moody preachers in coveralls who can handle bulldozers as well as Bible. I firmly believe Ephesians 2:8, 9, that salvation is by faith, 'not of works, lest any man should boast,' but my faith makes me want to work and preach too and probably the snags we will hit will increase our faith, and overcoming them, will make our preaching more effective."

—*Youth on the March.*

Egg Against Virus

From Lederle Laboratories comes word that they are using over 14,000,000 ordinary hen's eggs every year in research and in the production of vaccines for use against virus diseases.

So far they have produced vaccines that protect dogs against distemper and rabies, protect mink against distemper, and protect poultry against three deadly diseases, fowl pox, Newcastle, and fowl laryngotracheitis. It also appears that a vaccine may soon be produced which will aid in combating polio.

Tiny holes are drilled through the shells of fertile eggs, some live virus injected, and the holes sealed. The eggs are then incubated so that the virus will multiply. Before hatching the tissues are removed and vaccines made from them.

Back-yard Farming

Back-yard farming, aided by scientific methods pioneered by the nation's farmers, is growing every year and becoming big business.

During the spring season this year (1952), the sales of seed houses and garden supply stores were approximately 15 per cent ahead of a year ago.

"The growing trend toward home ownership has put more people in touch with the soil than ever before," says one agricultural research director. "Home gardeners are finding they can do considerable dollar-stretching by raising part of the family's food requirements."

By using such farm-tested practices as soil testing, intercropping, and efficient application of fertilizers and insecticides, the suburban dweller who gardens as a hobby has been making a valuable contribution to the national food production in recent years.

—New Holland (Pa.) Clarion.

Railroad-Truck Controversy

According to an article in a company publication of one of the nation's leading railroads, they are on good terms with the operators of 95 per cent of the trucks in our country. The other 5 per cent, with which they are at odds, are the owners of the long-haul trucks, who are able to continue making a profit because they do not pay their share of revenue.

[Continued on page 31]

Viewpoints on World News

What the Death of Stalin Means

Carl Kreider

Part II

In last month's article we defined communism in its various forms and gave a brief sketch of the life of the prophet of modern communism, Karl Marx. This month's article will analyze critically the Marxist system.

As was stated last month, while studying at the University of Berlin Marx came under the influence of the philosopher Hegel. Hegel's philosophy is too complex to be noted here, but his major significance for us consists in his doctrine concerning the dynamics of history and the pattern of history. To Hegel history was a spiral moving ever upward. Though man in looking at only one side of the spiral could not always see progress, it was nevertheless there. Hegel called the process thesis, antithesis, and synthesis. First of all there comes the idea, the thesis. Inherent within this truth, however, and in continual challenge to it is the opposite, a disbelief in it or a contradiction to it. This is the antithesis, and at times it may be so in evidence that it appears that progress is not being made. However, the perpetual conflict between the two does not cause them to be killed but rather out of them comes a result which is in advance of both—a synthesis.

Basic Features of Marxism

Marx accepted Hegel's pattern of history (thesis, antithesis, and synthesis) but he rejected its dynamics. Marx said that in our age capitalism is the thesis, proletarianism is the antithesis, and the classless society is the synthesis. The capitalist (private owner of property) is the exploiter, the worker is the exploited, and the synthesis is a state of society in which all men will be workers and therefore exploitation will have ended. From this follow the four main propositions of Marxism.

The first is the economic or materialistic interpretation of history. Marx taught that economic causes are not among the factors that determine historic change, but that they are the *only* basic, ultimate factors. The economic structure of society determines its art, its religion, its form of government and therefore its whole focus of power.

The second is the labor theory of value. This idea was not original with Marx but it can also be found in a slightly modified form in the writings of the classical economists of the early nineteenth century, men like David Ricardo who were certainly not communists. Marx's belief in this outmoded theory has helped to discredit it, and today it is no longer considered essential to Marxist theory and is not held by most leading Marxists.

The third is the doctrine of the class war. Marx held that all of history is a history of this class war, the governors and the governed, the master and the slave, the landowner and the serf. Today the struggle is between the bourgeois (the property owner or capitalist) and the proletariat (the worker). As soon as the capitalist appeared in modern society the germ of his opposite appeared also, the worker. And so the struggle begins. This war will be carried to the bitter end because no truce is possible.

The fourth is the program and the prophecy. Revolution is inevitable and the result will be the dictatorship of the proletariat and "the withering away of the state." Before the final victory the rich will become richer and the poor will become poorer—more numerous and more class conscious. More economic depressions will appear and they will be of longer duration. Wars of imperialist aggression will be frequent. The industrial capitalist will first win a complete victory over the landowner and then the worker will win over the industrial capitalist. How long will all of this take? Marx had no timetable, but he was sure that it would come much more quickly in western countries such as England, France, and Germany than it would in economically backward countries such as Russia.

Criticism of Marxism

Before proceeding to a specific criticism of the three Marxist propositions which are still held by modern communists it may be pointed out that both Hegel and Marx represent a popular nineteenth-century misconception of history which not only finds no support in Christian thought but is no longer widely accepted by most philosophers. The evolutionary theory of the inevitability of human progress is no longer generally accepted. Are the catastrophes of history mere appearances (the "other side of the spiral"), as Hegel says? steps toward a classless society, as Marx says? In the whole sweep of history there is too much that cannot be explained by this view. Assyria replaced Babylon as a world power about 2,000 B.C. but no historian would say that Assyria had a better civilization. There was no progress when Egypt fell, and the Greek and the Roman civilizations were replaced by the barbarism of the dark ages.

Furthermore, both Hegel and Marx are determinists—they deny the freedom of man's will. They deny the vitally significant part which God has given to man himself in the making of history. To Hegel the ultimate cause of history was the reasonable order of the universe; to Marx it was the urge of man's material necessities. To the Christian, however, history cannot be thought of apart from the nature of man and his relationship with God. God will allow a whole nation to go to anti-Semitism or to

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"LAND OF THE APALACH," BLOUNTSTOWN, FLA. Within the past eight months, after they made a thorough investigation, I have assisted Mennonite families from Ohio, Virginia, and Delaware to purchase farms here totaling 4,560 acres. Such families as the Overholts, Wagler, Moyer, Brenneman, Yoder, Powell, Shank, Headings, Bontreger, and Hershberger. Rev. Raymond Byler of Michigan, who is pastor of the church here, also bought 160 acres. There are fundamental reasons why these fine citizens, after careful investigation, are investing their money, and moving their families here. I have many other properties listed with me, ranging in price from $50.00 to $100.00 per acre. If you are not entirely happy where you are, or if you have a loved one you would like to see have a better life, we invite you to come to this new valley of West Florida. E. E. Callaway. Registered Broker, Blounstown, Florida.

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militarism because God has given man a free will. Men whether property owners or workers are born in sin and will continue to sin until they are redeemed by Jesus Christ.

The economic interpretation of history is completely unsatisfactory to the Christian and to the majority of modern historians. The Christian recognizes the love of money as a grievous sin, but it is by no means the only sin. It was the besetting sin of the rich young ruler, and so Jesus commanded him to give away *all* of his goods. Salvation, however, came to Zacchaeus' house after he had given only *half* of his goods to feed the poor. That Jesus never intended to abolish private property is shown by His frequent command to give alms. Alms are not only impossible in a society where there is no private property, they are unthinkable to any true communist. Jesus numbered among His friends "Joanna . . . and Susanna, and many others who provided for them out of their means" (Luke 8:3, R.S.V.). The Christian view is that the problems of society will not be solved when attention is directed only at a solution of economic problems but rather at sin in all of its many forms.

There are too many historic events which cannot be explained by an economic interpretation of history. Can it explain the history of the children of Israel? the crusades? the Protestant Reformation? the break of Henry VIII of England with Rome? the abdication of Edward VIII in 1936? Economic factors certainly help explain some of these events. Most historians are not convinced that they are the only or even the major cause of most of them. Milton received only £40 for his immortal poem, *Paradise Lost.* Would he have stopped writing it if he had received no pay? Do church workers today accept their jobs to improve their economic positions?

Marx was also wrong in his assumption that society may be divided into only two classes, the capitalist and the worker. Marx couldn't conveniently fit the peasant into either class but he finally decided that they were actually capitalists. Stalin found that there were three classes of peasants in Russia. Marx was also wrong in assuming that the two classes are always in opposition. The rich have not become richer and the poor

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poorer; both classes have vastly improved their positions. Especially in America today the worker is more and more a capitalist. He has his savings account, his insurance policy, and he may own his own home or shares of stock in the corporation for which he works. The rich are sometimes traitor to their class, for example, the late President Franklin D. Roosevelt in America and the late Sir Stafford Cripps in England. Professor Burnham has also pointed out in his book, *The Managerial Revolution,* that the owners of property are now less important as a class than the managerial class that administers it. This Marx did not foresee because he was a creature of his own age. Class stratification of any type is sharply antithetical to Christianity where "there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all" (Col. 3: 11).

Finally, Marx was wrong in his assumption of the inevitability of class war and of the results of such a war. "Workers of the world, unite," preached Marx, but he did not realize that in the twentieth century at least workers would be more attracted to national loyalties than to class loyalties and that millions of workers in Germany and Italy would be swept goose-stepping into wars of nationalism fighting against the communist workers of Russia, socialist workers of England and France, and capitalist workers of the United States. Furthermore, although Marx was contemptuous of utopias, he himself was far too naive and too optimistic. He thought that the working classes would triumph. This was an act of blind faith on his part which certainly the events of the twentieth century have not justified. He also thought that after the workers had won their victory there would be a beneficent dictatorship. This was an optimistic act of faith, too, for always before once power has been used it has tended to remain. This seems to be verified by the apparent smoothness with which Malenkov replaced Stalin, but even if Malenkov is assassinated or deposed soon (as, indeed, he may be) there is every evidence that Russia and other communist countries will continue to be governed by brutal force, rather than by the beneficent dictatorship of the worker where in the words of Marx the "government withers away."

And so communism is defective because it is only a partial truth at best. Human avarice and greed are important forms of human sin but they are not its only forms. The partial truth of communism facing up against the total truth of Christianity is doomed. The final outcome of the struggle between the communism of Russia and China and the current Christianity of the West, however, is not so clear. Thus far the West has been all too willing to meet the terrific impact of communism, partial truth though it is, with only a *part* of the full Christian message. Not only has the Christian message been shorn of much of its power, but it has been promulgated in the world only halfheartedly and many of its ethical principles have been considered to be too idealistic to be practical for modern man. The true meaning of the death of Stalin would seem to be that the errors that men commit live after them and that the institutions they create are not necessarily going to perish with the men who have established them. The world will be safe from communism not when communist leaders die, not when communist armies are crushed by military might, but when superior ideals capture the minds and motivate the actions of men. The full truth of Christianity points to the only way men may take with full assurance.

RAILROAD-TRUCK CONTROVERSY

[Continued from page 28]

The article points out that a five-man train crew can move as much freight as 115 truck drivers. Because of this great labor saving, the railroads are able to pay 22 cents of every revenue dollar for state and local taxes, build and maintain their own roadbeds, and still realize profits. At present, the truckers pay less than four cents out of every revenue dollar for the use of the roads and for state and local taxes. And say, how they "beat up" the roads.

The history of railroads has not shown them to be always guiltless. The article does not present all the evidence in the case. But someone should explain why we motorists with our little Studebakers and Chevies should help pay the road bill of these enormous motor trucks.

Farm Outlook

Livestock producers of the U.S. will lose their share of 125 million dollars to internal parasites in their farm animals during 1953. That is the estimated amount that internal parasites steal from the U.S. livestock industry each year, according to parasitologists.

You can not see these pests at work because they are hidden inside your livestock, but they keep right on causing losses day and night.

Parasites cause livestock to eat far more grain and other feeds than healthy stock to produce the same amount of meat, milk, and eggs. Parasites also stunt the growth of young animals and sometimes kill them. Affected animals often bring lower prices on the market.

Some of the drugs on the market are very effective against some of the parasites. For others, there is no well known treatment. Many of the medicines will do more harm than good unless they are used wisely.

Before using a medicine on an animal, ask yourself these questions:

1. What parasite is causing the trouble?
2. What is the right medicine to use?
3. What is the proper method of treatment?

It takes a great deal of specialized training to answer these questions, and the best person to do it is your veterinarian. He will make a diagnosis and give or recommend the proper treatment. He will also help you prevent trouble in the future by recommending proper sanitation practices for the animals that are having trouble.—S.J.S.

Polio Facts for 1953

Tremendous recent progress toward a control for infantile paralysis has brought us to the threshold of prevention of the disease. Thanks to the support of the March of Dimes by the American people, scientists are now planning the first field trials of a polio vaccine, and manufacturers are producing the blood fraction, gamma globulin, for limited use as a temporary preventive of paralysis.

Both are good news. Hope rides high.

But despite this, 1953 will see outbreaks of polio; we cannot count on any startling reduction of cases this year. Reasons:

(1) the vaccine is *not* here—it has yet to be tested;

(2) despite every effort of the National Foundation for Infantile Paralysis, the American Red Cross, and government authorities, gamma globulin will be in such short supply it can be given to fewer than one million children out of a population of 46,000,000 in the most susceptible age groups.

We must understand and accept the facts and keep cool heads when faced with the reality of polio. We cannot relax our watchfulness nor ignore the usual precautions yet awhile. If polio comes to your community, you will want to observe the sensible rules for good health that have been urged in previous years:

—let your children continue to play with their usual companions—avoid new groups;

—make sure they scrub their hands before eating, avoid use of other people's soiled towels, dishes, and tableware;

—beware of fatigue and chilling, which lower resistance to polio virus;

—don't subject young children to unnecessary and lengthy travel.

Consult your doctor if your child has any symptoms of polio: headache, fever, sore throat, upset stomach, stiff neck or back—and keep him in bed, away from others, till the doctor comes.

If polio strikes, turn to your local Chapter of the National Foundation for Infantile Paralysis for advice and financial assistance where needed.

Conquest of polio is not yet here—but final victory is much nearer.

—National Foundation for Infantile Paralysis.

GIVE THEM A CHANCE

[Continued from page 26]

the aim of the author seems to be emphasizing the needs in the hope that concern may be aroused for those in these unfortunate circumstances. The examples given of what has been done give some idea of a possible way out. The conclusion has an optimistic note.

There are some pictures, emphases, and practices with which Mennonites may not agree. Some of the applications of Scripture may seem strange. But the general idea is good, that children should be given a chance to develop their lives and should be taught to love rather than to hate each other. Books like this are needed to awaken the consciences of Americans and help guide them into a better understanding of proper values in life.—Daniel Hertzler.

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July 11 to 18	Boys grades 4, 5 & 6 Director Richard Yordy	Aug. 15 to 22	Bible Conference and Family Week Director John Wenger
July 18 to 25	Girls grades 4, 5 & 6 Director Edith Herr	Aug. 22 to 29	Farmers Week Dir. J. H. Kauffman
July 25 to Aug. 1	Young Adult Director Stanley Shenk	Aug. 29 to Sept. 5	Church Music Week Director Dwight Weldy

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SHARING FARM INCOME

[Continued from page 19]

made for the son to buy out a half interest from the father through a series of notes maturing yearly. As new equipment is purchased, the cost is shared equally.

If the father retains title to the real estate until his retirement, which is usually desirable, there is the question of who should bear the expense of permanent improvements to the land and buildings. Ordinary repairs may of course be charged against current revenue, but if the son wishes certain improvements made, with the expectation that the property will someday be taken over by him, it is reasonable to assume that he should share the capital cost. Also if there is a mortgage against the farm, the son may agree to assume responsibility for the amortized payments, thereby building up his equity in the business. This will also entitle him to a larger share of the profits, since his contributions are increasing. The agreement should provide scope for these possible arrangements.

The same principle explained here could be used where more than one son is involved in the farm business.

Drawing Up an Agreement

The preliminary step to any business agreement, even if it is to concern members of one family group, is a conference or series of conferences to discuss the necessary details. There are usually a number of small differences of opinion which must be ironed out or compromised at the start. Members of the family should have a frank discussion as to possible arrangements for joint operation of the farm business, the provision of suitable living quarters, and other matters. It may also be desirable at this point for the parents to make some suggestion as to their future plans for retirement, and their general thoughts or wishes respecting the transfer of the property and the disposition of the estate.

If these preliminary discussions are satisfactory and indicate a mutual desire on the part of all parties to work out a suitable business plan covering the operation of the family farm, the task of preparing a draft agreement may then be undertaken.

In general, the agreement should cover the following details:

(1) The commencing date, the term it shall run, and provisions for periodic renewal or revision.

(2) Who the contracting parties are, and a brief description of the farm property involved.

(3) What capital will be used in the farm business, who will provide it, and how additions to it will be financed.

(4) What arrangements, if any, there will be for the son to increase his equity in the farm capital.

(5) How each party will contribute to the labor and management.

(6) How the record will be kept, and how money will be handled.

(7) What will be included as income and expense, and how the income will be determined.

(8) How and when the income will be divided.

(9) What provisions there will be for settlement of disputes.

(10) What living arrangements will be provided, and how joint household expenditures, if any, will be shared.

YOUR MIND CAN KEEP YOU WELL

[Continued from page 13]

bed at home for years. To avoid psychosomatic illness, you must learn to think right. There ought to be in every university a course called "The Art of Human Living." It should teach us how to make our attitude and thinking as pleasant and cheerful as possible. It would be idiotic for me to tell you that you can be pleasant and cheerful all the time. Of course you can't. But I can offer certain suggestions which will help you to think right about yourself.

First, quit looking for a knock in your motor. Don't be analyzing your feelings all the time, looking for trouble.

Second, learn to like to work. To get anywhere in this world you've got to work. One of the things you will escape, if you learn to like to work, is work tension, the tension that comes to those who look upon work as something to be gotten over with.

Third, have a hobby. A hobby is an important element in getting your mind off work tension. During the day when you are hurrying and worrying, just relax for 30 seconds by thinking briefly about that thing you're making in the basement, that community project you're interested in, or that fishing trip you're taking next week end.

Fourth, learn to like people. Carrying a grudge or a dislike can have disastrous bodily effects. We had a man in the hospital who got there because he had to work in an office with a man he didn't like. He said, "I don't like the way he combs his hair; I don't like the way he whistles through his teeth; I don't like the way he always starts a sentence with 'listen!' " On questioning the patient I found that he never liked anybody—his mother or his father or any member of his family. But you have to meet people. You've got to live with them; so learn to like them.

Fifth, learn to be satisfied when the situation is such that you can't easily change it. A young lady was in a hospital with a psychosomatic illness because she had become dissatisfied with her life. She had been a secretary, had held a war job in Washington. There she married an Army Captain. After the war she found herself living in a trailer, raising three children. She didn't like to live in a trailer, didn't like to raise children in a trailer, wasn't sure that she liked to live with her husband in a trailer. She wanted to be a secretary, back in Washington. I didn't tell her what her trouble was. I just advised her to send to the library and get the four Pollyanna books and read them. She did, and she returned to live in the trailer and like it. She had learned that it is just as easy under most conditions to be satisfied as it is to be dissatisfied, and it is much more pleasurable.

Sixth, learn to accept adversity. In this life you're going to meet some adversity. You may meet a lot, but don't let it bowl you over. I had a patient who hadn't worked for a year. Then his wife died. A month later his son was killed. And he sat around thinking, "How unfortunate I am—why did this have to happen to me!" He became very sick. He hadn't learned to accept adversity. A lot of people start a psychosomatic illness after an adversity.

Seventh, learn to say the cheerful, humorous thing. Never say the mean thing, even if you feel like doing so. In the morning, look at your wife or your husband and, even if it isn't so, say, "My dear, you look good this morning." It will make her (or him) feel better, and it will make you feel better.

Finally, learn to meet your problems with decision. About the worst thing to do is to have a problem and to mull it over and over in your mind If you have a problem, decide what you are going to do about it and then quit thinking about it.

These are some of the things that you have to learn if you want to escape the most common disease of all. The key is: *I'm going to keep my attitude and my thinking as pleasant and as cheerful as possible.*

MAN MUST BALANCE NATURE

[Continued from page 11]

now world famous bird sanctuary in 1904, where valuable birds could be protected not only from man but also from their natural enemies.

Jack Miner was in his eightieth year when he died. For the first forty years of his life he lived entirely in the woods—that is, in a forested area that was in process of being cleared but gave ample opportunity to him as a hunter and observer of Nature in all its aspects. During the latter forty years, he not only was active on his sanctuary, but also during this time he made special trips all over the continent—as far north as Alaska, as far south as Florida, east to Newfoundland, and west to the Pacific Coast. Between the years 1925 and 1935 he traveled seven times throughout Western Canada's drought section, and was familiar with this condition long before most people even had heard of drought there. For thirty years he went on lecture tours in order to raise money with which to feed the birds coming to his sanctuary; and these lecture trips took him to every State, Provincial, Federal, and National Park of both Canada and the United States. In this way he learned of game conditions, by actually seeing the game and its surroundings throughout the length and breadth of the continent. On several occasions during the thirty years that he lectured, he would be gone from his home for thirty days at a time, covering, perhaps, the provinces of western Canada, or two or three of the states of the U.S.A. He would deliver his lectures in the evenings; and this allowed him his days

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in which to study the game of the district, and the conditions of climate, food supply, and other animal life that might affect it. In the autumn, for fifty years in succession, he camped under canvas; his camping sites were located from Lake Keepawa, in Quebec, to the Lake of the Woods in Western Ontario. During the summers he attended boys' camp from Camp Minaki to the Taylor-Statten camps in Algonquin Park. Indeed, it seems doubtful if any man ever spent more hours out of doors in various parts of North America than did Jack Miner. It was the widespread knowledge of conditions and variations in habits of birds and animals derived in this way that enabled him to speak with authority. He was, for instance, able to describe the habits and food of the marsh hawk living near a marsh in Wisconsin, as being in many respects just the opposite to those of a hawk of the same species living under differing conditions in southwestern Ontario. He always said that an artist, who painted birds or animals, was a true naturalist, because such an artist was compelled to get out into the open and observe his subjects in action. It is for this reason that the late Major Allan Brooks, the Canadian artist—as well as other artists of note—agreed with Jack Miner on the subject of the control of predators. They, like Jack Miner, had seen for themselves the depredations of these birds and beasts of prey in their wild state.

Everyone sees the endless flocks of crows, migrating, day after day, in the fall; and as high as ten thousand hawks of various kinds have been viewed from the Miner home as they were migrating through to the southern states for the winter—more in numbers than all other birds counted together. Thinking of them, one is compelled to believe that Jack Miner was correct when he said: "Man has combined his destructive efforts with those of the birds of prey. Therefore, it is up to man to balance Nature by reducing the flocks of the birds of prey in the same proportion that man has reduced the game birds."

He Tried It

Jack Miner's philosophy was not mere theory. One needs only to visit his home at Kingsville, Ontario, to realize how intensely practical he was and how completely he developed his philosophy in his physical surroundings. It is a lovely place—a small section of very ordinary earth made into a little heaven. Here, with his own hands, he planted fifty-three thousand evergreen trees. (Of course people told him they wouldn't grow in that particular soil; but he gave them special care and they did grow!) He hoed out the weeds from his gardens. In June the air is fragrant with the perfumes of the flowers he planted, the trees are filled with the songs of the many kinds of insect-eating birds that love to nest there, while continually during the spring months the song of the cardinal birds can be heard in the treetops about his home. Each spring and fall, hundreds and thousands of wild ducks and Canada geese (as well as a few of other species) visit this one small place where they have learned to find protection and welcome, winging in from the lake in the morning and returning there in the evening twilight. During the summertime, frogs and toads, which eat flies and insects, can be heard nightly croaking their evensong. So delightful has his place been made, by his system of assisting Nature, that it is today one of the greatest tourist attractions in Canada. To those who criticize his philosophy: How many people does your place attract? Remember, this did not come about through any mere holding of a theory. Jack Miner had, first, to hoe the weeds out of his garden and kill the weeds of the bird family before his place could become the sanctuary of peace and beauty and joyous song which it is today.

In expressing his thoughts along this line, Jack Miner loved to close his address with the recitation of a brief poem written by Ida M. Thomas—a pungent bit of truth expressed in easy-to-remember verse. It is entitled, "Making a Garden":

Man plows and plants and digs and weeds,
He works with hoe and spade;
God sends the sun and rain and air,
And thus a garden's made.
He must be proud who tills the soil
And turns the heavy sod:
How wonderful a thing to be
In partnership with God!

This article is condensed slightly from a leaflet distributed by the Jack Miner Foundation.

YOUR FAMILY'S PLAY

[Continued from page 9]

have to think through your games and entertainment for social gatherings. Here especially, planning will help to avoid complications and unpleasant situations. You will want the young folks to spend happy times together but you will be concerned that these times be spent in a constructive and a Christian manner. By thinking ahead you can have a great repertory of legitimate things to do. You will be ready at any time to help in a positive way and by setting the pace avoid a great many troubles and sorrows. To know what you and your children need and to have the supplies will save in don'ts and prohibitions. Your children will naturally become leaders rather than followers of the crowd. They will also have the experience of planned, rather than hit-or-miss living.

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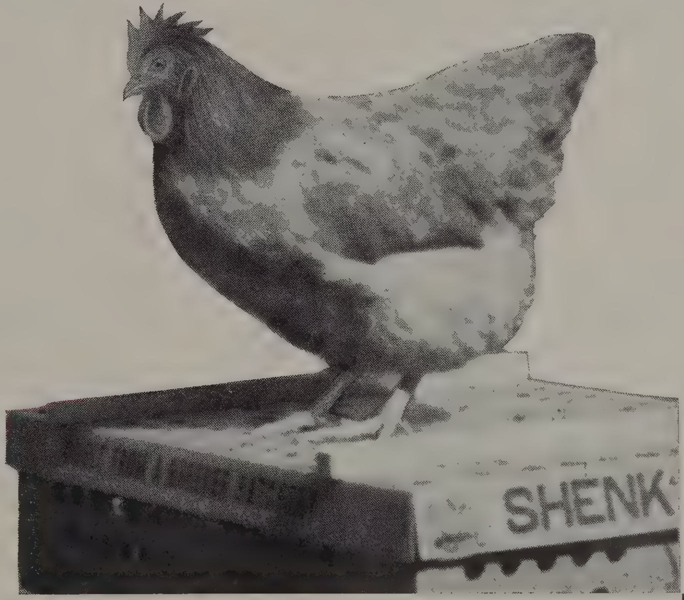

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Two 8-page inserts of illustrations increase the historical value of the book. 219 pages, $2.75.

Bernese Anabaptists

By Delbert Gratz

Mennonite Publishing House Scottdale, Pennsylvania

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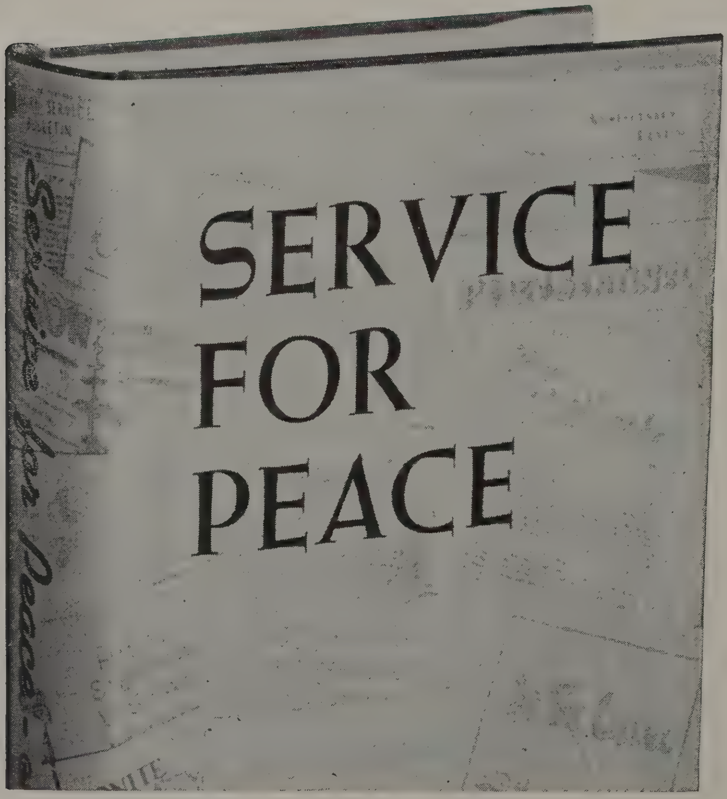

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Washington County, Iowa, where the **East Union Mennonite Church** is located, is the home of many Mennonites, Conservatives, and Amish. The church, serving a membership of 540, stands in the open country not far from the town of Kalona. Ministers A. Lloyd Swartzendruber and Edward Shettler serve here, with Bishop D. J. Fisher and Deacon Henry Miller. S. C. Yoder was once bishop of this congregation and it was from here that he went to become president of Goshen College.

Mennonite Community

AUGUST 1953

Volume 7 Number 8

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Take Time For Love

Take time for love; the days go by so swiftly,
And flown are those first days and weeks and years.
They're gone—too late to smile for last week's greeting
Too late to sympathize with last month's tears!

Today!—take your beloved to your heart now!
Enjoy each other through youth's struggling days,
Don't be too grim to just have fun together,
And so face life with courage and with praise.

Take time for love; the baby now so cuddly,
So helpless! Constant are its small demands.
And yet, take time! Take time to still enjoy him,
Nor let tired crossness rush your loving hands.

His babyhood is short. Soon he'll be changing,
More independent: Time again to choose
For polishing and doing all the small things
That will intrude now, if you don't refuse.

Take time for love: the tiny one is growing
Into a toddler with an appetite
For life and learning and the curious art
Of mischief! Stop and play with him a mite.

Once in a while take snap-shot memories;
Keep baby-books to write the big days on—
The first prayer, and the song he learned to sing with—
For barren days to come when he is gone.

Take time for daughter, too, and each in turn.
When school days come, still pal with them and smile.
Take time for love till they are on their own.
The loving times are such a little while!

ALMETA HILTY GOOD

Adventures in the Near East

KING TUT

Although this restored statue shows him with an elaborate headdress, King Tut was a rather unimportant Egyptian king who died at the age of eighteen.

G. Irvin Lehman teaches in the Bible Department at Eastern Mennonite College, Harrisonburg, Va. This is the first of a series of five articles.

Following the Trails of the Pharaohs

G. Irvin Lehman

WHILE living in the Near East, I heard a story of a very unusual bird that always flies backward. One day when this famous bird was required to account for his unusual behavior, he merely replied, "I don't care where I'm going; I just want to know where I've been." An archaeologist wants to know where mankind has been. Archaeology is a branch of history that aims at studying human history by uncovering the remains of past civilizations that lie on or near the surface of the earth. An archaeologist will learn not only about the kind of buildings people made, but also about their literature, religion, customs, laws, and their history.

As my interest in this field developed, I longed for the opportunity to travel in the Bible lands and the neighboring countries. As this dream materialized, my wife Edith and I imagined ourselves being carried back a few thousand years to the distant but not so dim past. We hope to tell you briefly how we got there, what we saw, and why we liked it.

After a term of relief work in Ethiopia, we set out on our own to work, study, and travel in the Near East. Going north from Ethiopia by plane we traveled over the trackless desert of North Africa. What a contrast to this monotonous flight we found Cairo with its mixture of East and West.

The Great Pyramid

One of the greatest attractions near Cairo is the pyramid of Cheops, the largest of a number of such old structures. Its base covers thirteen acres. Each course of stone blocks forms a step; the blocks, 2,300,000 of them, average two and one half tons each in weight. While Edith watched from below, I joined a group and we

MOSLEMS IN EGYPT

A Moslem man and woman as seen on the streets of Cairo.

climbed; each stone block is about three feet high—quite a big step. The pointed top of the pyramid has been removed, leaving a small flat area 451 feet high, an excellent place from which to view Cairo. As we descended, I saw a large crowd quickly gathering at the base of the pyramid. A soldier had just fallen and tumbled to his death while Edith nervously waited for me to arrive safely. Thank God I did! I don't plan to climb again.

The old pyramids were built as tombs for the Egyptian kings long before the Israelites entered Egypt. Long secret passages lead from an opening near the base to the center of the pyramid where the king was buried. Robbers have raided the place and carried off the valuables. This one huge structure was built for the protection of one dead king. It symbolizes the blood, sweat, and probably tears of thousands of slaves. Although this pyramid was built hundreds of years before the oppression of the Israelites, we can easily see the same selfish motive that caused such oppression.

The Sphinx

This curious creature with the body of a lion, and the head of an old pharaoh, patiently keeps watch over Egypt. A towering monster, it is a permanent memorial to some unknown pharaoh who lived and reigned long before the Christian era.

PRESENT-DAY EGYPT

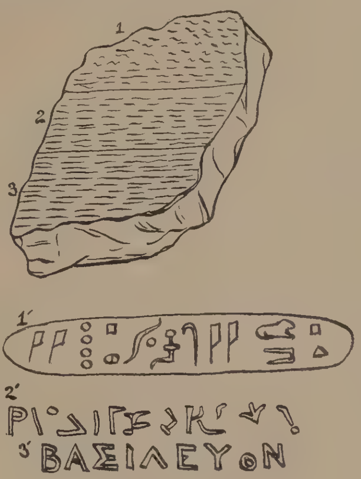
Residents of Cairo make good(?) use of transportation facilities.

Valley of the Kings

Luxor lies about 450 miles south of Cairo along the Nile River. Numerous temples, palaces, and statues make the place a treasure house for those looking into the past. Near by is the Valley of the Kings. About forty tombs are found here, making this the cemetery of Egyptian royalty. The entrance to each tomb is a small door which leads into a long descending passageway and finally into the highly decorated and painted burial chamber. Each departed king was equipped with some of his very valuable possessions and jewels, especially gold. These, together with some food, were interred with him for his use upon entering the next world. Tomb robbers carried away most of these valuables. However, one such tomb was spared this treatment, the tomb of King Tutankhamen, commonly known as King "Tut." His body was protected by three coffins, gold, wood with gold inlay, and wood. King Tut was one of the lesser kings of Egypt, having reigned only a few years. The jewels, furniture, and vessels, that were found in his tomb showed exquisite workmanship. If this is true of a lesser king, what would the tombs of the greater kings show? King Tut lived several hundred years before the Israelites went to Egypt. Most of the contents of the tomb of King Tut, with tons of other antiquities, are to be found in the Egyptian Museum in Cairo.

The old Egyptians had a very definite belief in the immortality of the soul and consequently took great pains to embalm and preserve the bodies of royalty. They believed that if a man's body decayed, his soul would live in some animal. The Christian view of the resurrection of the body gives us a greater hope than anything the Egyptians could imagine.

Among the many different kinds of things that have been found during excavations there have been pictures of working men;—some of these making brick. The clay was molded and dried in the sun. The bricks were not burnt. And straw was mixed with the clay to make them stick better. At the excavation at Pithom—one of the store-cities—they found bricks without straw in corners of some of the buildings. The Israelites must have had a hard time making the bricks hold together but they did it.



ROSETTA STONE

The discovery of the Rosetta Stone paved the way for the interpretation of the old Egyptian writings.

The Rosetta Stone

Modern archaeology begins with Napoleon Bonaparte. During his invasion of Egypt in 1798, one of his force, Bossard, discovered this famous stone while he was digging a fort foundation near the mouth of the Nile River. The stone is of black granite, 3 feet 9 inches long, by 2 feet 4½ inches wide, and 11 inches thick. It carries an inscription in three languages—hieroglyphic picture writing, Demotic (late Egyptian), and Greek. After twenty years of studying, the scholars deciphered the hieroglyphic writing. The Rosetta Stone then became the key that unlocked 4,000 years of Egyptian history which is available to us all. I was glad for the opportunity of seeing the Rosetta Stone in the British Museum in London on our way home to America.

Tall Corn Country

Joseph Stoltzfus and
Harold Swartzendruber

The story of the Mennonite community near Manson, Iowa.

VOLUNTARY SERVICE

Workers help Nicholas Stoltzfus pick and shell corn on his farm. Most corn is cribbed on the farm. If there is not sufficient crib room or the corn is too wet to crib, it is shelled in the field and marketed.

LOCATED in the center of the northwest quarter of Iowa, Manson, a town of 1600 people, is 225 miles northwest of the Mennonite churches near Kalona and Wellman, Iowa, and is 90 miles south of the Alpha, Minnesota, congregation.

There are no large cities within 100 miles, but Fort Dodge, with a population of 25,000 is a good shopping center and has a few factories which employ people from Manson and other near-by towns as well as from the city itself.

Manson is largely a retired farmers' town. It has six churches which are active and have fairly large memberships. The Catholic and Lutheran churches are especially important.

The first Mennonite settlers came from Bureau and Woodford counties in Illinois. They were of Amish Mennonite and Stuckey Mennonite backgrounds. The Amish Mennonites organized as a congregation in 1898, after having had regular Sunday school meetings for several years.

Joseph C. Eigsti was ordained as the first minister the following year. In 1903 the first church building was erected southeast of Manson by the Amish Mennonites. Most of the Stuckey Mennonites had by this time joined either the Amish Mennonites or other Manson churches. Other Mennonite settlers were drawn by the cheap and fertile land so that by 1913 the first church building was too small and the present building was constructed in the northwest section of Manson.

The present membership of the congregation is 269. There is a large number of young people in the church. In addition there are 76 children in the primary department. At present, the building of a larger church with more Sunday-school facilities is being considered.

Progress and Missions

The congregation has always been progressive in providing church activities for its members. It has used the various helps from the Mennonite Publishing House as soon as they were available. It has had a young people's meeting each Sunday evening since before World War I and an organized literary society for its young people since the early twenties. There were periodic singing classes after 1913. There has been an organized chorus almost continuously since early in 1920. Summer Bible schools have been conducted annually since 1937.

The missionary spirit has long been evident in the congregation. The group pledged to support Mrs. J. D. Graber (Minnie Swartzendruber), one of its members, to the India mission field in 1925. This support was transferred in 1946 to Don McCammon, a convert at Manson, who served as one of the first Mennonite missionaries in China and is now serving as a missionary in Japan. The congregation ordained one of its own, John David Zehr, to the ministry in 1946 and later released him to serve as the pastor of the Calvary mission congregation at Los Angeles.

In 1948 Wilbur Nachtigall, a member of the Mennonite Brethren Church, who had served with MCC in Puerto Rico, married a member of the Manson congregation (Grace Kauffman) and in 1948 was ordained there to the ministry. He has since served as a pastor at the Palo Hincado Mission in Puerto Rico.

Other members have served or are serving in our nursing institutions, city and rural missions, in relief work and other church activities. These contacts have done much to promote the interest in mission projects, midweek study periods and an annual week of Bible lectures during the winter by two Goshen or Hesston College faculty members or other church leaders. To be sure, the interest lagged at times and was often far from the total potential of the congregation.

Nicholas Stoltzfus was ordained to the ministry in 1924 and served as its only minister from 1933 to 1948 at which time Edward Birkey was ordained as bishop. Birkey had served as deacon since 1942. Simon Gingerich of Wayland, Iowa, served as bishop from 1924 to 1948.

The authors are both natives of Manson and alumni of Goshen College. Stoltzfus plans to continue his study of Physics at a university this fall. Swartzendruber, father of two children, is an ex-CPS man and now assistant Secretary-Treasurer of Mennonite Mutual Aid.

FROM HOLLAND TO MANSON

Carl Bohn, Jr., (right) listens while John van der Werf tells of life in Holland. The Bohn family helped the van der Werfs settle in Manson since the war. Van der Werf's cabinet shop is in back.

PRAYER BEFORE SERVICE

Nicholas Stoltzfus leads in prayer before leaving with a young people's group for the Sioux City Gospel Mission, 100 miles away. Stoltzfus and wife (left) are parents of Joseph, co-author of this article.

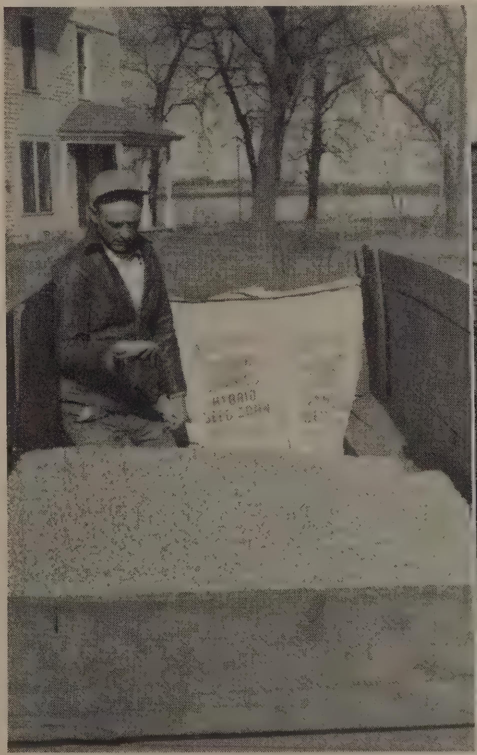
The draft situation during the recent war was unique. At the very beginning of conscription, several of the boys were drafted to CPS for the duration. With the exception of two more who were drafted about the middle of the war, the remainder of the boys were given farm deferments throughout the war period until the servicemen came home again, and then a large group of our boys were drafted for the final year or so of CPS service. The draft boards in this community felt that the boys were more essential on the farms than they were in the camps. The community relations were good throughout the war and without incident. However, the pressure was great at times especially when the rest of the boys were all gone and the casualty lists began to grow.

CPS camp number 18 at Denison, Iowa, one of the earlier soil conservation camps, was located about 75 miles from Manson. The Manson congregation always appreciated the large number of men who worshiped with them from time to time. A number of programs were presented by our young people and ministers at the camp. The CPS men also presented several programs at Manson and always took part in their services.

Grows Good Corn

The Manson agricultural community has fertile, black, sandy loam soil. This rich soil covers to an average depth of two to four feet over a heavy yellow clay. The rainfall averages 32 inches per year. Heavy snows during the winter saturate the soil for the coming crop year. The soil retains the moisture so that an extensive tiling system is necessary to drain the land. In fact, a large part of this area was slough country and had to be drained before it could be farmed. This soil and the high average rainfall along with the hot days and the warm nights in the summer make ideal corn growing conditions.

Today there is practically no land that has not been touched by the plow and there is very little waste land. The only timber is of the non-lumber types and is found along the creeks or in the wind breaks of the farms. Erosion is not considered a problem but there is some water erosion for the drainage ditches need to be cleaned out periodically and there are grass water-ways on most farms



MISSION PROJECT

Leslie Kaufman examines seed corn raised by the young people of the congregation. Leslie learned seed corn raising technique at an extension station during CPS days, now raises and sells Kaufman's Hybrid Seed Corn.

RURAL PASTOR

Edward Birkey and son, Dale. Birkey served the church as deacon after 1942, and was ordained bishop in 1948.

which prevent the formation of gullies during heavy rains. The soil is heavy so there is little wind erosion.

The main conservation problem lies in the area of fertility. Heavy cropping with bumper yields of corn, oats, and soybeans year after year has taken its toll in this fertile soil. Yields continue to be high as a result of better seeds and farm equipment. Soil tests show a great loss in the available phosphorous, for instance, from the original fertility which if completely restored with proportionate amounts of the other essentials would result in yields several times the current average of 65 bushels per acre corn, 50 bushel oats and 25 bushels soybeans. Even so, 100 bushels of corn per acre is not uncommon.

Surplus of Grain

Manson is located in one of the few grain surplus areas of the corn belt. This means that the larger share of the corn raised is marketed and the corn processing industry looks to this area for much of its raw material. The government has also purchased large quantities of corn and placed it in storage as a part of its stockpile in case of national emergencies. Farmers have also taken advantage of the government storage program by keeping one or two years' crops in their cribs on the farm. While the corn stored on the farm is usually in the ear, all that is marketed is first shelled on the farm. None of the grain is marketed in sacks but all equipment is planned for bulk handling.

During the past ten years, soybeans have become an important crop. The same equipment used in planting and cultivating corn can also be used in raising soybeans. A large share of the soybeans are marketed directly from the combine although more farmers are obtaining commercial storage or are providing their own storage so that they can be marketed later in the year when the price may be better.

Oats are also raised in quantity but the acreage has been reduced in recent years. The demand for oats as horse feed has disappeared only to be replaced in a lesser way by the balanced ration feeding of hogs, cattle, and poultry. A large share of the oat crop is also marketed at the time of harvest. Flaxseed was raised in quantity for a number of years but has recently disappeared from the community. Practically no wheat, rye, or barley is raised.

Alfalfa and the clovers are becoming more important as crops, especially since dairy farming has increased and also since there is need for soil building crops to plow under.

Hog raising continues to be the chief side line for the corn raiser. Since the price of corn has been good the past several years, scientific feeding with a two litter per year program has largely replaced the haphazard method of raising hogs by throwing ear corn to them. Pig hatcheries are a new development in the community although none of the Mennonites have used the idea on their own farms as yet.

Cattle from the western ranges are shipped in quantity to this area for finishing in the feed lots. Not many of the Mennonite farms have regularly fed cattle. Dairying has been more important on our Mennonite farms although not as much as in other Mennonite communities, largely because of the long distance to big city markets. A number of our members have served on the board of directors of a creamery at Manson which makes butter for shipment to dealers in New York and Boston. During the past few years creameries in Fort Dodge and other near-by towns have been purchasing the whole milk instead of just the cream. This they manufacture into various dairy products for shipment east.

SEWING FOR RELIEF

The Double H club is made up of young mothers and others who cannot attend the regular all-day sewing.

CHURCH IS OVER

Traditionally the Manson congregation reassembles in front of the church after the service for fellowship and to welcome visitors.

MR. FIXIT

Max Hooley repairs a fender in his Manson garage-service station. His father, V. J. Hooley, moved to Meadville, Pennsylvania, in 1938, and later returned to a small farm near Manson.

STICKY STUFF

Elmer Zehr uses a paddle to clean his plow as son Gerald watches. The heavy sandy loam soil with a clay base often sticks to the plow when the ground is wet.

IMPLEMENT DEALERS

John Egli (right) and son-in-law Paul Oswald in the store of the Manson Implement Company, a family affair. They sell John Deere equipment and hardware.

PIGS IS PIGS

Owen Martin inspects the new pig crop with son Dale. Owen feeds a herd of nearly 100 hogs each spring and fall.

ELEVATOR MEN

Edwin Swartzendruber and son Glenn dispatch two Wieston Grain Company truckloads of soybeans to the processor. Harold, co-author of this article, is another son. Swartzendrubers and Harold Zook own and operate three grain elevators in the Manson area.

Mechanization has played a significant part in changing the life on the farm. But it still is hard work and takes a large investment of capital to obtain modern equipment. It is very difficult for young people to start farming unless they have considerable help from their parents or someone near by who will lend them machinery.

Renting a farm is next to impossible, unless one has a full line of machinery. Because of the many prospective tenants, the landlord dictates such difficult terms that the tenant has little chance to succeed. As a result, well over half of those Mennonites now living on farms have purchased theirs during the past ten or fifteen years. Although the land prices seemed high, it was about the only solution to staying on the farm. The price of farm commodities has been good for a number of years and many of these persons now have their farms clear of indebtedness. The land lends itself well to large-scale farming. With good equipment it is often more efficient to farm 240 acres than 80; the average size farm is at least 160 acres.

There have been few farms purchased for the sake of investment by members of this congregation. However, as land became less available, our people have looked to other communities, hence, the migration to Meadville, Pennsylvania. (See July, 1952, issue of THE MENNONITE COMMUNITY.) Other families have moved to Minnesota, Nebraska, Illinois, and southeastern Iowa.

Others have left the farm and found jobs or businesses in town. Teaching is the most common nonfarm job; nine Mennonites are grade-school teachers, although only two of these are men. There are four competing Mennonite implement dealers, three of whom have entered the field since 1940. There are also three elevator operators and a poultry buyer. Most of these businesses are owned and managed by family groups. Other nonfarm workers are a nurse, bookkeepers, mechanics, carpenters, a plumber, and truck drivers. A few have worked in Fort Dodge factories, but most people have preferred jobs in Manson.

The Manson Mennonite Church will face an increasingly greater problem in providing occupations for its young people. This is not a new problem in the Mennonite Church, but is just becoming evident at Manson. Further migrations to new communities may be possible. However, to keep the congregation intact, a sympathetic plan to help young people get started in farming or to stay on farms in the community will be needed. New industries might be introduced. Present industries could be expanded to take care of some of the extra labor. By observing other Mennonite communities which have experienced similar problems, it can meet the challenge of providing for its own, both materially and spiritually.

Big Lady Shoes

Theobel Wing Alleeson

LELA settled Cristine beside her with a sigh of relief. Church was about to begin. Cristine was nearly always good in church. Everyone admired the blooming, beautiful, four-year-old daughter of their church chorister. There were smiles on all sides when Cristine in her pink frock stood up and gravely joined in the singing. Suddenly Cristine broke off and began to laugh delightedly.

"Look, Mummy! Oh look—see kitty!"

Lela's horror-stricken glance followed Cristine's to the rostrum where in full view of the congregation, a small gray kitten sat washing her face.

"Cristine," whispered Lela, fiercely, "did you bring Frisky to church?"

Cristine nodded her fluffy auburn curls. Her hazel eyes held pained surprise. "Mr. Greene said to bring people, an' I thought Frisky would like to come too," she whispered back.

Cristine's grandfather, who was ushering, had almost reached Frisky when she gave a bound and made the door in a streak of gray fur. Cristine laughed out loud. Lela put a hand over her mouth. For her part she would gladly have sunk through the floor. Cristine was often naughty at home, but so far Lela had been satisfied with her behavior in church. Now that stage seemed to be at an end. Lela kept an apprehensive eye on her throughout the sermon which was followed by the communion. The service was long, but Cristine was a veteran church-goer, having started at the ripe old age of three weeks. She seemed subdued as she busily stuck pins into a small pincushion. But when her father, who was also a deacon, started up the aisle toward them, Cristine galvanized to attention.

"Here he comes," she began in a fascinated undertone. Lela tried to check her, but she kept on triumphantly, louder and louder, "Here he comes! Here he comes!"

Grandpa Boone snatched Cristine and bore her out of the building. Lela felt the mortified blood burning in her cheeks. There was no sense in it. Cristine knew perfectly well how to behave. But of course Lela knew it was her fault. It was always the mother's fault whenever a child did wrong. She felt old with a crushing responsibility. She had to do something with Cristine—but what? Here she was director of the Girls' Missionary Society, and her own child acting like the veriest heathen!

Lela and Paul, her husband, rushed home after church to find Grandpa Boone placidly rocking Cristine, who was cuddling Frisky.

"Dad," expostulated Lela, "she doesn't deserve to be rocked. You are spoiling her unmercifully. She ought to be spanked."

"We can't have her making us a laughingstock," said Paul, glaring at his daughter.

"Oh shoo, now," said Grandpa, comfortably, "she hasn't done anything very terrible. Remember she's only a baby. She won't do it again."

"No, she'll think up something worse," said Paul, darkly. "Trust her."

"Paul, your psychology!" cried Lela. "But I feel the same way. Come in here, let's talk it over."

Paul removed his coat and hung it up. "Listen, Lela, honey, we can't go on this way. I have a suggestion though probably you won't like it. I've an offer of a very good position from Wycoff's in Eastwood. I got it yesterday but I didn't think you'd consider it so I didn't hurry about telling you. But it might—"

Lela slipped into a pinafore which matched her blue eyes. "Oh no, we couldn't—all our friends are here. You love your church work. And Dad, why, he'd be lost without Cristine!"

Paul said heavily, "I was afraid you'd see it that way. Maybe we shouldn't try to run away from our problem, but we both know Cristine would be better off separated from her grandfather, at least for a while. He has spoiled her since she was born and we've let him."

"Poor Dad, he's so alone in the world. We are all he has and he worships baby. Think of all he has done for her—all her clothes, the finest of everything—he's always bringing her things," Lela defended. But she felt shaky as she spoke.

"That's just it. He does so much that he thinks he has a right to ruin her. Whenever you try to correct her, he stops you. Did you hear her before church when Mrs. Greene was trying to introduce her Kathy? As usual Cristine walked into the picture, looking like a doll, I'll admit. And she said, 'See me, see me!' Grandpa just laughed."

"I know," Lela acknowledged. "He just doesn't realize what he's doing—what he's always done. Taking her out of bed when he comes in in the evening and rocking her—giving her anything she wants—spoiling her so that she is really beginning to be a nuisance. I always said I wouldn't have a spoiled child but here she is. He says that's what babies are for. I don't know what to do. I can't tell Dad—it would hurt him so. He thinks she is perfect."

"Honey, we are parents, and Cristine is our responsibility. It boils down to this. Do we care enough about her to do something, or not?"

Lela's eyes clouded. "Why Paul, of course we do! But I don't see just how—to take her away from Grandpa would be cruel."

"To stay here may be more cruel," Paul said, slowly. "We'd better think it over. Meantime, how about some dinner?"

Lela slept little that night. Before her passed the panorama of her motherhood—Cristine's four triumphant little years. She'd been such a beautiful baby, so strong, so bright, so full of irresistible smiles when she wanted anything. People had just naturally admired her. It had been cute at first. But now—Lela had to face the fact—Cristine was getting just plain naughty. People were beginning to raise their eyebrows when they saw her coming. Lela was chagrined to the depths of her soul. She'd been so proud of Cristine's beauty and cleverness—she'd allowed her to be exploited. Yes, it was true.

"My poor little child," she thought, "she is what we have made her. It is our fault—my fault mostly. I was the one who wanted her to shine, as well as Dad. Dear God, I must know what to do—how to go on from here. I love

Cristine was going places but in the wrong direction.

Suddenly Cristine broke off and began to laugh delightedly, "Look, Mummy! Oh look —see kitty!"

her so. I can't let her suffer the consequences of my foolishness. Dear God, help me!"

The next day Lela took Cristine with her to visit a neighbor. Their yards were separated only by a hedge. In the half hour of their stay Cristine had examined everything in the house, and Lela was more acutely conscious of this than ever before. She looked severely at Cristine as she came out with a pair of high-heeled shoes over her little brown scuffers.

"Cristine, honey, you mustn't wear Aunty Duff's shoes! Go and put them back at once."

Cristine tossed her curls and smiled up at her mother. "I please like to wear big lady shoes. I big lady now."

Mrs. Duff laughed. Lela felt a sort of smothered fury. That was just the trouble. People always laughed, and Cristine got away with anything.

"They're only old shoes. It is perfectly all right. She can bring them back tomorrow."

"Well—." Lela was doubtful. "Walk very carefully, Cristine. Don't fall. She just loves to wear big shoes over hers. Go around the hedge right to our own back yard, now."

"I goin' for a walk," said Cristine, clattering down the driveway.

"Right home now, dear," said Lela, lingering for a last word with her friend.

When she turned to go, Cristine was nowhere in sight. Lela hurried home and looked into the back yard, but no Cristine. She flew into the house and called, but no little voice answered. She began to be frightened. She might have known that Cristine could not be trusted alone. And what had she meant by saying that she was going for a walk? Which way could she have gone?

"God, take care of her—show me the way," Lela prayed. She was running toward the boulevard at the corner. Up and down she looked. There was no sign of a little red dress and a mass of auburn curls.

"She must have gone the other way." Lela was frantic. Down the street she dashed to the other corner where the streetcar was. She strained her eyes against the sunlight. Cristine was not there either!

Her heart thudded. She stood rooted at the corner. What should she do?

A car stopped beside her. "Are you looking for your little girl?"

Lela turned and gasped, "Oh yes! Have you seen her?"

"She's down on King and Division," said the man. "Get in here. I'll take you there."

Lela sank into the seat. The car leaped forward and around the corner. She saw the vacant lot where undoubtedly Cristine had taken a short cut through the weeds. A moment later and they were at the intersection of two of the city's largest boulevards. A crowd had gathered. Lela was numb, but she had to get there. She had to know! She was out of the car and running toward the crowd. Horns tooted, the interurban car clanged. Traffic was at a standstill.

Lela found herself at the edge of the crowd, and her astounded gaze drawn to the center of the street. There a little red figure in absurd, high-heeled lady's shoes, danced happily up and down, her coppery hair flying. Cristine was having a magnificent time. For once she had all the audience she wanted.

Lela reached her in one bound. She was unable to speak. She picked up Cristine and rushed back to the sidewalk, while traffic resumed its raging.

"Did you see the cars, Mummy?" Cristine kept asking. "Cars goin' every way. But they had to stop when I camed—they had to stop!" She laughed with delight.

Lela took her home, removed the

[Continued on page 19]

Is Your Church Building Covered?

Daniel Kauffman

A message for the chairman of your own church trustees.

MOST OF US are very careful about the amount of insurance we carry on our house, barn, or automobile. We make sure that in case of a loss we recover a fair portion of the loss from the insurance company. In the operation of a business, it is fully as important to have insurance as it is to have working capital. No lender of money would consider a mortgage on real estate without having the buildings properly insured against loss by fire. No lending agency would think of advancing money on an automobile without first arranging the proper insurance against loss by fire, theft, or collision.

Although the operation of a church is different in a sense from the operation of a farm or a manufacturing establishment, there is no denying that it is little different when it comes to construction, maintenance, and securing against loss.

God expects us to be as good stewards, and better, over His property as He does our own personal property. Within the last six or eight months, there have been a number of church building fires throughout our church. It is not uncommon at all to pick up the "Mennonite Weekly Review" and read of some church building fire. Invariably, if one checks a bit further, he will find that the board of trustees was not carrying an adequate amount of insurance on the building and thus it worked a real hardship on the members for the replacement of the building for worship services.

One of the major responsibilities of the board of trustees of the church is to make certain that the church building is adequately protected by a sound program of insurance. In the last analysis, this is the responsibility of the chairman of the board of trustees because he is really closest to the problem. However, he will want to work very closely with the rest of the trustees and probably the church council.

Unfortunately, the purchase of insurance is too frequently on the basis of friendship and, once purchased, the policy is filed and forgotten until expiration. In these days of rapidly changing values, nothing can be more hazardous. Insurance must be purchased with care, periodically reviewed, and adjusted to meet new conditions.

Analysis of the Hazard

The first step in planning a program of adequate insurance is an analysis of the hazard. No institution or individual can afford to carry insurance against all possible risks of loss. A risk must be measured, analyzed, and classified.

Insurance contracts may be written to cover the following hazards: fire, smoke, windstorm, hail, earthquake, explosion, riot, civil commotion, water damage, theft, burglary, larceny, robbery, and a host of other risks. The board of trustees should have the benefit of expert counsel in the analysis of the hazard to be covered and the types of insurance contracts to be purchased for their church building.

To assure a well-rounded program it is usually wiser to select a competent agent or agency as an insurance adviser who should assume responsibility and exercise supervision over the program. He would make an anal-

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Daniel Kauffman is Business Manager of Hesston College and Bible School, Hesston, Kansas.

THE FIRE CAME

Sometimes it is a church. Then the burden of replacement rests heavily on the members unless adequate insurance is carried.

ysis of the insurance needs, analyze make-up of all rates, look for openings where risk can be lowered and rates lowered, co-operate in watching property valuation fluctuations, and in general see that the insurance program is kept up to date.

Usual Insurance Program

In most cases, insurance is written on church property with a specific amount of insurance applicable to the building and a separate amount of insurance applicable to the contents, or personal property within the building. Each separate amount is known as an item, i.e., the building item, or the contents item. Since certain properties could possibly be considered either building or content, the insurance form attached to the basic policy defines the building and the content, as they are insured in each particular instance.

A building may be insured up to an amount known as the actual cash value, which has been defined as the actual amount equal to the replacement cost of the building insured, less reasonable depreciation for the time that the building has been in use. Because of the rate reduction usually granted by the company, if it is recommended, insurance is written with the 80 per cent co-insurance clause. This clause will be further discussed below, but in this case the amount of the insurance affected should be no less than 80 per cent of the actual cash value, or insurable value of the building in question. To assist in establishing this insurable value it is wise to call in an insurance engineer, which can be done without cost, to make an actual physical inspection and measurement of the building so that the replacement value can be determined.

The contents are insured in the same method outlined in the paragraph above except that usually no specific recommendations are included for the amount of the insurance to be affected. Personal property depreciates in widely varying factors, dependent upon the use and given care. In addition, cost prices vary almost as widely depending upon the source and time of purchase of the property. To determine the amount of insurance on this type of property, it is recommended that an actual physical inventory be made of the personal property owned. This inventory should include an estimate of the depreciated value of each item. By this means, an accurate but not excessive amount of insurance can be determined for the contents of a building.

Co-Insurance

The co-insurance clause is often misunderstood. An 80 per cent clause does not mean that eighty cents on the dollar is collected in case of a loss, nor does it mean that 20 per cent of the risk is carried uninsured. The agreement is to insure for not less than 80 per cent of the replacement value and, if the agreement is lived up to, it does not at all assert itself in case of a loss adjustment. But if, agreeing to carry 80 per cent of the value, one actually only carries 60 per cent, then the agreement is only six-eighths lived up to and a loss recovery will be six-eighths of the adjusted loss. In other words, the insured becomes a co-insurer to the extent of the ratio of the amount of insurance to the amount which should have been affected. The obligation to keep the proper amount of insurance on the building becomes the responsibility of the insured. For that reason, it is wise to call in an engineer to actually determine the replaceable cost of the building so that an adequate amount of insurance can be carried for the 80 per cent co-insurance clause.

In consideration of this agreement the insurance company gives a substantial reduction in rate per hundred dollars of insurance. The rate reduction for carrying the co-insurance clause is usually from 15 to 50 per cent of the total premium. The rate reduction depends on the type of construction in the building insured.

It should be pointed out, however, that it is possible to write co-insurance into an insurance contract only if the church is located in town. City buildings are the only ones that are inspected by the State Fire Inspection Bureau. Farm homes and other buildings in the country are all given a standard rate. It may be possible, however, upon special request to have church buildings located in the country inspected by the State Fire rating authority. After this is done, it is possible to write co-insurance on the rural church.

Extended Coverage

As the name implies, extended coverage is a broadening of the fire insurance policy to cover certain additional perils. These are windstorms, explosion, whether internal or external (except steam pressure boilers which are in the field of boiler insurance), automotive and aircraft damage (except damage done by self-owned vehicles), riot and civil commotion, riot attending a strike, and smoke. By smoke is meant such things as sudden, unusual, and faulty operation of fuel oil and stoker furnaces.

Extended coverage should be substituted for separate windstorm insurance. The rates of extended coverage are approximately half those of windstorm insurance. However, the net cost will generally be more because, being an extension of the underlying fire policy, it is available only in the full amount of the fire coverage. Vandalism when written in conjunction with extended coverage can be had at a surprisingly low cost.

Length of Insurance Contract

Term is the word used to describe the time length of the insurance contract. Fire insurance rates are always quoted in dollars or cents per one hundred dollars of liability for a one-year term. The policy may be purchased for a three-year term at two and one-half times the one year rate or for a five-year-term at four times the one year rate. Most churches will purchase on a five-year policy because the premium savings are maximum for that term.

Mutual Versus Stock Companies

The selection of individual insurance companies with reference to their financial standing is not as essential these days as it once was. State supervision has largely weeded out the undependable insurance companies. The advantage of a mutual company over a stock company is that at the close of the insurance term there is usually a 15 per cent to 20 per cent dividend given to the insured. There is, of course, a constant struggle between the mutual and stock companies. The stock company will say that the mutual company does not pay as well on losses and, of course, the mutual company will come back and say that they do anything that a stock company will do. I think it pretty largely depends

[Continued on page 31]

Editorial

On the Sticking Out of Necks

There was once a turtle who became afraid to stick out his neck, and he soon died on the spot where he was.

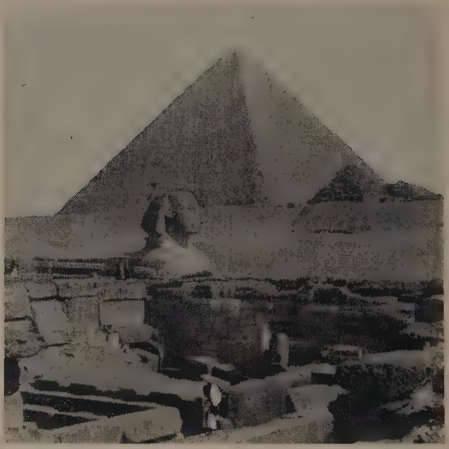
There are people, too, who don't want to stick out their necks. They see wrongs done and injustices entrenched. But they do nothing and say nothing. They are not in favor of these wrongs and injustices. Oh, no; they are indignant about them. They think something ought to be done. Somebody ought to say something. But they prefer not to do so themselves.

Sticking your neck out is dangerous, you know. It might cause you to lose a reputation, or a position, or a job. It calls attention to you as being perhaps a little queer, or something of a radical. It's safer to keep your mouth shut and stay out of trouble. Say the nice conventional things that everybody believes! Conform to what "everybody" believes is safe and proper! Stay away from dangerous subjects! Have a deep respect for your fears, and always play safe! If you do say anything, say it anonymously!

We are in deadly danger of becoming a harmless and futile little people because we are unwilling to stand against wrong ideas and evil attitudes. We follow along in sub-Christian housekeeping and homemaking standards because we are afraid of getting out of step. We wish our communities and churches were less dominated by the world, but we refuse to take the lead toward a better way. As preachers and teachers we are discreetly silent on all controversial issues. Gossip gets going concerning a person whom we know to be innocent, but we lack the backbone to step out and challenge it. We never write letters of disagreement and protest to magazines, newspapers, and radio stations. We never let our government know what policies and laws we think are wrong. We hold to ideals which we hope will be realized in some ideal tomorrow, but we lack the fortitude to bring them to reality today.

The Old Testament prophets stuck out their necks in bringing the Word of the Lord against the hypocrites and the tyrants of their day. Jesus stuck His neck out so far that He has been lengths ahead of the world ever since. The apostles stuck out their necks so far it was not hard for the world to cut off their heads. The great reformers, including our Anabaptist forebears, stuck out their necks, and today's free church thanks them for their courage. Somebody had nerve enough to stick his neck out against social drinking, and we have the temperance movement. Somebody was willing to challenge militarism, and we have a Christian pacifism. Somebody was Christian enough to raise a voice against the waste of our resources and we have conservation. Someone stood out against the world's greed and we have an effective protest against exploitation. Someone raised a voice against the display of pride and we have a sincere effort toward nonconformity.

There are many other areas that should be invaded by stuck-out necks. When we become willing to speak for God, we will become more careless of consequences.—P. E.



GLORY OF OLD EGYPT

The crumbling remnants of the Great Pyramid, the Sphinx and a temple reflect the ideals of a culture that laid up its treasures on earth.

Read Archaeology

In this issue begins a series of articles entitled "Adventures in the Near East." But don't let the title deceive you. The articles are about archaeology. And archaeology is dry—so they say. It is true that archaeology is a little like the material in newspapers, the same old things, only they happened to different people. But archaeology has the advantage of time which adds glory and a touch of mystery to even the commonplace. Archaeology has some things to teach us.

As mentioned in the first article, archaeologists want to know where mankind has been. That is important. In fact, it is humbling. Read about the civilizations of ancient Egypt and Greece and you will marvel at the extent of their knowledge and the greatness of their exploits. The skills and various knowledges may be more highly developed today but there are places where modern technologists must raise their hats to those of days gone by. No one has fully explained the building of enormous monuments such as the Great Pyramid of Egypt.

Archaeology also shows where mankind is going. Civilizations rise and fall and others take their places. Then along come the archaeologists and find the remains of culture upon culture, all reduced to insignificant mounds, scarcely recognizable. The works of men, along with the men, are returned to dust. Americans seem to think there is no civilization like theirs on the face of the earth. Probably the old Pharaohs thought the same. Look where theirs is now. Come back to U.S. one thousand years from now and see what you find.

Rightly interpreted, archaeology teaches men to trust not in the treasures upon earth. It points to the wisdom of setting the affections on things above. Read archaeology.—D. H.

Ethiopians and Americans working together operate—

A School for the Blind in Ethiopia

Martha Keener

MOSLEM BOYS

Ramadan, Sulieman, and Abde. Ramadan and Abde are the smallest boys in the school.

DO YOU enjoy being parents of your family of from one or two to five or six children? Well, multiply your joys and little troubles by as many as it takes to make forty-one and you know something of our tasks as teachers in the Addis Ababa School for the Blind. Our boys range in age from five to eighteen, with most of them between eight and twelve.

In the residential section of Addis Ababa, Ethiopia, His Imperial Majesty Haile Selassie I has provided a spacious gray stone building that is the home of these boys.

Where Is It?

Where is Addis Ababa? If you look at a map you will find the port of Aden situated in the southwestern corner of the peninsula of Arabia "just around the corner" from the place where the Red Sea empties into the Indian Ocean. Most vessels make a refueling stop here and it is from here that the traveler boards a modern plane bound for Addis Ababa, Ethiopia, flying in a southwesterly direction. The flight across the Red Sea is short, as flights go, to Djibouti, a port in French Somaliland where the plane stops for loading or discharging passengers and freight. The newcomers crawl out to look around, only to be forced to the shade of a wing to escape the blazing equatorial sun.

From this point the plane crosses miles and miles of barren country with only an occasional green spot where there is a bit of water and a few patches of ground under cultivation. This continues until the escarpment where more trees and shrubs are found and soon we are descending upon Dire Dawa. It is an industrial city, the third largest in Ethiopia and the sun here is also uncomfortably warm.

For the next hour and twenty minutes the flight is over more productive country except for the sections covered by volcanic ash. A few lakes can be seen nestling among the mountains and occasional streams meandering down the valleys have brilliant ribbons of green along their borders. The real thrill comes with a glimpse of Addis Ababa. The city is situated in a horseshoe basin, the open end emitting the road to Nazareth (sixty miles east) and the one railroad leaving the city en route to Djibouti. The city has an altitude of 8,000 feet and although the noonday sun is hot one can find comfort in the shade and the nights are delightfully cool. The verdant patches of eucalyptus hide the city until the plane is almost on the ground. Even in this modern city most of the buildings are one-story structures except for the newly constructed skyscrapers that tower to a height of four stories. Addis Ababa is the capital of Ethiopia and the home of Haile Selassie I, the beloved Emperor. It is here he has chosen to start work for the blind.

Blindness Is Common

Blindness in the Orient is much more prevalent than in the Occident. Trachoma, smallpox and other diseases neglected at birth are probably contributing factors. Generally there is no aid offered except in a few centers and the lot of the blind is an unhappy one indeed.

For some time the Emperor, who has a fatherly concern for each one of his subjects, has had a vision of this work. In response to his private secretary's request of Brother Orie O. Miller, the Eastern Mennonite Board of Missions and Charities has undertaken this work with the confidence that He who calls to service is able to empower for the same.

His Imperial Majesty sent out a call to his governors of the provinces to send him blind boys who could be taught. On the King's birthday, July 23, 1952, the school was opened and dedicated by His Imperial Majesty with Her Imperial Majesty and all other members of the Royal Family in attendance as well as dignitaries and representatives of the United States Embassy. The two hundred

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Mrs. Clayton Keener is formerly from Lancaster County, Pennsylvania. She gained valuable experience teaching in public schools before taking up the work with the blind.

SCHOOL IN CONSTRUCTION

The completed school was dedicated on July 23, 1952, the Emperor's birthday.

persons present inspected the building and the display of teaching materials which we had. Twenty-two scared little blind boys were present then with no one to explain adequately what it was all about, but they made adjustments remarkably fast and soon learned there was nothing to fear.

Three R's Plus

In addition to providing a comfortable home with good food and ample clothing it is our task to educate them, to teach them the best of manners used in their culture, and "to lead them in the way everlasting."

We are attempting to present as much as possible a curriculum comparable to that prescribed for the public schools, probably including more handwork. Lois Garber from Mt. Joy, Pennsylvania, who came to teach in public schools here, is now with us and you would enjoy being present in her English classes. The boys are very eager to learn English and pick it up much more readily than we acquire Amharic. This is not contrary to the rule of the country since English has been decreed the second language of the country. Our textbooks in English Braille were sent to us free by the Perkins Institution, Watertown, Massachusetts, through the courtesy of the American Foundation for Overseas Blind, Inc., in New York. The boys are also eager to read the English Braille Bible.

There are four Amhara teachers, one a man blinded fifteen years ago, but with a glowing testimony for Christ; the others are all professing Christians also. You may wonder why so many teachers are needed. In preparation for this work at the University of Wisconsin we were told that a maximum of ten forms a class unit for blind children and that more effective work can be done with six or eight in a class, because of the individual help required in almost every circumstance. Experience soon taught us the truth of this. One hardly stops to think how much a child learns from watching others in a matter so simple as throwing a bean bag in the direction of another child who is clapping his hands. The whole muscular performance must be taught and the language barrier looms up large for us foreigners.

Our school day begins at 8:30 with a devotional period. We have six half-hour periods in the forenoon and two in the afternoon after the usual and necessary midday rest time. History, geography, science, health, English, Braille reading and writing, and physical education are taught with the addition of handwork. We have divided the group into five classes according to our judgment as to their intelligence and ability to advance.

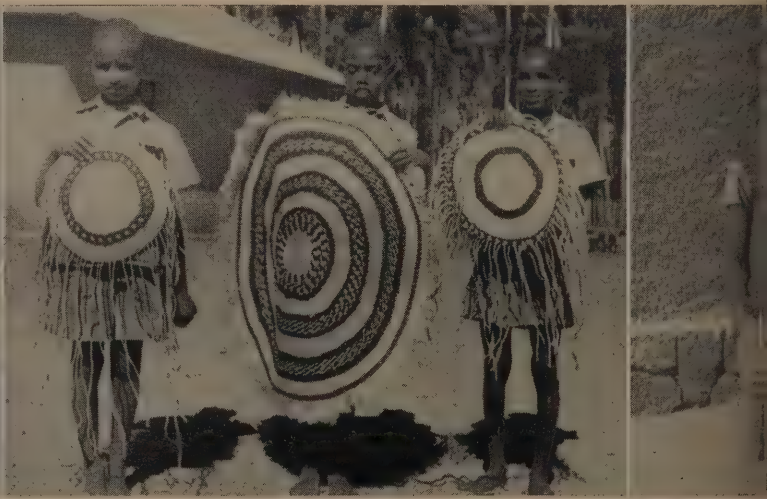
Perseverance and Progress

Their perseverance is amazing. It is usually our patience which wears out and we say: "That's enough for today. Let's try again tomorrow." Several of the boys have knitted sweaters for themselves. Two have volunteered to knit sweaters for two little first grade boys and many are awaiting the arrival of wool yarn from United States—a gift from churches which has been sent after learning about our need.

Rugs are made by hand weaving with rope made from the fibers of the leaves of the artificial banana tree. This fiber is declared by some to be

STUDENTS AND TEACHERS

There are four Amhara teachers, two American teachers, and forty-one students. The author is on the right.



RUGS FROM ROPE

There is a ready sale for these rugs, hand made by the blind boys. The rope is made from the fibers of the artificial banana tree.

better than jute or sisal. We use both natural color and dyed rope. The results are very pleasing and we find ready sale for the rugs. Basketry, weaving of cloth, netting, leather work, and broom making are on our schedule also. Broom making equipment was donated by a Lancaster County friend.

It is often pathetic to see what a child wants to show us; the place where a button has come off; or a hole in his shirt; or some new found joy; he will eagerly take the hand placing it on the spot to be explored. He has never seen and so cannot imagine anyone else seeing. The boys apparently do not bemoan their lot and usually only laugh at a bumped head, a stubbed toe, or at having lost the way.

The seesaws and swings provided by a gift of money from the ladies of the American community of Addis Ababa provide a much-needed source of recreation and pleasure. Rings and a horizontal bar were a gift of a returning missionary family and furnish a great deal of enjoyment. These boys think the same thoughts, do the same things, enjoy the same sports that any normal child does. Their personalities and their intelligence vary just as do those of sighted children and their naughty little tricks must be punished just the same.

The Bible stories are entirely new to many of the children, but they have learned the Gospel songs and Scripture portions remarkably fast and often we hear the Gospel choruses in Amharic or English spontaneously bursting forth as we approach the compound from our home just across the street.

One boy said to me the other day: "Mama, teach me to do mission work. I want to do mission work." We are hoping soon to be able to get the Bible in English Braille. Some of our most clever boys have finished reading several English primers and first grade readers and are ready to go on in their reading.

We desire these jewels for God's eternal kingdom. When those from every tribe and nation shall be gathered in, these dear ones shall see, and I want to be present to share their joy.

BOYS MAKE SWEATERS

Negussie and Tibebu model finished sweaters. Aberra and Taklu are nearly finished. Taklu has had an operation and now has partial use of his eyes.

Not So Lonely

Well-meaning friends think R.F.D.
Is cause to offer sympathy.
They see the mailbox, shining shield,
Sending its message far afield
That word from the great world is there.
Set out to get it if you dare.
Wade snow or mud and fight the wind
Or die of loneliness! Oh blind
Dear friends—a furry family
Lives right here in this sugar tree.
Across these meadows spreading wide
Thrushes and orioles abide.
I wish that each of you might meet
Neighbors like I have—on your street!

Helen Baker Adams

BIG LADY SHOES

[Continued from page 13]

'big lady shoes' and put Cristine to bed. Then she sat down and wept. Things could not go on like this. She shuddered at the horror of what might have been.

Cristine had insisted, "But Granpa always takes me to see the cars, an' I wanted to show 'em my big lady shoes!"

When Grandpa Boone came in, she was still insisting.

"You see," Lela said, dully, and told him the story. He stood for a long moment dumb. Lela could see that it was sinking in. When Paul came she met him at the door.

"What's the matter, Lela?"

She put her arms around him. "Paul, I found Cristine in the middle of the street—she might have been killed. You go ahead and accept that job at Eastwood. It's the only thing to do. We'll start all over. If we get Cristine away from all this life she's known, she'll have a chance. Maybe we can learn to be the kind of parents we ought to be. We won't tell Dad why, but I think he knows. We'll try to do better, oh we will, won't we, dearest?"

Paul kissed her fervently. "We certainly will!"

Everything stood packed and waiting for the van. Grandpa Boone came slowly into the house bearing a large box. Cristine ran to take it but Lela got there first.

"Take Cristine away," she said to Paul. She had her suspicions. In the box under layers of tissue paper nestled a gorgeous white coat, a satin-lined bonnet and bunny muff. Lela steeled herself.

"She'll need it this winter," pleaded Grandpa. He looked so forlorn that her heart ached for him. But she had charted her course and determined to hold fast to it. She knew she was right.

"Dear Dad, don't make it harder for us. This is what I'm trying to get away from. Cristine's had too much. You've given her so many lovelier things than most children have that it's made her conspicuous. It isn't good for her. She's cute enough as it is—she doesn't need any special dolling up. It makes her too conscious of herself."

"She isn't naughty," Grandpa gazed fondly around for his darling. "Let me give it to her for Christmas then, when I come to see her."

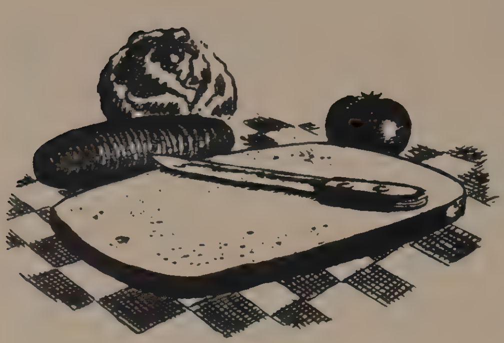
Lela hesitated. It was a terrible temptation. But no, for Cristine's sake, she couldn't.

"No, please take it back, Dad. Get just a simple coat like other youngsters have. It will be better for her. You'll see." Lela smiled up at him so like Cristine that he could not resist her. He patted her shoulder and regretfully replaced the cover of the box.

Cristine came running. "Where's my happy birthday present, Granpa?" Everything in a box was a happy birthday present to her.

His eyes twinkled at her through his glasses. His voice was firm now. Lela knew now that he knew—everything—but he was not letting on. He would not make it any more difficult for her—dear Dad.

"I made a little mistake, honey. This isn't for you. But I am sure that you will have a very nice happy Christmas present pretty soon."



Homemaking News and Views

From the Homemaking Editor's Desk

Who Uses Recipes and Cookbooks?

A national study on the use of recipes and cookbooks made by Alfred Politz Research, Inc., for the United Fruit Company revealed the following about housewives:

1. Twenty-six per cent of all housewives have no recipes in written or printed form.
2. Less of the older housewives have recipes in their homes.
3. Fifty-nine per cent of the housewives who have grade school education or less have recipes while 89 per cent of college educated housewives have recipes.
4. One third of all housewives have no cookbooks.
5. Of all housewives who have recipes, 30 per cent do not use them.
6. Among the housewives who have recipes, one third use them weekly, over half use them at least once a month, and 70 per cent use them in a period of six months.
7. Housewives reported learning to prepare more dessert and meat dishes from printed recipes than any other type of dish.
8. When asked what was most important in selecting a recipe, 50 per cent said the appeal to the appetite was the first consideration, 29 per cent said they looked for money-saving recipes, and 26 per cent wanted recipes which saved time and were easy to make.

Marketing Trends in Foods

1. Meats—fresh, frozen and canned—are being sold in smaller packages—two or three portions to a package—to suit the average American family.
2. Meat packers are using a quicker cure, milder in flavor for hams. These hams keep less long than old-fashioned, heavy-cure hams. They require no parboiling. They should be stored under conditions similar to fresh meats.
3. There is a definite increase in the sale of packaged frozen chicken, fish, vegetables, and fruits. In August 1952, 27 per cent of all U.S. families purchased frozen vegetables, and 28 per cent were regular users of frozen fruit juices.
4. From July 1951 to July 1952, 230 million packages of *cake mixes* were sold. During the same period, 195 million pounds of *pancake mix* were sold. This averages 2 pounds of pancake mix and 2 packages of cake mix per buying family per month.

Research on Frozen Foods

1. One of the recent findings on frozen meats is that turkey fat becomes rancid more quickly than chicken fat. The Air Force of the U.S. Army is specifying the use of chicken fat for precooked creamed turkey and turkey a la king. Fat from roast turkey becomes rancid more quickly than fat from turkey that has been cooked by simmering.
2. As far as cooking losses and flavor are concerned there seems to be very little difference whether frozen beef is thawed or not before cooking; however, it generally is more uniformly done if it is thawed prior to cooking.
3. Pies are more palatable if frozen unbaked. They should be put into the oven in the frozen state and baked 10 to 12 minutes longer than fresh pies. They should be placed very near the bottom of the oven. Glass pie plates give a brown crust. Paper pie plates are poor conductors of heat and therefore do not give as satisfactory results. Spreading a mixture of flour and sugar or brushing egg white over the lower crust is not very effective in the prevention of soaking.
4. Food frozen in a Pyrex dish can be taken from the freezer and put into a hot oven without breaking the glass.
5. Foods which do not freeze well are cooked egg white, salad greens, cheese, tomatoes, unbaked yeast rolls, jelly rolls, custard, gelatins, and sliced smoked meats.
6. Poultry and fish should be thawed before they are fried.

Notes on Baking

1. Newer angel cake recipes contain larger amounts of sugar and can be baked successfully at higher temperatures. Difference in humidity in different sections of the country affects the temperature most desirable for baking cakes. 375° F may be best temperature on East coast, while 350° F may be better in Middle West.
2. Custard pies can be baked at 400° F in glass pie plates.
3. If fat forms a film around yeast cells, the action of yeast is slowed down. Therefore some recommend combining a cup or two of flour with the sugar, milk, and shortening before adding the yeast in roll recipes.

For Families Who Plan to Build or Remodel

1. *Your Farmhouse,* Home and Garden Bulletin 22, Supt. of Documents, Govt. Printing Office, Washington 25, D.C. Price 30 cents. This bulletin gives planning procedures which take into account easy flow of traffic and work within the house.
2. *Space Design for Household Storage,* Bulletin 557, University of Illinois Agricultural Experiment Station, Urbana, Illinois. Price $1.25. This is a study of storage requirements for various kinds of household articles prepared by the departments of home economics and agricultural engineering. Part of the book is valuable for research persons. Much of the material is helpful to home owners and home planners. Pictures and charts show a variety of storage units and combinations of storage units which form partitions between different areas of a house.
3. Warm-air baseboard heating is a new heating method suitable for slab, crawl space, or basement houses.

Warm air is forced to long slim metal baseboards on the outside wall of the house. A return register near the center of the house is required. The advantages claimed for this system of heating are: an even blanket of warm air over outside walls and windows, faster than radiant heat in the floor, lower cost than wet-heat systems, and summer cooling is easily added.

Nutrition News

1. Four varieties of sweet potatoes were studied at Beltsville, Maryland, for their vitamin contents during storage. The deeply colored varieties Porto Rico and Orange Little Stem increased in provitamin A more rapidly than the paler ones, Yellow Jersey and Nancy Hall, during the growing season. Chilling before harvest reduced the ability of the Yellow Jersey roots to synthesize provitamin A. Roots harvested early continued to increase their carotene (provitamin A) content for several months. If the sweet potatoes were stored at temperatures below 60° F, they did not show as great an increase in the carotene content as those stored at 60° F. The Nancy Hall variety lost carotene at all storage temperatures, while the Yellow Jerseys increased content at 70° F more than at 60° F. After five months of storage all varieties of sweet potatoes lost large amounts of carotene. The loss of vitamin C was approximately the same for all varieties and all temperatures of storage.

2. Diet in heart disease is a debatable issue. There is general agreement that weight reduction is important in persons who are overweight. There is no proof yet that low-fat diets are beneficial in cases of high blood pressure and hardening of the arteries, but low-fat diets may be of some value in preventing the onset of coronary sclerosis. Low-salt diets are helpful when there is congestive heart failure with the tendency to hold water in the tissues (edema).

Clothing and Textiles

1. The U.S. Dept. of Agriculture reports that the addition of EQ-53 to wash water will protect woolen fabrics from moths and carpet beetles for more than a year.

2. A handy gadget for the home seamstress is a seam spreader made by David Traum Co., Inc., and retailing for 39 cents. It applies moisture to the seam and creases it open, making it ready for easy pressing.

FOR A SUMMER buffet supper on the lawn prepare an attractive ham. Always place ham fat side up on a rack in an open pan. You need add no water. Bake in a slow oven (325° F). A meat thermometer inserted into the thickest muscle of a Cook-Before-Eating Ham will show an internal temperature of 150° F. when the meat is done and the flavor is fully developed. A Fully Cooked Style Ham will be heated through and ready to serve when the internal temperature is 130° F.

The gleaming glaze which enhances the natural beauty of the meat and adds just a hint of complementary flavor is applied at the end of the cooking period. First, remove skin from the ham and score the fat with diagonal lines to form a pretty diamond design. Sift brown sugar over the ham surface and cover with a cup of honey or ½ cup orange marmalade. If you prefer a tangier flavor add 1 tablespoon of mustard after the brown sugar sifting. Return the ham to a hot oven (450° F.) for 15 minutes to set the glaze and form a shiny finished surface.

For the special touch, fashion an attractive flower garnish to surround the meat. Pictured are edible rutabaga jonquils, and they're easy to make in advance. Peel raw rutabaga and cut very thin slices. Cut the slices into circles with a three-inch biscuit cutter, then trace a jonquil pattern (a six-petaled posy) on the circle with a sharp pointed knife or pencil. Cut out the flower. In the center of the flower cut a small round hole about ¼ inch wide. Then slip a folded quarter-slice of rutabaga through the hole to form the trumpetlike center of the flower. Cup the petals toward the center. Just like magic they will curl into a natural shape and will set when chilled in ice water. For a realistic effect, before serving tint the "jonquil" lightly with yellow food coloring.

This cooking chart for the two popular styles of ham will help you plan your work schedule.

Cooking Schedule

Cook-Before-Eating Ham

Weight	*Approximate Cooking Time*
5-8 lbs (pieces)	2¾ hrs.
8-10 lbs.	2¾-3 hrs.
10-12 lbs.	3-3½ hrs.
12-15 lbs.	3½-4 hrs.
15-18 lbs.	4-4½ hrs.
18-22 lbs.	4½-5½ hrs.
22-24-lbs.	5½-6 hrs.

Heating Schedule

Fully Cooked Ham

Weight	*Approximate Cooking Time*
8-10 lbs.	2 hrs.
10-12 lbs.	2-2½ hrs.
12-15 lbs.	2½-3 hrs.
15-18 lbs.	3-3½ hrs.
18-22 lbs.	3½-4½ hrs.

—Martha Logan Test Kitchens, Swift and Company.

Young Community

REMEMBER THE
EMBROIDERY CONTEST
AUG. 31, 1953
(See July Young Community)

[Book Friends on p. 33]

Tractors Are Dangerous

A child on a tractor is a child in danger. Many children are hurt or killed in tractor accidents. Don't let this happen on your farm!

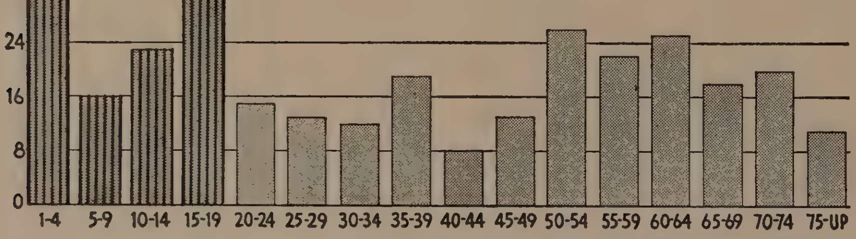
IT IS A well-known fact that farm youngsters and others enjoy the dangerous practice of playing and riding on tractors. Some parents even allow their children to operate them. It is also a pretty well-known fact that tractors are associated with more accidents than any other farm machinery. Many young children are injured and killed in tractor accidents.

A recent farm news story tells about a twelve-year-old farm boy who was helping his father haul hay from one farm to another. The boy was operating the tractor alone. He misjudged a corner and the tractor toppled over into a ditch, throwing him under the rear wheel. He suffered a broken pelvis, a cracked rib, and severe bruises on his face and body. This happened in Minnesota but you probably have heard of a story like this in your state.

Below is a graph that shows tractor accidents that took place in Wisconsin and Ohio. A total of 306 people were killed, 175 in Wisconsin during 1945-51 and 131 in Ohio during 1947-51. The numbers below the graph tell the age of the people killed. Can you see that more children and young folks are killed than older people?

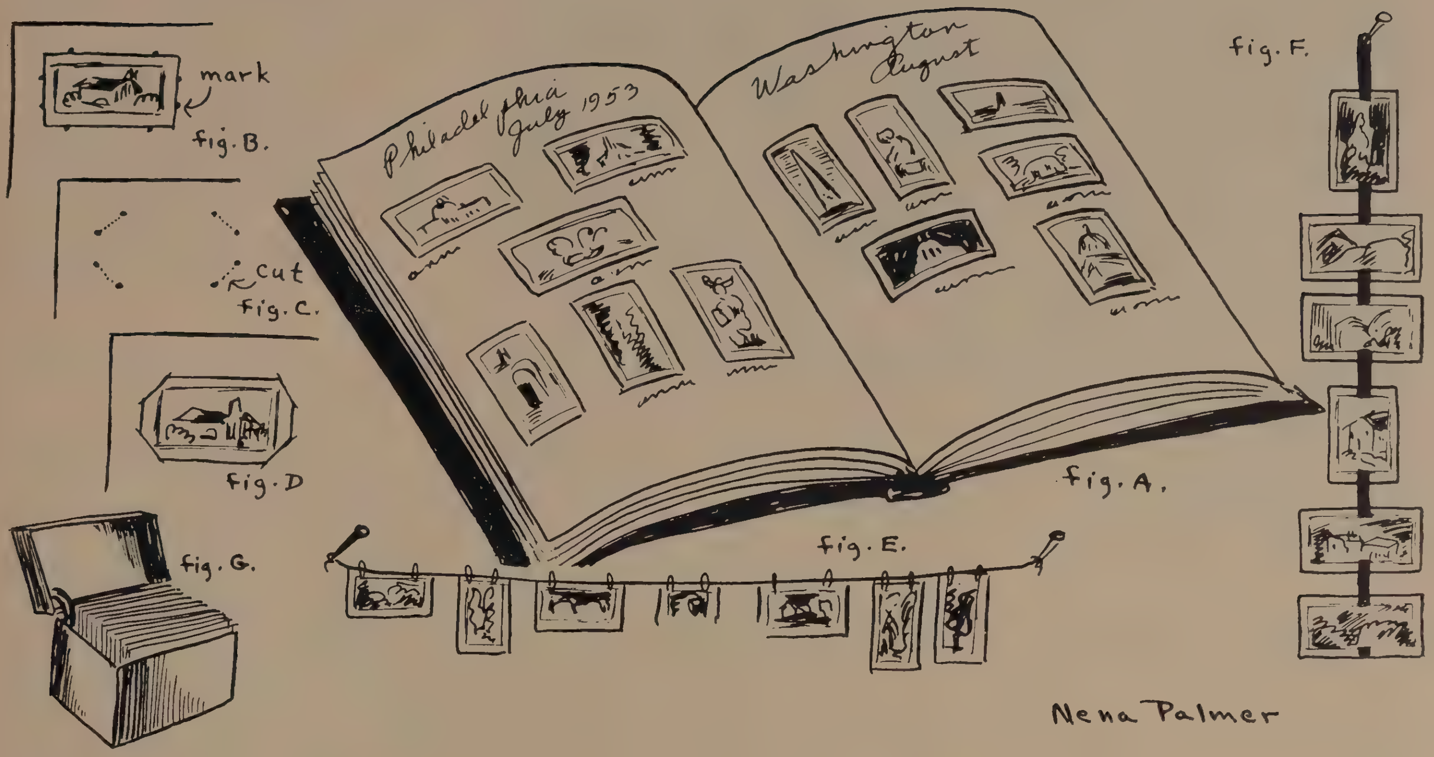
What usually happens when there are tractor accidents? Most often the tractor overturns. This often happens when it is being driven through ditches or up steep slopes. If the tractor tips to the side it might be because the driver was going too fast. Pulling heavy loads with improper hitch also causes overturns. Traffic collisions, getting "run over" or "crushed between" and unguarded power take-offs also cause accidents. And you can guess that little children get hurt when they play around tractors or ride along with their daddy. Some other causes (but not the chief ones) of tractor accidents are collision with stationary objects, fires, improper cranking, lightning.

Handling a tractor, under most farm conditions requires mature skill, co-ordination, and sound judgment. Maybe you are twelve and think you are old enough to drive a tractor, but remember that most states will not allow you to drive a car until you are 15. Your parents are probably the best judges of whether you are old enough, but sometimes parents boast because their children drive tractors when they really shouldn't. Sometimes there is not enough help and a young boy is allowed to operate a tractor. But a boy shouldn't do a man's job. Remember, a child on a tractor is a child in danger.—Adapted from materials published by The National Safety Council.



FATAL TRACTOR ACCIDENTS BY AGE GROUP

306 fatal tractor accident vicitims by age groups—175 in Wisconsin 1945-51 and 131 in Ohio 1947-51. Chart indicates that operators 20-45 years of age have the lowest accident rate. Victims below 10 years of age were mostly children playing around tractors or extra riders.



Collecting Post Cards

Nena Palmer

IF YOU go away yourself this summer on a trip, you will have a chance to collect colored post cards all along the way to remember your trip by. Or, if you stay home, you can save the cards that other people send you and your family. Collecting post cards can be one of the most interesting hobbies I know of!

You can put your cards into a scrapbook, such as in fig. A. If you are making a record of your own trip, write the place at the top of the page and the date when you were there, as shown in fig. A, or if you are saving cards that you receive, make a page for each new place, city, state, park, etc., and put all the cards from that place together. Can you imagine studying geography in a better way?

You can either paste the cards into the book, or mount them. To mount them, lay the card where you want it to go and make two dots at each corner as shown in fig. B, then carefully cut slits in the page, connecting the dots, as in fig. C, and slide the card into the slots, as in fig. D. By doing it this way, you can take the cards out and rearrange them later if you want to.

Another good way to keep cards so that you can see them all the time is to run a heavy string between two nails in the wall, beside your bed or over your desk. Clip the cards to this with ordinary paper clips, as shown in fig. E. You can make several rows of cards as you add more to your collection, keeping all those of the same kind, or all from the same place together.

Or you can run ribbons through the cards as shown in fig. F, cutting small slots for the ribbon to go through. These strings of cards can be hung on the wall also, or you might use several ribbons as long as your closet door and fasten them at the top and bottom of the door as a nice decoration in your room.

And of course, if you have *too* many cards, you can put them into a file-box (fig. G) making a file card for each state or kind of card. Instead of grouping them by cities or states, you may want to do it by keeping all the cards with pictures of animals on together, or all having buildings, others with trees, etc.

Any way you do it, post cards make a wonderful collection!

Dandelion

In springtime she wears
A gay golden bonnet.
It has a broad brim
With feathers upon it.

In summer she wears
A bonnet of white,
It's thistle-down soft
And silken and light.

But then the wind blows
Her bonnet away
And dandelion goes
Bareheaded all day.

Osie Hertzler Ziegler
All Rights Reserved.

Your Farm

The advantages of artificial breeding are greatest for the dairyman who will supplement it with wise herd management.

Getting the Most From Artificial Breeding

Roy G. Snyder

LIKE A SNOWBALL, the artificial insemination program with dairy cattle grows as it rolls along. The period of "I'll wait and see" is over. Artificial breeding is being accepted in the farmer's mind as an efficient, successful, and economical way of developing a good herd of cattle.

The first artificial breeding association in Ontario had its beginning in 1942 with the organization that is now known as Waterloo Cattle Breeding Association. Financial and technical difficulties, especially formidable in the early days, were overcome only through determination of the Board of Directors coupled with faith of the few starting members. Pioneering in a new and untried field, it was not long, however, until this Breeders' Association moved out of the experimental stage and became the forerunner and inspiration for all succeeding breeding clubs formed in Ontario, as well as many in the States.

Chief reason for the rapid growth of the artificial insemination program is the growing list of satisfied customers. Proved sires have the ability of transmitting high production so that daughters usually outproduce their dams. Service from sires from proved families is now available to the average dairyman. Prior to the artificial insemination program this was within reach of comparatively few dairymen.

A dyed-in-the-wool cattleman, Roy G. Snyder is also active in the work of the Erb Street Mennonite Church in Waterloo, where he serves as a Sunday-school teacher. His family includes a wife and two daughters.

WATERLOO CATTLE
BREEDING

FIRST ONE IN ONTARIO

Headquarters of the pioneer artificial insemination association, since much enlarged.

One of the questions frequently asked is, "Will I get better cows from this breeding?" Do not expect the impossible. Artificial insemination will not produce miracles. Do not expect every daughter to be better than her dam. You will have some culling to do, notwithstanding the claims of some stud organizations. Furthermore, results on the average farm will not only be expressed in genetic qualities of the cows to which inseminations are made, but also in the day to day conditions under which the resulting females will be milked and cared for. The feed, care, and management you provide will to a great extent influence the results you obtain from an

[Continued on page 28]

INSEMINATORS

These are the men who travel through all kinds of weather to make the program a success. The author is third from the right.

Lawn Construction and Care

David E. Plank

SHADY LAWN

Grass grows under the trees on the lawn of John L. Stauffer, Harrisonburg, Va.

IS YOUR LAWN a "lawn" or just a "yard"? Yards have their uses, but they are usually poor places to grow grass. A yard, fenced or unfenced, may be just the place for the dog, chickens, children's playground or shade trees; and on the farm, a cultivator or some oil barrels may be stored in the back. Sheep will even do the mowing if any grass grows. If the soil is especially adapted to bluegrass, the grass will grow, at least in patches, in spite of considerable abuse. But grass will not grow on light sandy soil nor on heavy clay soil except with careful nurturing.

A good lawn is a thing of beauty. Such a lawn must be properly constucted, and then maintenance means more than care, it means vigilance.

Lawn sites are not usually selected. The building site is selected, then the attempt is made to construct a lawn around the building regardless of conditions. This natural procedure, nevertheless, presents some handicaps in the matter of a good lawn.

Soil

The possibilities of a good lawn are not confined to one particular kind of soil. However, there are extremes beyond which grass just naturally refuses to grow. An extremely light, sandy soil will not grow a good lawn of any kind of grass, unless indeed you are satisfied with crab grass. This will grow in abundance in sandy soil during the hot season, will not grow in the shade, looks better than no grass at all, chokes out practically everything else, and dies with the frost, to reseed itself vigorously the next season. On the other hand, bluegrass loves a good clay loam, but thrives poorly in very heavy clay soils. With clay soils you are not bothered with crab grass but numerous other weeds may flourish. A recommended mixture is 40 per cent clay, 40 per cent vegetable matter and 20 per cent sand. If your soil is deficient in any one of these ingredients, the same may be corrected by adding such materials as needed to bring your soil to something like this consistency before seeding.

"Don't pay much attention to the neighbor's lawn—he might change his. Get yours right while you are at it."

Grading

If your soil is level and inclined to be soggy from lack of drainage you may have to resort to some tile drainage (for lawn grass will not grow under water, or in continually saturated soil). Otherwise you may correct a too level surface by grading. Fill up around the foundation if your house is high enough. A slight grade from the foundation down to the walk or road or fence will help. Try to grade so that there is one continuous slope from the house to this lower line unless the fall is more than one foot in four. In that case it may be necessary to terrace. Terraces should not be too steep. Make them wide enough to avoid this. Steep terraces burn out easily, may erode badly, and are difficult to mow. If you wish to use lines, set your stakes so the tops are six inches above the finished grade line. Then take the line away and you can use a rule for grading. Have lines level along foundations and slope downward from them. If possible, follow sidewalks everywhere. Make all grades as even and smooth as possible and firm with roller before seeding. Avoid working in soil when too wet. Don't pay much attention to the neighbor's lawn—he might change his. Get yours right while you are at it.

Seeding

Use the best seed you can get, and guaranteed weed-free. The spasmodic practice of many home owners to throw handfuls of seed and bucketfuls of fertilizer everywhere about the place, spring and fall, is of little value towards building up a good lawn. Unless you are a lawn expert, it is better that you buy mixed grass seed from some thoroughly reliable firm. However, a bit of information on grass seeds may be of interest here. Kentucky bluegrass is the base of all lawn grass mixtures. Do not substitute certain other blue grasses nor orchard grass. Kentucky bluegrass thrives best in alkaline soil but will also do well in slightly acid soils. Redtop is a valuable seed to add to Kentucky bluegrass, in proportion of about 80 per cent bluegrass to 20 per cent redtop.

[Continued on page 34]

A landscape gardener living in Detroit, Michigan, David E. Plank has constructed more than one lawn during his experience.

Community Life

Better Boom Area

Religious News Service reports that the Friends have organized to meet the social, civic, and religious needs of the new communities resulting from the large U.S. Steel plant in Bucks County, Pennsylvania, near Philadelphia.

Believing that such new communities are certain to have social tensions they have established a center at Fallsington, not far from the boom towns mentioned above. Twelve Quaker Meetings in New Jersey and Pennsylvania are supporting the association that sponsors the William Penn Center. In stating objectives, two of the leaders said, "Our job is to carve out patterns for the new community where industry is not set against labor; white against Negro; Christian against Jew; old residents against the new; the home owner against the trailer owner, nor one housing project or new community against another. This is a spiritual and social mission which Friends cannot achieve alone."

This center will apparently encourage and co-operate with churches in the area rather than to engage in church work. The Association will concern itself with the needs of the whole Delaware valley, the population of which is expected to increase by about one million within the next 10 or 15 years.

Good Samaritans Needed in Ceylon

No one in the West shows much enthusiasm for statements about "a Christian nation" because they know how unchristian nations are. But it is easier to see what the Christian heritage means to America when we look at her from a distance. Jesus' story of the Good Samaritan is evidently the favorite story of Americans, for they like to behave in accord with it. The giving for which Americans are famous is consonant with the Good Samaritan.

The Good Samaritan is not so common out here, and the helping hand is often absent. Regularly we read this fact in the newspapers of Ceylon. For example, a twelve-year-old girl recently fell into a well. People could not seem to find a rope that was long enough. The curious merely gathered and after half an hour of floundering the girl drowned. The coroner asked the well owner why he had not tried to rescue her. This worthy replied, "When she fell into the well, I went to notify the police and the headman, which is the most important thing." Within a few days the paper also reported that two small boys had drowned in a lake. A passing cyclist had shouted instructions and gone his way!

The murder rate in Ceylon is quite high, and we frequently read of murders committed in the presence of numerous witnesses, but intervention is fairly rare. Few murders are committed with guns, so that intervention by several persons would not be dangerous. The tradition of "my brother's keeper" is a valuable Christian heritage.—Christian World Facts.

—Robert Holmes.

Flangette Bearings

New *Flangette* bearings for combines are offered by the Hesston Manufacturing Company of Hesston, Kansas. This new bearing locks on the shaft and eliminates shaft wear because all movement is within the self-aligning bearing. No greasing is required because the sealed bearings contain all the grease necessary for the life of the bearing. The bearing housing consists of pressed steel flanges which bolt where the old bearing was mounted. Installation can be made in a few minutes. See your local Hesston dealer.

Booming Broilers

"The broiler industry is the Horatio Alger of agriculture," said Dr. Robert White-Stevens recently in a talk to a visiting group at Lederle Laboratories, Pearl River, New York. In twenty years this industry has been multiplied eight times. This has been because chicken has moved from a delicacy to a staple food in our economy.

This expansion has affected other industry, especially that connected with the growing and processing of soybeans. It has also caused significant changes in some industries. Protein feeds such as soybean oil meal were formerly by-products of the fats and oils industries. With the increase of the demand for these protein by-products, there has been expanded production, resulting in overproduction of fats and oils, and these have, in a sense, become by-products.

Science should receive considerable credit for this growth of the broiler industry, for, says Dr. White-Stevens, it has assisted in four areas. These are engineering, genetics, nutrition, and disease control. Engineering has produced improved methods of feeding and processing so that the labor requirements have been greatly reduced. Genetics has been able to develop new breeds, capable of more profitable growth. Feeds have been improved to bring about better growth, feathering, egg-laying ability, hatchability, and resistance to disease. The necessity of disease control is more apparent because of the large numbers of chickens being raised on single farms and in certain localities. Scientists must be continually working to keep the prevalence of disease down on a level where chicken raising will be profitable.

All of this sounds fine. But now some scientist should tell the poultryman what to do when the price drops just as the broilers are ready for market.

Coming in future issues

Visiting Palestine's Neighbors *G. Irvin Lehman*
Rural Missions in the Far East *Ira W. Moomaw*
Louise *Ida Mae Leatherman*
In Case of Accident *Adam Martin*
I Chose to Return to the Farm *Austin Heise*

Books

Books reviewed in the COMMUNITY can be purchased through Mennonite Publishing House, Scottdale, Pennsylvania.

"Spiritual Tonic"

This Freedom Whence, by J. Wesley Bready; Light and Life; 1950; 365 pp.; $3.00.

The present edition of *This Freedom Whence* by the Light and Life Press is its twelfth. It is an abridgement and revision of the author's previous work, "Before and After Wesley," which included biographies and footnotes.

If you despair of these dark times, Dr. Bready may persuade you that those just before the Evangelical Revival in England were even darker. Many of the social practices of those days are almost unmentionable. It was truly a degenerate age. The "all-powerful" established church which was supposed to be England's spiritual light was itself in sordid spiritual eclipse.

The book is divided into three parts. The first describes the conditions before the revival and is called "An Age of Expiring Hopes." The second deals with the immediate years of the revival and is designated "A People Finds Its Soul." The third section deals with the spiritual, missionary, political, social, and economic consequences of the movement and is referred to as an "Era of Epic Reforms."

A past prime minister commenting on Wesley's work said, "I am supposed to be a busy man, but by the side of Wesley, I join the unemployed." Truly to read *This Freedom Whence* is a spiritual tonic, for the author shows what God may do with a man wholly dedicated to Christ.

To look for complete agreement with the Mennonite position in regard to war and the relation of church and state is almost more than one could expect from a man cradled in the established Church of England two hundred years ago. Yet concerning war he said, "It is a horrid reproach to the Christian name, yea, to the name of man, to all reason and humanity—when war breaks out God is forgotten."

Though conscious of war's moral havoc, nevertheless Wesley's position was by no means identical with that of his fellow citizens, the Quakers. Nevertheless for all their blind spots in the application of the Gospel, the fruits of Wesley and his spiritual contemporaries remain to disturb us. The main argument of the book is that the liberties enjoyed by western Anglo-Saxon democracies are traceable to the Evangelical Revival. As you read this book and see what God has done through one lacking what one might designate as a full appreciation of the Gospel, think what might He not accomplish through us if we surrender ourselves wholly to Him?—MERLE SHANTZ.

On Growing Up

The Religion of a Mature Person, by R. Lofton Hudson; Broadman Press; 1952; 136 pp.; $1.75.

"It is my firm conviction that any religion that keeps people on an immature, dependent level is bad, even if it is called Christian." This conviction which the author expresses in the preface of *The Religion of a Mature Person* characterizes the book. Speaking of Christ he says, "He is the world's only mature person." Later in applying this truth he points out, "We can never rise any higher than our highest concept."

This book will arouse the interest of any thinking Christian of late teen age or older. It will prove especially stimulating to college students. Dr. Hudson, with twenty years of pastoral and counseling experience, asks such personal questions as, "Honestly, what do you think of your personal worth? Is your disposition Christian?" He shows that there is a close relation between spiritual experience and conduct.

This book is especially helpful in discussing methods of solving personal problems. The author follows sound psychological reasoning in harmony with Biblical principles. The book closes with an explanation of the way of salvation through faith. The latter makes the book a useful one to hand to non-Christian friends who want to know what makes Christians tick. I found the book very interesting and recommend it for wide distribution.—RUTH PEACHEY.

Farm Outlook

Farmers permit livestock to graze woodland, either because of indifference or because they feel they need the forage in the woodland to augment that in the open pasture or rotation meadow.

In general the farmer in the northern hardwood forest section uses woodland for pasture at a loss to himself and to the livestock.

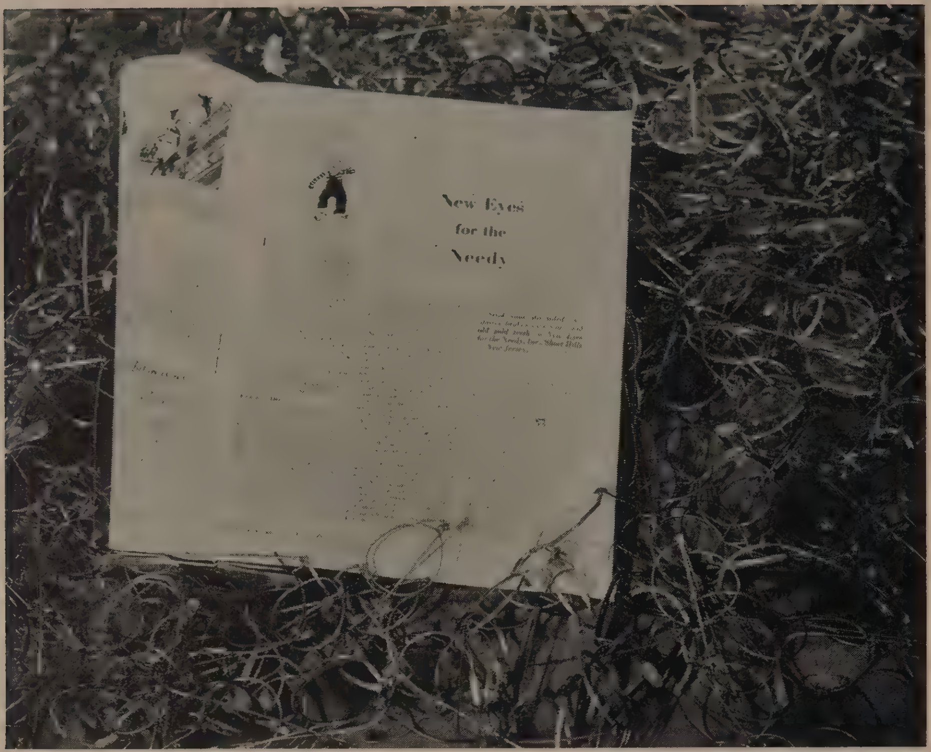
State experiment stations have repeatedly demonstrated that forage grown in woodland is poorer both in quantity and quality than that grown in open pastures. Furthermore, experiments proved that attempts to carry beef cattle in woodland pasture without supplement feed resulted in a loss of weight for the animals.

Trampling by livestock damages the surface feeding roots of trees and compacts the soil and reduces its water absorptive capacity, thus adversely affecting the rate of tree growth.

The farmer should make up his mind whether to raise livestock or trees on his land and then drop one or the other. Otherwise he will be losing in both areas.

In addition, livestock grazing in woodland adversely affects more than the growth of trees. Soil losses and water runoff are considerably greater from grazed woodland than from woodland protected from grazing.

Community and national interests have an enormous stake in the control of floods which are caused by uncontrolled water and silt-clogged stream channels. Anything that contributes to the loss of soil and to a reduction in its water-holding capacity is inimical to general public welfare.—S. J. S.



SEND IN OLD GLASSES

Any time is a good time to send your old glasses, broken silverware, and other scrap to New Eyes for the Needy, Inc., Short Hills 3, N.J.

New Eyes

THE following is taken from a letter to the editor written by Mrs. Kenneth G. Engler, chairman of New Eyes for the Needy in Short Hills, New Jersey.

". . . Our mail has been consistently heavy for two months now, with Pennsylvania showing a marked increase, which has been sustained for some time. I know that your publication goes to many other states, but that one in particular has stood out.

"We have had no requests for assistance that we can trace directly to the article. I had hoped that we might help someone as a result of the story. It could happen months from now.

"Through CARE, Inc., we are soon to send a shipment of optical material to a medical missionary in India. I notice in their literature that a Mennonite organization works in co-operation with CARE. If there is anything we can do to assist Mennonites in the mission field, we would like to do so. Do you have suggestions as to the person or persons we might contact?

"We were greatly pleased with the drive conducted in Scottdale by the Mennonite Boys' Club on our behalf. That drive was a direct result of the article, and we are grateful indeed to all who took part in it."

New Eyes has been given the addresses of our Mission Boards and others who might use their glasses. If anyone knows of local needs that could use glasses from this organization, they should write to New Eyes for the Needy, Short Hills 3, New Jersey.

ARTIFICIAL BREEDING

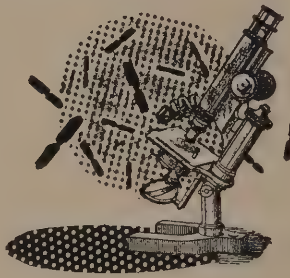
[Continued from page 24]

artificial insemination program on your farm.

In any breeding association, the spirit of farmer-association co-operation is of utmost importance. Following are some of the things which you can do on the farm to help make the program "tick."

1. Closely study the barn breeding record which keeps you informed of what is going on in your herd.
2. Watch closely for heat at least twice a day.
3. Properly place your call for service so that cows noticed in heat in the morning can be serviced that day, and cows noticed in heat in the afternoon can be inseminated the following morning.
4. Do not breed your cows back too soon. A minimum of 70 to 80 days is recommended.
5. Provide good nutrition. Good quality hay and silage from fertile soil is essential.
6. When you have called for service, have the cow in the barn and tagged with the proper information.
7. Have registration papers available at time of insemination of registered animals.
8. Practice good management so that calves and heifers will have a chance to grow into good cows. The breeding provides the inheritance. The rest is up to you.
9. Maintain a healthy herd. Insist on sanitary procedures in connection with your herd.
10. Keep identification and production records year after year.
11. Report serious difficulties in the artificial breeding service to the proper people.
12. Do your best to bring about complete understanding between yourself and the technician serving you.

Discovered



by the
Mennonite Research Foundation

The median number of school years completed by Mennonites who are no longer attending school is 8.9. The above fact was discovered by Russel Leichty in his study of "Mennonite Educational Levels in 1950." For his study he used the materials in the Mennonite Family Census gathered by the Mennonite Research Foundation. His figures are based on the schooling of 1500 men and 1500 women selected on a sampling basis. This figure is slightly below that of the United States as a whole. In 1950 the median number of school years completed by all persons in the United States over 25 years of age was 9.3.

Viewpoints on World News

Will the US Destroy the UN?

Carl Kreider

During the dark days of World War II while most Americans were anxiously scanning the latest casualty lists our eyes were lifted above the level of immediate problems in order that we might see the vision of a new community of nations dedicated to the purpose of building a lasting peace. Since it was to be more than the old League of Nations which had been formed for similar purposes following World War I but which had failed in that noble attempt, a new name was sought. President Roosevelt suggested the name of United Nations and his suggestion prevailed. If the *United States* could succeed in bringing into a peaceful union 13 quarreling colonies, perhaps the *United Nations* could be the means of uniting 53 quarreling countries. Although many countries sought the privilege of housing the offices of the United Nations, the honor was granted to the United States. Recently, however, the majority leader of the American Senate (Senator Taft) declared in a speech at Cincinnati that if the current peace negotiations in Korea fail the United States should turn its back to the United Nations and should "go it alone."

This outburst would sound more like the childish tantrums of a disappointed youth rather than the mature wisdom of a seasoned statesman were it not for the fact that it immediately calls to mind the striking parallel of the period following World War I. There too a Democratic President (Wilson) had been the moving spirit in securing international acceptance for a world organization (the League of Nations) but the determined resistance of some willful men (isolationists in the Republican Senate) prevented the United States from joining the organization.

The parallel is, of course, not complete. Eisenhower has already demonstrated that he is a far stronger president than Harding and he has the advantage over Wilson in that Congress is now controlled by the same political party as the president. Furthermore, many more Americans are now convinced that some kind of world organization is essential and that American unwillingness to cooperate with the League of Nations was one of the major factors in causing its tragic failure. Nevertheless, President Eisenhower is currently faced with a problem of the first magnitude. In spite of some superficial differences between his foreign policy and that of the Democratic administration which preceded him, his foreign policy has received more support from the Democrats in Congress than from his own party. At the same time he must be operating under the constant fear that a continuation of this situation will cause a rift in the Republican Party. Such a rift most certainly would result in making it possible for the Democrats to return to power in Congress in 1954 and to the White House in 1956.

The United Nations has, of course, failed in Korea. This was predicted in this column in the September 1950 issue of the MENNONITE COMMUNITY in an article which was written only a few weeks after the Korean War started. This does not indicate any unusual prescience on the part of the writer but stems rather from the fact that in Korea the United Nations was attempting to do something which world events since the adoption of the Charter of the UN made it impossible to do, namely, exercise effective police action in dealing with highly armed major military powers.

The United Nations Charter indeed called for the use of police action. The assumption was, however, that the nations would disarm and that the resulting police force of the United Nations would be greater than the national armies of any single country. Following the close of 1945 the United States disarmed rapidly and made deep cuts in the appropriations for new military equipment. Soviet Russia, on the other hand, maintained its huge land army and continued to build its military forces. Before we jump hastily to the conclusion that Soviet Russia is the only villain of the peace, however, let it be recalled that though the United States reduced armaments in many categories it took desperate steps to maintain its superiority in the possession of the greatest military weapon of all, the atomic bomb. It is true, of course, that international conferences for the control of atomic weapons were held during this period and that Russian unwillingness to permit any form of international inspection prior to complete atomic disarmament was largely responsible for the failure of these conferences. Nevertheless, it is incorrect to say that America disarmed and that Russia did not. Neither side really disarmed.

In this same connection it is worthy of note that the actions of both the United States and Russia have contributed to the mutual distrust which exists between them. The zeal with which the Russians have included within their orbit large sections of central and eastern Europe seems like the fulfillment of the imperialistic interests of the 19th century Russian Czars. Such actions seem strangely anachronistic in a 20th century world where other great powers (for example, Great Britain) are giving up large sectors of erstwhile great Empires. At the same time it must be conceded that through Russian eyes it must seem no more out of place than the spectacle of the United States seeking to exert military influence or to establish military bases in Turkey, Greece, Germany, and England to Russia's west or in Okinawa, Japan, and Korea to Russia's east. Americans can probably see more clearly

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Russian fears about American policy in Greece or Japan if we would try to consider what America would say were Russia to attempt the same thing in Mexico or Canada.

Police action is obviously not possible in a situation of this kind. It is more than likely to lead directly to international war because the convicts we are attempting to arrest have more weapons of defense and aggression than the police force has, unless the police force in effect becomes the army of one of the contributing nations. On the purely national scale police action is effective in combating crime to the extent that the police force is stronger than the force of any one or group of criminals. Happily this is usually the case within a single nation. Where military cliques within a nation become stronger than the police military dictatorship has usually resulted, and where police have attempted to meet such outlawry they have failed. We are now living in an international situation in which this very type of condition exists. We should not be surprised that the police force of the United Nations has been unable to cope with the problem.

But should we jump from all of this to the conclusion that the United Nations has failed? Should we agree with Senator Taft that we should turn our backs to the United Nations and "go it alone"?

Nonresistant Christians should not be surprised that the war in Korea has not settled the Korean problem. Throughout history the use of force has only at best provided a temporary respite from the world's problems and has usually created far more grave new problems than it has solved. Even if a truce is achieved in Korea (and at the moment this seems to be probable) the wounds that the war has occasioned will fester for a long time. If a truce is not achieved the area of conflict seems likely to spread and more new problems to result.

But this is far from saying that because the United Nations seems to have failed in Korea we should "go it alone." The League of Nations failed to prevent World War II but the economic and technical contributions of the League were immeasurable and it was successful in helping resolve some political disputes between small powers. Similarly the United Nations has made a tremendous contribution through such agencies as FAO (Food and Agricultural Organization), WHO (World Health Organization) and UNESCO (United Nations Educational Scientific and Cultural Organization). Furthermore, the World Bank and the International Monetary Fund set up by the Bretton Woods Conference and enjoying the blessings of the United Nations have done much to stabilize international currency relations and to foster economic aid for rehabilitation. Even in the political sphere we must not forget the contributions made by the United Nations in such difficult places as the Kashmir conflict between India and Pakistan and the explosive Israeli-Arab dispute toward which the Negro, Dr. Ralph Bunche, rendered such able assistance.

Rather than to threaten like a spoiled boy to "pick up his marbles and go home," rather than turn one's back to the United Nations and suggest that we "go it alone," the Christian should try to think of ways to strengthen the forces working for peace. It is abundantly clear that the most crying need in the world today is not for more satisfactory international organizations but rather for more men and women who have been redeemed by a saving knowledge of Jesus Christ. But a Christian also lives in a world of organizations, and he should never be content until he has done all he can to improve the effectiveness of these organizations by removing friction within them, whether the organizations be the small local congregation where one worships or a grandiose international organization like the United Nations. One effective

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tool toward this end would certainly be the reduction of the present size of American military expenditures. It is a sad commentary of the extent to which military forces control America when an ex-military man as president informs us that we can safely reduce the size of the air force from 143 wings to 120 only to be faced at every turn by self-styled military experts in Congress who insist that this will sacrifice American "security." The Democrats have operated for 20 years on the philosophy that military "security" is more important than a balanced budget and a sound economy. It is a great disappointment to find this tiresome song repeated now by the Republicans.

In the final analysis, however, our most basic problem is a question of values, and it is here that the Christian constantly must be alert to assert Christian values. Usually we reveal our values by the way we spend our time or our money. The total budget of the United Nations is only a minute fraction of the total budget spent by any of a number of its component member nations on national military preparedness. And the portion of the United Nations budget which is spent in its technical agencies for some of the most constructive work of this century is only a small portion of the total United Nations budget. If this scale of values as revealed in these disproportionate expenditures does not agree with our own—why not say so?

CHURCH BUILDING

[Continued from page 15]

upon your local agent. If there is a good local agent that writes with a mutual company, you may be confident that his company will give good protection. However, it should be pointed out that many of the services spoken of in this article are supplied by stock companies. My experience with mutual companies is that they are present to rewrite the contract or policy at the end of the term, but the important "in-between services" are forgotten.

Conclusion

Insurance is extremely technical. Insurance companies are constantly revising their policies and programs so that they can give the insured better service. For that reason, I have certainly found that it is advisable to pick out an insurance agent who can be trusted and then let him handle your complete insurance program. I have a rather firm belief that we are not being good stewards of the Lord's property here on earth if we do not take some means to protect it against hazards. Without this financial protection, in case of loss, a hardship will be worked upon the brotherhood as the building is replaced.

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The Young People's Institutes during the summer of 1952 proved to be a real blessing to about 250 young people from all sections of the church. The testimonies of many of these give evidence of the fine Christian vacation enjoyed at this Appalachian mountain camp where the rhododendron grows in profuse abundance.

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If you have not yet planned where to spend your vacation, decide now to come to Laurelville Mennonite Camp for one of these Institutes. Send or phone your reservations immediately to be sure of accommodations. C. F. Yake, Secretary, Scottdale, Pa. Phone 184J.

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NEW mothers will welcome this unique devotional book. It was prepared to meet their spiritual need during the first thirty days after the child is born. Daily meditations instill quiet confidence in God. Themes include "Thanksgiving for the Child." "Our Responsibility to the Child," and "Meditations on the Child."

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Life of a Migrant

WHEN BOBBY was ten years old, he made a long journey. With his mother and older sister he traveled from his home in Florida on a truck to northern Pennsylvania. It was rough journey that took two whole days and nights with several stops along the way for a rest. Bobby can remember getting off the truck and lying down on a mattress to rest. His mother said it was the worst trip she had ever made. She could hardly stand up after the thousand-mile journey. The youngster was not old enough to go along into the field to pick beans and potatoes, but there was no place to stay in his southern home so he came along with the other members of his family. They found a home in a one-room apartment with a bed made of boards, a couple of chairs and a cracked mirror. One of the first jobs was to take burlap bags to the barn and fill them with straw for a mattress. Bobby didn't think much of that first summer. It was rainy and there wasn't any place to play except in the muddy area in front of their home. When big trucks drove through, they made ruts that filled with water and it was almost impossible to keep the mud out of their single room. Meals were cooked over an old stove in an outside shack. A number of mothers used the same stove and so it was necessary to take turns. Oftentimes Bobby would get awfully hungry before his turn came. That first summer wasn't so hot, and Bobby didn't know about coming to northern Pennsylvania again. However, the next year when Bobby was eleven they started northward again. This was the life pattern for Bobby of migrant parents.

* * *

I AM an American, but a nearly forgotten one. I was not always a wandering citizen, hunting work. My husband once had a steady job and some of our children were born in cities, but hard times came. We traveled far to harvest vegetables: we lived in an abandoned freight car. They took us in trucks from one job to another. As we went back and forth we had a hard time trying to get enough food and clothing for our children and keeping our family together. My last baby was born in a boxcar. If he should ever become great, and I pray he will, where will his birthplace be? I do not even know the name of the place, as the boxcar was on a siding.

* * *

I AM a migrant picker of crops. Has the loving Father for some strange reason decreed that I and my loved ones should remain as we are? To this question I receive the reply, 'Of course not! You can get ahead if only you will stop wandering and settle down.' But I am sure that they do not mean that I should settle down in or near their town, for when I investigate the possibility I hear them saying among themselves, 'That trash!! Why don't they go back to where they came from?' But when we do go back to where we came from, they send us advertisements telling us to come back to harvest the next crops. I cannot understand. Sometimes they tell us to come at a certain time and we find, unfortunately, that it is earlier than harvest. Then we must go in debt to live. Of course, they always permit us to work off our debt in the harvest. But then we have no money to move on and so they call us irresponsible tramps.

—Quoted in *Missionary Messenger*

Why

OSIE ZIEGLER

Why must I wear shoes
When there's such lovely mud to ooze
  Between my toes?
When dew is cool and wet and as I pass
My feet go swishy-swish and on the grass
  A pathway shows.
When lanes are thick and warm with powdery dust
And laughing brooks call out, "You simply must
  Come wade today."
Shoes pinch my feet. They make me fidget too,
Till Dad asks, "Son, what is troubling you?"
  And so I say,
"Dad, why must I wear shoes, I wonder why?
My feet don't like them one bit more than I,
  So why?"

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Book Friends

[Continued from Young Community]

Travel Fun

Travel Fun Book for Boys and Girls; The Seahorse Press; $1.00.

Did you ever get tired traveling in a car or on a train? When you take a trip this year, you'll need this book to give you many ideas for things to do while traveling. There are games to play, puzzles to finish, stories to read, songs to sing, and collections to make. Did you know you can have a Scavenger Hunt while riding in a car? You can also have a Track Meet. One page tells how to play a game with the license tags you see. Another one has space to record the different kinds of cars you see. A Travel-Log helps you to keep track of mileage, time of departure, time of arrival, gas used, and so on. Order this book in plenty of time for your vacation trip!

You can secure these books from the MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Judy's Journey

Judy's Journey, by Lois Lenski; J. B. Lippincott Company; Philadelphia; $2.50.

Jim Drummond lived in a leaky sharecropper's shack in the middle of an Alabama cotton field. Sharing the same shack were his wife and four children. These included ten-year-old Judy, a lovable "spitfire," her sister Cora Jane, and two brothers, Joe Bob and Lonnie.

Jim yearned for a little piece of land he could call his own, and for a steady job which would provide a real pair of shoes for Judy and a chance for his children to go to school. So he loaded the family and the meager possessions into an old jalopy and trailer and left this makeshift home where they were not allowed to have even a garden.

They traveled, trying to find work, living out-of-doors, in a tent, or in any manner until finally better conditions became their lot.

Judy's many experiences with other migrants, with people of various vocations, and with people of various colors and creeds taught her many valuable lessons. When the Drummonds finally achieved their longed-for security, she realized that it was better to try to understand strangers rather than to fight them.

—MYRA SCOTT

Volcano

Volcano, by Tom Galt; Scribners; 1946; $2.00.

When the ground trembled beneath Perico's bare feet, the little Indian boy was quite frightened. Things like that were new to his experience. Even his mother, brother, and sister were startled. Uncle Dionisio alone had great faith in the safety of the town, but his ideas changed too when the next day brought new tremblings.

The whole nation of Mexico will remember the day in February, 1943, when the volcano actually started. Perico will remember it most of all, because he was right there with a famous scientist for six months, even after his own home was destroyed by the volcano. Perico was very brave during all these exciting adventures. He was a great help to all the tourists and scientists.

Tom Galt is a professional storyteller. This story gives true facts about the growth of Mexico's volcano, Paricutin. The illustrations add to the adventure of the story.

—Miriam Moyer

Song of Thanks

For sunrise gold and sunset red,
For blue sky arching overhead,
  We thank Thee, Heavenly Father.

For pickle-sour and sugar-sweet,
For all delicious things to eat,
  We thank Thee, Heavenly Father.

For kittens, puppies, lambs and such,
For all soft, furry things to touch,
  We thank Thee, Heavenly Father.

For singing girls and shouting boys,
For things that make a lovely noise,
  We thank Thee, Heavenly Father.

For rain-washed dust along the street,
For lilacs smelling fresh and sweet,
  We thank Thee, Heavenly Father.

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Letters

DINNER IN THE HUT

After yesterday's mail came, I decided to drop a line to you to let you know of the very pleasant surprises I have been having daily. The hut piece must have hit a very familiar spot in some homes. (See Dinner in the Hut, May issue.—Ed.) Here are a few remarks taken from some of the mail.

". . . I read and enjoyed and appreciated and laughed . . . then I went into the bedroom and cried, and prayed that God would forgive me. . . ."

". . . God bless you, I laughed, cried, chuckled . . . and now I want to stretch my hands out to you across the miles."

"It's so nice to read something in our church papers which is natural and down to earth. So many articles are odd and unnatural."

". . . I just had to tell you how much I enjoyed reading . . . . Both the pictures and the article are unique."

". . . of how I laughed."

". . . let me testify that I consider it an excellent piece of work, with a much-needed emphasis and wholesome advice . . . continue to make your contribution."

There are a stack of others. . . . The fact that mail came from people I do not know, proves that they like to smile too, just as I do.—Ann Brunk, Lombard, Illinois.

LAWNS

[Continued from page 25]

The redtop will come first and hangs on better during the hottest season.

For shady lawns you can buy "shady lawn seed" or if you prefer, you can just add some Chewing Fescue seed to your bluegrass and redtop mixture, in proportion to the amount of shade you have. The more shade, the more Chewing Fescue. I see no advantage in adding any kind of clover (usually White Clover) seed to your lawn grass for any reason.

Bent Grass

This velvety carpet grass does best in colder climates and always takes a lot of extra care. It is subject to pests and drought. This grass may be seeded or sodded, or started with stolons. This latter method means to cut the sod in small squares and place in checkered rows so that about one fourth of the surface is covered with the sod. Then fill with dirt to level with top of grass and water properly. In the course of months these patches will "creep" together and form a compact mass. The purpose is economy in starting a lawn, and may be better than seed.

Sodding

Areas may often be sodded to bluegrass with considerable advantage over seeding. The difficulty is to get good sod reasonably free from weeds and weed seed. Preparation should be about the same for sod as for seed except the grade should be lower in proportion to the actual thickness of your sod. Neither seed nor sod will "catch" on bone-hard soil. Sod has the advantage of being more substantial where people and dogs insist on doing some walking, but even sod will not endure very much abuse. Sodded areas need to be watered but not so carefully as the newly seeded areas.

Watering

Lawn watering should never be a hodge-podge operation. Newly seeded lawns are especially susceptible to injury from improper irrigation. Such lawns should not be allowed to become dry even for a day. On the other hand, water that is let run too long may wash out the seed or disturb the germinated plantlets and thus do quite as much damage as drying out. New lawns should be very carefully watered the entire first season whether seeded or sodded. Older established lawns should be well saturated, to a depth of about four inches. It is much better to do this several days apart than to give the lawn a sprinkling every day.

Fertilization

It is a good practice to feed a lawn twice a year, that is, spring and fall. A light coat of manure is very beneficial except for the weed seed with which manure is too often polluted. The same objection applies to top dressing with almost any kind of soil, and the benefits are slight. Peat moss is of some value, especially in connection with reseeding old lawns. Commercial fertilizer prepared especially for lawns by a reliable firm is the most satisfactory food for lawns. Spread evenly and not too heavily, and sprinkle with the hose immediately after application of fertilizer to wash it off the blades of grass. This prevents burning.

Mowing

Lawns generally should be cut about once a week. Cut both ways each time you mow and you will have a much neater job. Do not cut too short, especially in hot, dry weather. Raise roller as needed. Clippings may be let lie with some benefit unless the crop is very heavy.

From these notes it will be seen that the care of a nice lawn is not a lazy man's job.

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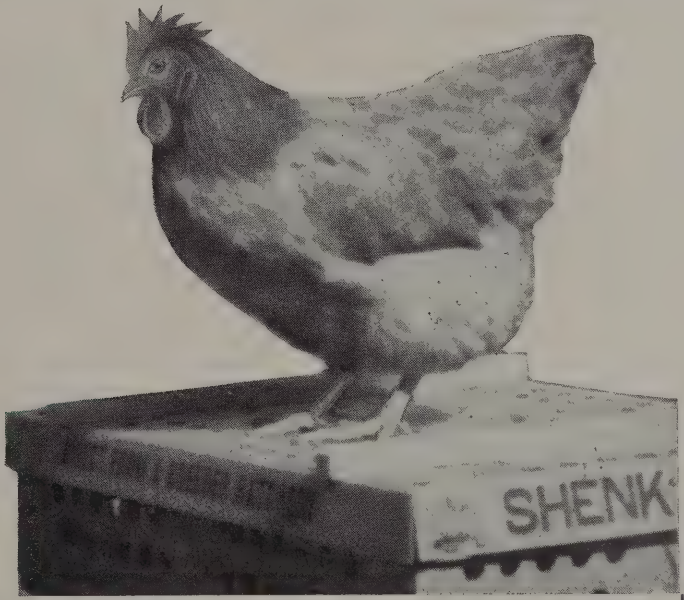

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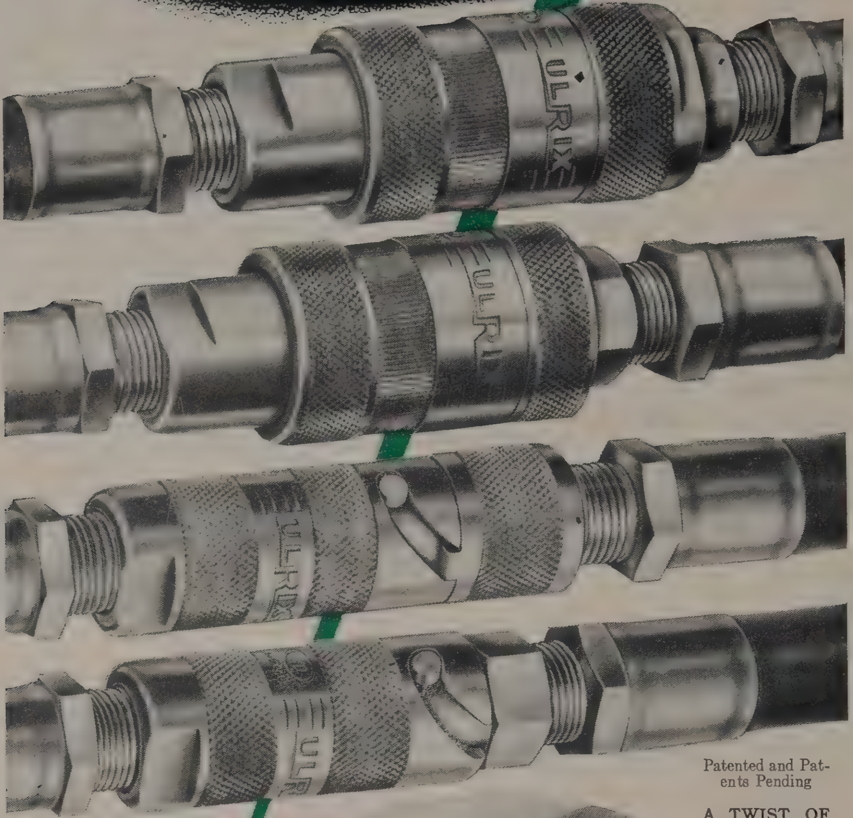

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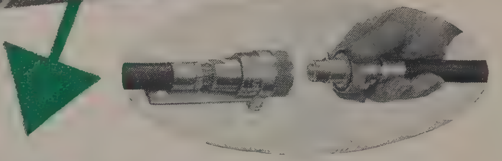

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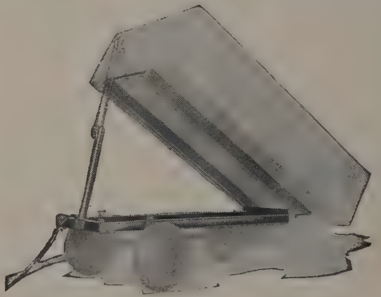

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They disagreed yet were agreeable about it. For years the *Maple River Church,* Brutus, Michigan, was used for worship by two Mennonite groups. Adjustments were made when the groups began to hold services weekly instead of bi-weekly. Sometimes there were services both morning and afternoon; other times one group met in a near-by schoolhouse. As time went on the progressives tended to absorb members from the conservatives and in recent years nearly all of the latter group moved to Pennsylvania.

Mennonite Community

SEPTEMBER 1953

Volume 7 Number 9

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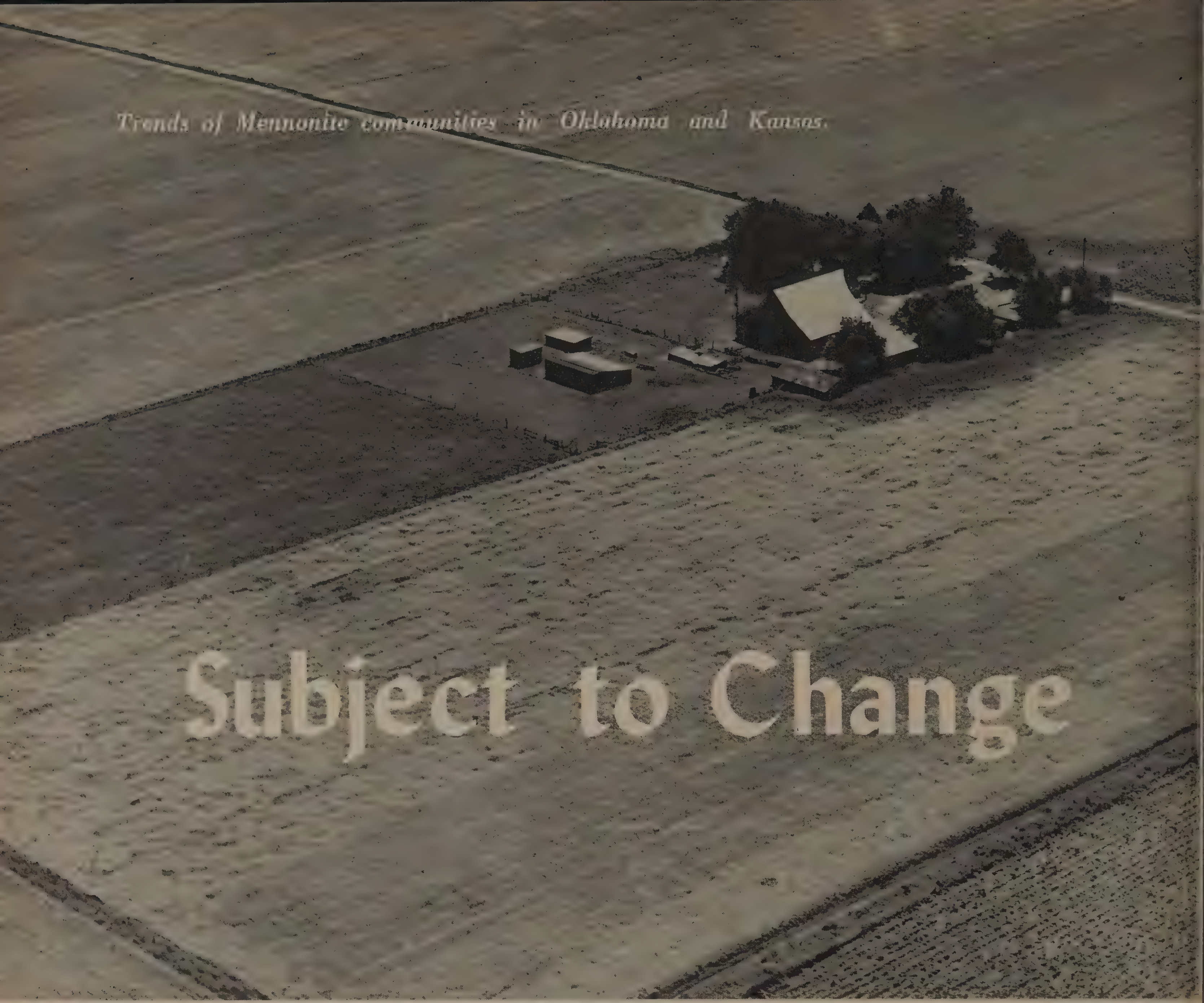
But thou art here—thou fill'st
The solitude. Thou art in the soft winds
That run along the summit of these trees
In music; thou art in the cooler breath
That from the inmost darkness of the place
Comes, scarcely felt; the barky trunks, the ground,
The fresh moist ground, are all instincts with thee.
Here is continual worship;—Nature here,
In the tranquillity that thou dost love,
Enjoys thy presence. Noiselessly around,
From perch to perch, the solitary bird
Passes; and yon clear spring, that, midst its herbs,
wandering steeps the roots
Of half the mighty forest, tells no tale
Of all the good it does. Thou hast not left
Thyself without a witness, in the shades,
Of thy perfection.
Grandeur, strength and grace
Are here to speak of thee.

—William Cullen Bryant.

Trends of Mennonite communities in Oklahoma and Kansas.

Subject to Change



KANSAS WHEAT COUNTRY
A farm home in the Kansas River Valley east of Lawrence, Kansas.

James Detweiler

I WISH that this report could be flavored with the drama I witnessed in certain discussion groups on a similar topic. There comes to my mind a member of one group who was quite keenly disturbed about some community trends. He was expressing himself with a great deal of fervor, and giving the table a terrible thud, he told us that some of these "old fogies," with their "horse and buggy" ideas that we all know, are going to send our communities to their graves.

One of our communities was described as being a tired old man very noticeably bulging at the mid-section, who has been taking a long, long rest in his favorite easy chair. It would also be well to demonstrate (including the moist eyes) the real concern lying in the soul of one of our gray-headed elders over some of our recent trends.

Someone has said that the same basic motives will make all trends universally church-wide but coming at different times. There may be local factors coloring the picture such as leadership, both lay and ordained, age of community, climate, and soil.

There are factors responsible for the different complexion of my report against those which have preceded it. One of these factors is the recent establishment of our communities. The oldest congregation of these two states was established as recently as 1889.

The author, whose home is in Oklahoma, gave this report at the Conference on Christian Community Relations, near Orrville, Ohio, in March, 1953.

The majority of our congregations and communities are scarcely more than fifty years old. In a few instances there is also a difference of from twenty to twenty-five years between Oklahoma and Kansas.

We will think together about our trends under the following five subtopics: Agricultural, Cultural, Spiritual, Social, and Economic other than agricultural.

Agriculturally

In this area there is a definite trend for our farmers to add border to border. Our farms are getting larger. In certain isolated instances our men were not satisfied with only one farm for each of their Johnnies and Susies. They continued to expand. As a result in some localities these excessive landholdings have created ill will.

It is to be noted that there is a slight trend toward suitcase farming. This term describes the practice of some men to farm additional land in communities, counties, or states other than their home community.

This area has been mechanized for a decade. The trend today is to replace the old tractor, which formerly replaced the two- or four-horse team, with a much larger and more powerful wheel or track tractor. Occasionally one may see in Western Kansas two tractors hooked in tandem operated by one man and one set of manual controls. Therefore it is possible to till from sixteen to sixty feet with every trip made around the field. Self-propelled combines with cutter-bars varying from twelve to sixteen feet harvest the grain. Often harvesting is accomplished by two or more of these machines in the same field. One non-Mennonite operator, I know of, can put as high as thirteen combines in the same field. As a result of this mechanization is the trend toward migrational custom harvesting in our communities. These machines start in Texas and Oklahoma and move northward ending in North Dakota and Montana. Due to the strategic location of our Mennonite communities it is possible for one of these rigs to "Mennonite" its way from South to North.

The answers in questionnaires sent out indicate that there is a trend toward more scientific farming. The Oklahoma soils just now are beginning to show seriously the effects of the soil being mined of its minerals, nitrogen, and humus. As a result the trend is toward commercial fertilizers, rotations, diversification, and soil conservation practices such as terraces and grassed waterways. This all seems to be the result of the learning put to practice by sons who have gone to high school where they majored in agriculture.

There are indications of a trend toward irrigation in certain Oklahoma communities. If this continues it could easily change the picture of agriculture in these localities.

There is a movement to market the surplus small grain through co-operative efforts. These co-operative efforts in other areas may still be frowned upon.

There is beginning now a movement from the farm. Some of our young folks and others are finding it necessary to pursue some vocation other than farming. This is due either to scarcity of available land or to the prohibitive cost of starting a farming enterprise.

Culturally

These two states are described as becoming more refined culturally. Indications are that there is an evident trend for more persons to travel greater distances in order to attend an outstanding musical or lecture number. We are becoming more educated both in numbers of persons and years of study. If modernization of the homes and cars are safe criteria we are practicing a higher standard of living. A number of responses indicated that the children of these pioneers are becoming better mannered.

Spiritually

If one would make a blanket statement it might be that the spiritual status is steadily rising. There is a trend in which members of certain of our larger congregations are moving to small congregations to assist them spiritually and economically. There is a definite movement toward more lay activity and participation in mission efforts, evangelism, welfare and service work. The service organization in our area is called the Mennonite Service Organization. There is also the tendency in some localities to join "outsider" groups such as the Gideons or Child Evangelism. Efforts, such as conferences, are being conducted in various of these communities to funnel and stimulate these energies into the outreach of the local Mennonite congregations. There is greater activity and spiritual maturity manifested by our young people since the introduction of MYF.

Socially

Certain of our communities are manifesting a trend to join "outsider" social groups such as Ladies' Aid Societies. The young people also are joining school organizations such as bands, Future Homemakers Societies, and the FFA and 4-H Clubs. There are indications of a growing trend to marry outside the church. This has been pointed out as being the result of the "Public High School" evil.

Families are getting smaller. There is a growing trend to raise the babies and children "according to the books."

There were frequent reports indicating that there is a trend toward social stratification. A number of reports stated that the big man is getting bigger and the small man is getting smaller.

Economically

In all of the communities available land for expansion has been or now is exhausted. In the communities where this problem has been faced there is a trend to minor industrialization. Due to past sociological trends and pressure, two of our Mennonite manufacturers are now unionized with special concession.

There is a growing movement to turn over any surplus cash to trust companies and annuity investments.

This report concludes by sharing the advice of a dear old white-headed saint. Since time is always marked with changes—some good, others bad, it is the duty of each generation to determine the good trends according to divine standards. After these are ascertained, life must be lived so that these good trends are emphasized. This is the surest way to negate and minimize the evil trends.

Adventures in the Near East

Visiting Palestine's Neighbors

G. Irvin Lehman

EXCAVATING BETH-SHAN
Archaeologists are uncovering this ancient fortress in Palestine one city at a time.

HAVING VISITED Egypt, one of Palestine's neighbors, we looked forward to seeing the others. Our next point was Beirut, Lebanon. We hoped to arrive there by train from Egypt going northward through Palestine and on to Beirut. This was the season for blowing up trains. We wanted to take no chances; so we sailed from Egypt to Beirut.

Our work in this new location was in the American University; Edith taught and supervised in the hospital and I taught English in the University. Three years passed before we could move to Palestine. During this time we paid our respects to the remains of some of the world's old civiizations which have long ago passed into history.

Practically all of ancient Beirut lies under the rather modern city. A few years ago, while digging the foundation for a new government building, the workers unearthed the pillars of an old pagan temple, dating back to Roman times.

There was much to see; so we went eastward to Baal-bek. Leaving Beirut we crossed the Lebanon Mountains and in a few hours descended into a magnificent valley—fertile and productive. At Baal-bek one marvels at the tremendous expense and great amount of time involved in erecting the temples which remain to this day. The ancient Phoenicians built in honor of their god, Baal. The Greeks and Romans followed with temples to their gods, Jupiter, Venus, and Bacchus. The walls around one of these temples contain three stones of very unusual size, 62 feet long, 14 feet wide, and 11 feet high. Many magnificent columns still stand unimpaired by time and weather. One wonders how they were erected without the help of modern machinery. The sculpture work testifies to the unusual artistic ability of unnamed ancient artists and sculptors.

In a few hours we rode into Damascus, one of the oldest inhabited cities in the world. Here lived Abraham's steward, Eliezar, and Naaman who was cleansed from leprosy. The "street called Straight," two miles long, one of the longest in the city, is a busy covered market place. Shops of leather, copper, tin, cloth, and candles abound. One can hear the almost constant pounding of the metals as they are being hammered by hand. Part of the old city wall remains in good condition. You can see the traditional place where Paul was let down over the wall in a basket in his escape from his enemies after his marvelous conversion. There is a church built on the traditional spot of the house of Ananias.

Damascus is surrounded by desert. Truly it is an oasis. The Abana River, now called the Barada (meaning cold), is a beautiful river that rises in the Anti-Lebanon Mountains and brings life to the desert. It is clear and cold and flows along gently. It is one of the rivers referred to by Naaman when he said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" When one compares it with the treacherous, muddy Jordan River, he can understand how Naaman must have felt.

There were more neighbors to visit; so we looked eastward. But there was the desert. At this point we want you to meet "Napoleon," our small but mighty French car that carried us on many of our journeys. With extra gas, oil, water, and food, we set out for the long journey. From Damascus we drove directly south for almost a day in order to connect with the trans-desert highway. This was really a straight and narrow way. After nearly two days of steady, monotonous driving, we arrived in Baghdad. Before we reached Baghdad, however, we passed one of the supposed spots of the Garden of Eden. It's all desert now. The museum in Baghdad is the high spot of the mud-colored city. Most of the buildings are still made of mud bricks. The museum con-

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This is the second in this series of articles by the author who is now on the Bible faculty at Eastern Mennonite College. The third is scheduled to appear next month.

OLD AND NEW IN PERSIA

The author with specimens of ancient Persian sculpture found at Persepolis. Persian art is less lifelike and full of character than that of the Greeks.

PERSIAN SPLENDOR

These ruins at Persepolis testify of the ambitions of Persian monarchs. The tall columns at the right are remains of the former splendid palace of Xerxes I.

tains objects found at Ur, Babylon, Nineveh, and other places recently excavated. According to some scholars, these excavations have proved that civilization must have begun in this part of the world. It is interesting to see how life developed from a period when they had no homes to mud brick homes, from no implements through the most crude forms of agricultural and war implements, to more complicated ones. Also it is interesting to see the development of writing. The first attempts were crude pictures with holes to indicate a certain number of an article. Then later there was picture writing which developed into cuneiform, meaning "wedge-shaped"; when making characters on clay, one side was always wider than the other. The development of mathematics and astronomy also started in this part of the world.

Down to Babylon

A short ride south of Baghdad took us to the famous old Babylon whose Hanging Gardens were at one time included in the seven wonders of the world. The shifting sands had kept them covered for many centuries. Recently archaeologists have unearthed the foundations of Nebuchadnezzar's palace. The guide showed us the lions' den into which Daniel was cast and the floor of the banquet hall where the big feast was held when Belshazzar saw the handwriting appear on the wall. One section of the ruin still stands—the great Ishtar Gate of Babylon built by Nebuchadnezzar. Its towers are 40 feet high and the bricks carry the impression of 152 animals, bulls and dragons, almost life size, in high relief. They are said to have been enameled at one time but are now bare mud brick. Jeremiah's prophecy concerning Babylon has certainly been fulfilled, "none shall remain in it, neither man nor beast, but . . . it shall be desolate for ever." Not far away stands a tower, similar to the tower of Babel, a mute testimony to early man's urge to build.

Hammurabi was one of the greatest kings of his time. He ruled in Babylon approximately at the time of Abraham. He was a great administrator and consolidated the king-

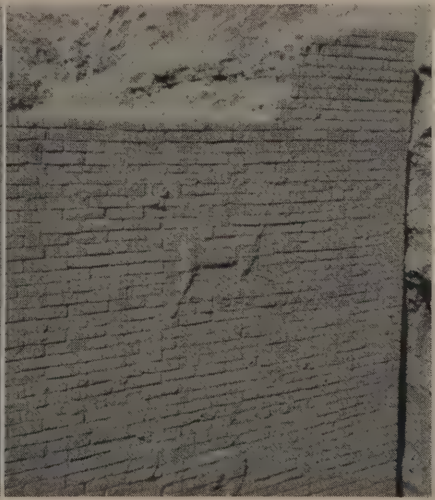
[Continued on page 34]

DUST OF BABYLON

As Jeremiah predicted, Babylon is desolate; neither man nor beast will stay there.

PALACE WALL

Ancient Babylonian artisans took time to mix a little art with their work.



Russian Christianity and Communism

Don. Smucker

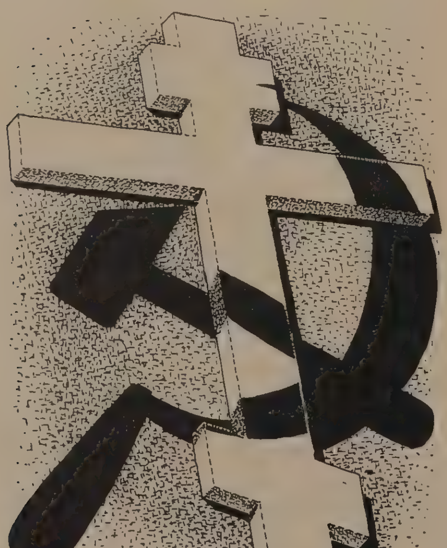
For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—HEBREWS 12:6.

GOD MUST love the Russians because they are a deeply chastened people. For centuries they have had bad government, miserable social conditions, and weak churches. It is against this background that we must seek the origin of Communism.

This requires at the outset a simple definition of Communism, a definition which is meaningful both religiously and politically. In this light, I propose the following: Communism is judgment. Basically, its origin is the failure of Christianity in Europe and especially in Russia itself. But, please remember the purpose of judgment is always a new appeal to hear the Gospel of Jesus Christ.

Consider now the more specific aspects of judgment which were bound to come.

First of all, it was judgment on the missionary methods used to bring the Gospel to Russia. As Kenneth Scott Latourette points out—the Protestant missionaries of the nineteenth century revived the essentially apostolic approach to conversion and Christianization; namely, the attempt to win people by the persuasive power of preaching, teaching, and living the Christian life. No coercion was to be used to bring them to Christ. The story in Russia is quite a contrast to this where the Faith was brought to that land one thousand years ago. At once, the rulers began to put the whole coercive power of the Russian State behind this new religion, forcing thousands of unconverted people into a loosely organized church. This helps to explain some of the blurred character of Russian Christianity from the very beginning and judgment was bound to come upon it.



Secondly, judgment was bound to come because of the unfortunate way in which Protestantism came to Russia. When Protestantism did come to Russia, it was clothed in the garments of Prussian nationalism and militarism. The first Protestant church in Russia was the Lutheran congregation of Moscow for Prussian army officers who were there touring the Czar's forces. The Russian people falsely concluded that one could not be a Russian and a Protestant. This denial of universal element in the Christian Gospel contributed its share to the cycle of judgment.

Another area violating something very basic in the Faith was the pernicious alliance between church and state. Here Caesar took over that which was Christ's. Particularly after Peter the Great, the church was in almost total bondage to the political order, denying that basic requirement of a free church in a free state. Throughout history, the denial of this truth has brought only bitter fruit.

Finally, judgment was under way on the ethical failures of Russian Christianity; there was a large, rich, landowning church which had lost the Good Samaritan motive, becoming morally compromised. During my tour in Russia, the summer of the Munich crisis, I went through the Lavra Monastery, near Kiev, which made $60,000 a year just on the sale of candles. In general, the church was identified with privilege, exploitation, and other worldly concerns.

Communism is judgment because the church failed to show Christ to the Russians.

The living God always raises up prophets to warn people of impending judgment. The prophetic spirit in Russian culture saw what was coming. In 1880, Lermontev wrote: "The day will come, for Russia, that dark day when the Tsar's diadem will fall, and they, rabble who loved him once, will love no more, and many will subsist on death and gore. Downtrodden law no shelter will provide for child or guiltless woman. Plague will ride from stinking corpse through the grief-struck land, where fluttering rags from cottages demanded help none can give. A famine's gnawing pangs will grip the countryside with ruthless fangs. Dawn on the streams will shed a crimson light. And then will be revealed the Man of might whom thou wilt understand, wherefore a shining blade is in his hand. Sorrow will be thy lot, grief melt thine eyes, and he will laugh at all their tears and sighs."

But the peak of Russian prophecy is seen in Dostoievsky's writing. The classical theme from his great books is that of the Grand Inquisitor in *Brothers Karamazov*. In this brilliant passage, Christ returns to earth during the slaughter of the Protestants in the Spanish Inquisition.

He is arrested by the elderly Cardinal who subjects Him to a severe questioning. He rebukes our Lord for refusing to yield to the temptations of the devil, tells Him the church has taken away human freedom, and made people happy without it, and openly admits that the church is now serving Antichrist. What Dostoievsky is trying to say in this moving scene is

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simply this—the church is apostate and no longer bears any living relationship to Jesus Christ. Surely no group saw the betrayal of Christ better than those prophets who were writing great Russian literature of the nineteenth century.

II

If Communism is judgment—and a horrible one at that—why is it so appealing? I think that the answer is that it is addressed to the right problems even though it gives wrong answers. God's judgments are righteous; man's are cruel, inefficient, and crude. Why the appeal of Communism in China, France, Italy, Russia, Czechoslovakia? I think the answer may be seen under four headings.

First: The Communists promise social justice to the wretched of the earth, without land, in dire poverty, and despair. We Americans have to realize how terribly rich we are in contrast to millions and millions still unable to reach a minimum standard of economic security and decency. It is against this background that we have to understand the success in promising social justice to downtrodden people of the world.

Second: The Communists offer a complete unification of life in a brilliant one-package deal including philosophy, economics, politics, culture, war, peace, family, farms, factory. All of this is explained by the simple dogmas of Marx, Lenin, and Stalin—and now Malenkov. To a mixed-up, disintegrated modern man, this yearning for unity is given a false answer by the Communists and yet this is part of their appeal.

Third: There is the band wagon success story of the Russian State. Relentlessly, since 1918, the Russian Imperialism has won one fabulous victory after another. Now most people do not act on principle; they are moved by social and political pressure. When, in East and West, it appears the Russian Communists are winning, then you jump on the band wagon and bow to the inevitable.

Fourth: But in many ways, the most important explanation is the apocalyptic quality of the Russian mind. In his great book, "The Origin of Russian Communism," Berdyaev says that the Russian mind, whether orthodox, schismatic, or secular, is apocalyptic. This is to say, this mentality does not have the doctrine of growth; the worse it gets, the better it is going to be; the darker the night, the more glorious the dawn; the more painful the misery, the sooner comes the deliverance. Therefore, you go to the poverty-stricken peasant of China and tell him that his very misery is proof that the old order is dead, and that a new order is coming. His only option is whether he will join the coming of the inevitable or choose to defy the almost cosmic necessity of Communism.

We Christians may understand this in terms of the Book of Revelation which the Communists take, empty it of God, and make it the "Book of Revolution." Thus, Communism is a secular version of the Biblical Eschatology. These four reasons shed much light on why Communism has appeal and it suggests the power and depth of this movement.

III

What are some Christian answers to this great totalitarian scourge? I happen to believe that our basic tactical objectives are always the same in the church; namely, to convert those who have not accepted Christ, and to Christianize those who have done so. At the very outset, this suggests to me that war with Russia would be a tragic block to our basic Christian objective. But there are some practical things we can do.

First: We can pray for the spiritual and temporal welfare of the Russian people.

Second: The scholars of the church should translate the outstanding books of the Protestant heritage into the Russian language for use on that day when the doors will open to permit freer communication.

Third: There should be a greatly intensified study of the Russian language.

Fourth: Church World Service, Lutheran Service, and MCC should always keep open the hand and heart of the Good Samaritan—indeed even when the offer is rejected.

Fifth: We should begin to read Russian literature which fortunately

[Continued on page 34]

Rural Missions in the Far East

Ira W. Moomaw

FAR EAST IS GROWING UP
Soendjceno, an oil well driller at Pendopo, Sumatra, operates machinery which would have startled his forefathers.

This article is reprinted by permission of the author and the editor of Town and Country Church where it appeared in May, 1953.

ON JUNE 5, 1952, I left the United States for study and counsel in the field of rural missions in other lands. The trip covered six months and included India, Pakistan, Lebanon, Syria, and Egypt. I had previously served in this region for eighteen years, and it was a rare privilege to return to it after an absence of ten years.

One World

Much had happened during my absence. World War II had left its impacts, colonialism had collapsed and new governments were being formed. Missions were no longer "foreign." There was a growing sense of this being one world. When William Carey, eminent English missionary, scholar, and horticulturist, sailed to India it was a journey of six months. Today men shuttle back and forth by air in a matter of hours. The Korean farmer, the Indian weaver, and the fellah of the Nile have become our neighbors in a world that is increasingly small.

The church needs to view its work among rural people in those lands in the light of new and decisive factors. While the message of the church remains one of service, redemption, and hope, there are inescapable factors which impinge upon both method and policy at every turn. Some of these have moved to a position of central prominence in the postwar period. Others are new. We note several of these briefly.

Increased Human Suffering

Japan is trying to survive with a fourth less food than was her meager lot before the war. Korea had only 1,452 food calories per person even before the recent tragedy there. India has suffered famine of major proportions for the last six years. Africa, once considered a country of abundant land, now faces the threat of famine in local areas as land erodes and population mounts. In Egypt the bondage of those who struggle for land appears more tragic than in the days of Pharaoh. In several lands the homeless are numbered in millions.

These people once accepted hunger and misery as the facts of life that could not be changed. Now there is a festering sense of injustice as oppressed people everywhere come to believe something can and must be done. Missionaries by their teaching of Christ's concern for all have helped to generate this noble and rising hope.

Awakened World Conscience

One of the encouraging developments of our time is the growing world concern for the well-being of underprivileged people. The Food and Agriculture Organization of the United Nations, the Point IV Program, and the British-sponsored Colombo Plan are examples of this world concern. Missionaries who have long worked for the relief of poverty welcome these larger programs for social and economic help.

Growing National Loyalties

There was once a time when almost every field, hill, and valley in the East where missions serve was controlled by the white man. As colonialism comes to an end new national loyalties arise. In a country like India, for example, the landless, the students, and the welfare-minded people become restive as the novelty of independence wears off and they see their age-old problems still acutely present. It is only natural, that some long-restrained resentment should be released as they remember the amounts of raw material moved westward during colonial days.

Missionaries have long been sensitive to the physical needs of the people they served. As early as 1824 William Carey took steps to found the Agri-Horticultural Society of India "because the people's food was so poor and their comforts so meager!" Working often with limited means missionaries have developed successful projects in rural rehabilitation and have accumulated experience of world proportions in literacy work, health, agriculture improvement, and co-operatives. God has prospered their efforts, and today there are nearly 90,000 churches and Christian groups.

The Korean farmer, the Indian weaver, and the Egyptian fellah are now our neighbors.

However, recent world events have laid bare the need to express the Gospel in still more tangible and concrete ways. The church in its ministry in areas of agrarian struggle faces the greatest challenge and the most noble opportunity in its history. We can only mention here several points of increased emphasis.

More Adequate Preparation

The average village pastor in lands like India, Pakistan, or Egypt, must now serve where the fierce tensions of land hunger, usury, unemployment, and the handfuls of grain needed for survival are matters of growing urgency. The pastor needs preparation and practical experience in order to help the people to work out solutions to their problems of survival. This calls for more adequate training and the placing of greater content into the village ministry as a vocation.

The people are reasonable in their demands: some land to cultivate, a plot on which to build a home, a fair return for their labor, and food and raiment for their children. We do not suggest that the church alone is responsible for the reconstruction need, but there can be no doubt as to our Christian obligation at a time when more people than ever before lie bleeding on the Jericho road.

Extension Service

Christ won the lasting devotion of rural people because He identified Himself directly with them and went to the heart of their problems. Extension service with the emphasis upon self-help, the resources the people already have, and upon volunteer lay leadership is one of the most hopeful doors open to the church in its service to village people. This will strengthen the Christian movement abroad at points where it is weak today.

Land Procurement

Wherever we go a little land to cultivate, a garden or a plot on which to build a home is one of the deepest longings of the people. Some missions have done a notable service in helping people to finance the purchase of land. We need to increase our attention to revolving loan funds, co-operative credit societies, and indigenous forms of mutual self-help.

Young People

I was impressed everywhere by the large number of wholesome and eager young people. But many are restive in the light of political and economic tensions. They must be given an opportunity to link constructive action with their faith. In almost every community there are useful tasks of improvement where young people can prove their civic pride and give tangible expression to their Christian faith.

There are conferences, work camps, and retreats for mature and skilled youth leaders to guide young people in long-term efforts to improve life in the homes, in the fields, and in the community. Young people are ready to enter the main stream of village life and give tangible expression to their faith.

The Church's Challenge

Life as Christ revealed it is a unity of mind, body, and spirit. It is like a woven fabric. But often we take up only one fringe and try to reform it. The result is disappointment. The key to village improvement and stronger village churches lies in a dedicated working fellowship where the pastor, the extension worker, and the people themselves join hands in efforts to live, strengthen, and redeem all phases of life.

If there is to be real improvement in the level of living for oppressed people, there must also be provided the ethical and spiritual climate in which improvements can occur. While the people need the materials to live with, there is also need in their changing world for a faith and hope to live by. With nearly half the people of the world struggling for a better way of life, the church now faces the most sobering challenge and the noblest opportunity of its history.

What would you answer if a little girl turned sightless face to you and asked, "How do you get your eyes open?"

Louise

Ida Mae Leatherman

SHE LAY THERE in a world of her own when I first saw her on the narrow white bed. She did not turn her head when I walked across the room, nor seem interested when I took her temperature. It was not that she was desperately ill. She had only a mild case of measles. But there she lay, motionless, staring up at the ceiling.

For Louise is blind.

What does a little girl see with her mind as she lies with her sightless eyes turned to the ceiling? Something about the fair little head and the small pointed face clutched at my heart. My voice trembled a bit when I spoke to her.

"Would you like for me to wash your hands and face all nice and clean?" I asked. There was no answer. I tried again.

"What is your name, Honey?" I could hardly see better than she, for tears, as I gently washed around those poor little eyes.

"Louise." The voice was scarcely more than a whisper.

"Louise is a pretty name," I said. "How old are you, Louise?" She moved the fingers of one little hand.

"Five years old!" I exclaimed softly. "Would you like to have something to play with now?" I had finished the work of the moment and glanced quickly at her bedside table. A coloring book lay there. Some well-meaning soul had left a coloring book for a little blind girl! There was an almost imperceptible shake of the head on the pillow.

"All right. You just rest now, Louise," I said. "After a while when I have time I'm going to come back and tell you a story. Would you like that?" I thought maybe the little head on the pillow nodded. I wasn't sure.

I went on about my duties of the morning, but all the time her pale little face haunted me. Whenever I passed her door and glanced in she seemed to be lying just as I had left her. Later on I slipped into her room again for a few moments, and sitting down on the edge of her bed I told her a story. Did I imagine it, or did she seem interested? She was so passive.

The next morning when I went to work I was prepared. I had a little storybook with me, and the smallest doll that I could find around our house. I knew that only a tiny doll would fit her hand. When I walked into her room I went over and sat down beside her. I picked up the little white hand lying so listlessly on the counterpane.

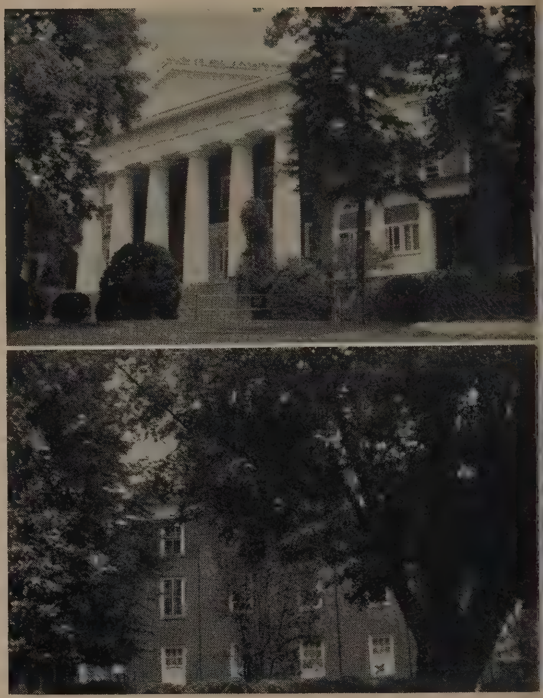
"Good morning, Louise," I said. "How are you this morning?" She didn't smile, but her face turned toward me.

"Are you going to tell me a story?" she asked. I felt as though I had just been handed a wonderful gift!

"I will when I have time," I answered, huskily. Again we went through the regular routine of washing face and hands, of changing bed linen, of getting a fresh drink of cool water on her tray. Then when I was ready to go I took the doll from my pocket.

"Here is a tiny baby doll for you to play with," I told her as I carefully placed it in her little hands. Louise smiled—and I had my thanks. As I went out the door I looked back and saw her holding the doll against her pale little cheek. There was a smile on her lips.

When I went back later to tell Louise a story she was asleep, with the doll held tightly in her arms. It too had wide blue eyes that stared sightlessly toward the ceiling. It was late that evening, nearly time for me to go home, before I again had the chance to tell her the story. Her face lighted up when I stopped beside her bed. She listened intently while I read, and after I had finished she asked shyly,



SCHOOL FOR BLIND

Main Hall, above, and Montague Hall, below, of the Virginia School for the Deaf and Blind. Louise sleeps behind the window marked with an x. The school, at Staunton, Virginia, was established in 1839.

"Tell me 'The Little Lamb.'" She had been listening the day before! When I told her good-night she put out her hand and I took it in mine. I hadn't realized before how large and brown and strong is my hand.

The third morning I walked down the echoing infirmary hall with its faint odor of antiseptics. Louise turned as I stopped at her door. The doll lay beside her on the pillow.

"Hello, Louise," I greeted her. "How are you and the dolly this morning? Does the dolly have the measles yet?"

"Are you going to tell me a story?" she asked almost eagerly ignoring my pleasantry. I placed the basin of warm water on the table by her bed.

"Of course I will if I have time," I answered. I picked up the pink wash-

[Continued on page 33]

The author is Relief Housemother at Virginia School for the Deaf and Blind, Staunton, Virginia.

The Art of Writing Letters

Katherine Hallman

Paul Mellers
% Indian Cove
Hammett, Idaho
Mr. & Mrs. Thomas Heively
814 West Mountain Ave.
S. Williamsport, Pa.
% Indian Cove
Hammett, Idaho
April 1, 1953
Dear
Time to
truly

THE RICHEST, most well-lived life is composed of a combination of fine arts. There is the art of setting a neat tastefully arranged table; the art of decorating a room; the art of raising African violets; the art of enjoying the many things in life that are at the same time simple and beautiful. And then there is the fine art of letter writing.

All of us are drawn to a gracious hostess. Generally we find that she knows what is correct in a given situation but at the same time does not allow herself to be overconscious of it. If she knows how the living room should appear when there are guests expected she does not become upset if, when they arrive, the boys strew toys over the floor. Nor does she follow in the footsteps of careless guests to straighten a rug or plump up the cushions. And if she enjoys sharing herself by means of writing letters she does not send stiff formal notes but letters filled with chatty warmth and cheerfulness. With time and effort spent on each note sent, there is a message to suit the individual. No opening line reads, "I am fine and hope you are the same."

Are you one of us who seem unable to express ourselves easily and smoothly at the proper time? Then send those expressions in writing. You will find it easier to say what you feel on paper. At Christmas and Easter send notes of hope that the day may be a blessed one of worship and enrichment. To the young bride or groom send a few of the best things from your own married life and also words of encouragement to be remembered on unhappy days. When another's loved one has left this earthly life show that you are at hand with a ready expression of sympathy as well as appreciation for the one gone. And at the arrival of a new baby send the joy and happiness that you feel for the new parents. Do not depend upon a manufacturer to express your emotions. He cannot possibly have had your particular experience in mind when he planned those notes.

I shall never forget the warm thanks which I received once from a bereaved family. I had taken time to write a simple note remembering the good things I knew about this family head who would be so sadly missed. The sincere appreciation in the reply that was sent greatly rewarded my efforts.

Another time a passing acquaintance told me of the many misfortunes which she had suffered in one week. The disheartening story was climaxed by her husband's breaking his back. Feeling sorry for the two, I wrote a letter hoping to encourage them. I included several Scripture verses, one mentioning the "everlasting arms." Almost tremblingly I sent the letter on its way, for I knew that the couple were not Christians. The reply which I received greatly increased my faith in God's use of letters. It said that the letter and especially the Scriptures had been a great help and that they had read it many times.

For quite a few years I have been one of four girls who formed a circle letter after rooming together one year in a boarding school. The four of us have scattered to four church communities and seldom do we see each other. You can imagine the gladness with which each of us receives the envelope containing the four notes, each different and so like its author. This method of writing could well be adopted by families and especially large ones who are well scattered. It is a sure way of keeping in touch with all the various members.

Be bold in your letter writing and allow yourself some excitement now and then. Have you ever sent a well-worded note to an individual entirely outside your own age group and general experience? Perhaps there is some one in your community who lives pretty much to herself and seems to be the independent, crotchety type. Sending her your own personal good wishes at Christmas or remembering her (or him) in an experience of grief will bring to you great blessing and may eventually even lead to her learning to know the Lord.

Perhaps there are teachers, lecturers, or singers in your day by day experience—important folks who ap-

[Continued on page 34]

Mrs. Willis Hallman, formerly Katherine Hertzler from Elverson, Pennsylvania, is wife of the assistant pastor of the Mennonite church at Vineland, Ontario.

Editorial

CHANGE

Once a lovely forest, now a highway interchange. Christians must continually readapt themselves and their message to meet new conditions.

Isms Versus Christian Community

We may divide the world into three types of communities: animistic communalism, Russian communism, and the Christian community. All of them stem from "common" or *communis,* a Latin word, meaning "ready to be of service." But in outlook and spiritual depth these three types are very different.

Much of the world is still under the religion of animism. This is a religion which teaches men to worship material things, holding that natural objects such as plants, animals, stones, and so on are inhabited by souls. Africa lives in animistic communalism. Traditionally its tribal groups have communal ownership of land. Its economy, industry, education, and family life are all imbedded in communal living. This type of community life has its superstitions, oppression, and terrorism, but African religion seems to hold it together remarkably well.

Russian communism seeks to rule out all religion wherever it can. It seeks to build community life without religion. With the theory that economics determines man's destiny, communism seeks to build a nation without God and without regard for personality and the sacredness of life. It openly rejects the doctrine of the future life.

The Christian community has all the good features of animistic communalism and Russian communism plus a great deal more. None of the two types described proclaims freedom from sin, freedom of conscience, and liberty in Christ Jesus. One wonders how a purely secular community philosophy can go on without falling to pieces. Readers will find Don. Smucker's article in this issue helpful and challenging.

The three types of communities in the world are brought into sharp focus in Africa at the present time. The old communalism is showing signs of change by outside world pressures. Christian missionary influence is beginning to be felt. The communists too are bidding for African support. What happened in China might conceivably happen in Africa. The material, political, and social promises for the colored people are appealing to Africans.

The Christian community in Africa has made only a small impact. Emory Ross who writes on the subject believes that the Christian community will win in Africa if two things happen. If Christians promise and produce, if they open the doors widely by literacy, education, visits, and friendship, then the first step will have been taken. A practical demonstration of the Christian community, acting Christlike personally and collectively in home relationships, is the best witness and example for the coming generations in Africa or anywhere in the world.—J. A. H.

Surpluses

For too long people have been beating their heads against the wall because of farm surpluses. There is much groaning and lots of talk but too little is done toward alleviating the situation. The government becomes more and more embarrassed with the stocks of food stuffs that pile up while trying to maintain prices so that farmers can make a profit. Of course farmers deserve a profit, for if they get starved out the rest of us are also defeated. But the irony of the situation is that the other half of the world is starving while we have surpluses. So the farmers tear their hair, the government tears its hair and customers complain about high prices.

Suppose we give the stuff away? That sounds like a good idea. Presiden Eisenhower is to be commended for the gift of surplus wheat to Pakistan. But mere giving does not solve the problem. Someone must pay for the gift and for its transportation. This burden naturally falls on the taxpayer and taxes are already high. Further the psychology of continually giving is bad for those who receive. None of you would enjoy the publicity from receiving gifts because you are not able to care for yourself. The solution of the problem goes deeper than mere giving of a few million tons of surplus food to hungry people in backward countries. These people must be helped to help themselves.

Since there seem to be too many good farmers in this part of the world, perhaps some of them should migrate to other places where they are more sorely needed. It is only good sense to follow the law of supply and demand and spend your time at something that contributes to solving the world's problems rather than making them worse.

Why should not some of the best Mennonite farmers move to places like Mexico, India, or the Philippines and teach the residents modern methods of conservation and food production? There would probably be little money and plenty of hardship in such work. But no red-blooded Christian should be frightened by hardship. The Bible nowhere approves taking it easy. Why should half the world starve while we relax in our home communities or howl about surpluses? Just think how this could tie in with our mission program. Something of this is now being done in Puerto Rico.

[Continued on page 33]

This local conference organized to absorb the shock of anticipated emergencies.

In Case of Accident

Adam R. Martin

SHARING IN the material losses of one another should by no means be thought of from the economic side only. If we share with our brethren only because we have entered into some sort of agreement to do so if loss occurs, I fear we have lost the true spirit of sharing. Love should be the motivating influence that moves us to share in times of need. "Bear ye one another's burdens, and so fulfil the law of Christ."

We, as members of the Washington County, Maryland, Mennonite Church, desired to share one another's misfortunes, wrought by fire or lightning or automobile accidents, and thus avoid entanglements with organizations that do not respect the nonresistant principles of the Gospel. The result of this desire was the organizing of two mutual aid plans, called *Mennonite Mutual Aid* and *Automobile Aid Plan* of the Mennonites of Washington County, Maryland.

The *Mennonite Mutual Aid* was designed to cover losses by fire or lightning. The *Automobile Aid Plan* was designed to assist those who become involved in accidents with other individuals. Only members of this conference can participate in these plans.

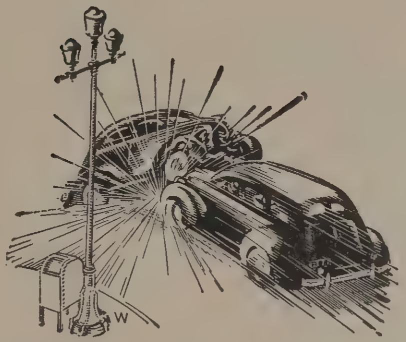
Mennonite Mutual Aid

Prior to 1912, the Mennonites of Washington County, Maryland, participated in the Lancaster County, Pennsylvania, Mennonite Mutual Aid, which covered losses by fire and lightning. Because of some interstate commerce law affecting this arrangement, it was decided to organize a system of our own. The first meeting was called on July 24, 1912, at the Paradise meetinghouse. Three men were chosen by the vote of the membership who were present to oversee the work.

These serve until they choose to resign. It is their duty to keep duplicate records of the property which is listed, make such levies as are necessary to cover losses as they occur from time to time, and make distribution to the person who has sustained the loss. Two members of the committee keep identical records of the listings. The third acts as treasurer. They serve without pay.

The property which is listed may not exceed three fourths of its value. When a loss occurs, the property is paid for at the full three-fourths value listing. Levies are made on the total amount of the listings. The time and amount of the levies are determined by the committee in charge. They range from one dollar to five dollars on the thousand. Announcements are made of the levy at the regular church services. Each listed member is expected to pay his share within thirty days.

The organization began in 1912 with a valuation of $435,784.50 and by 1951 it had increased to $3,554,246.00. From 1912 to 1940, the average cost was approximately seventy-five cents on the thousand. From 1940 to 1951, it has averaged about $1.25 per thousand. There are no regular times for business meetings. Meetings are called only when there is some special business to transact, such as electing a new officer. This organization has functioned very satisfactorily over these years.

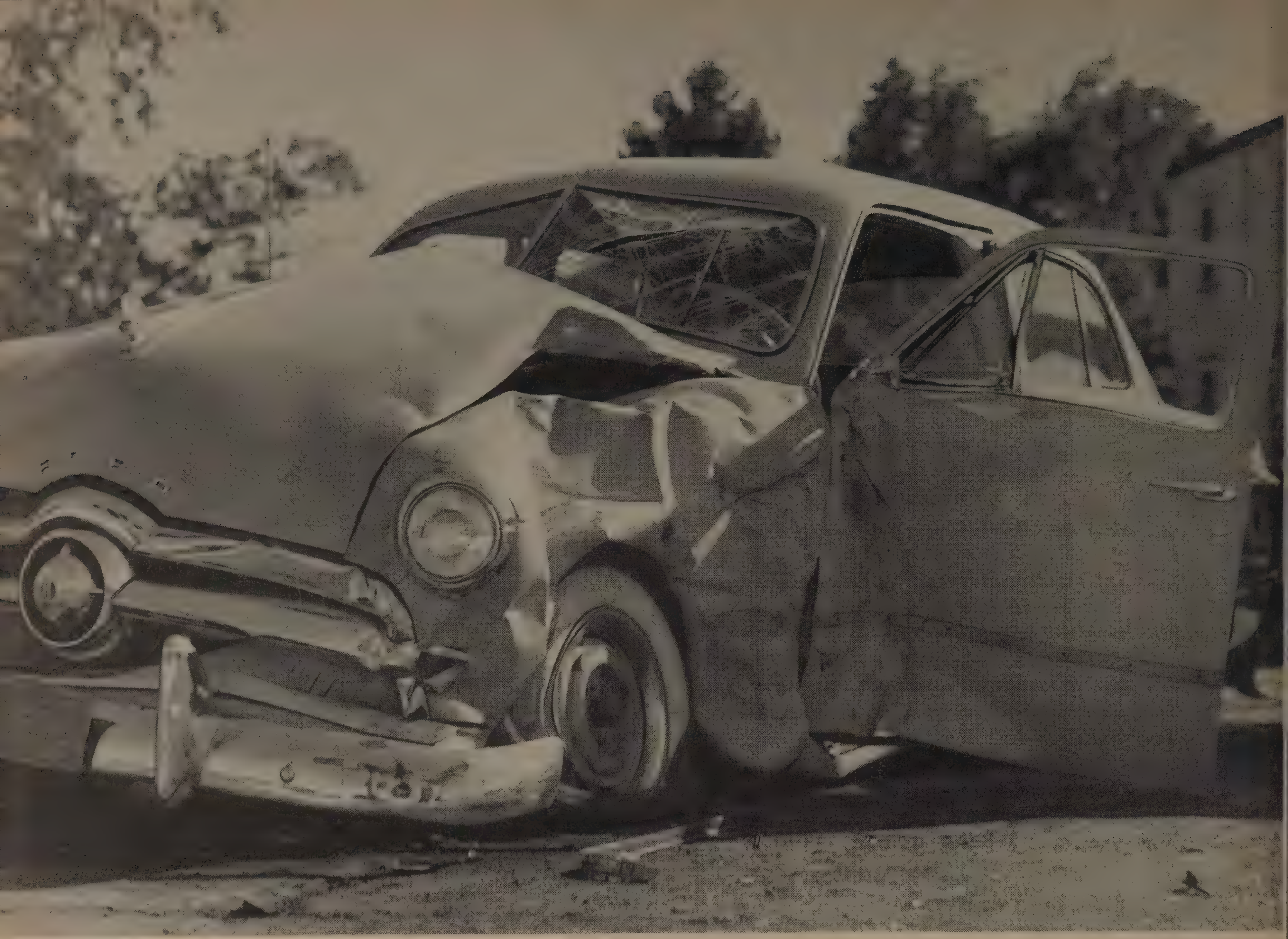


Automobile Aid Plan

Our *Auto Aid Plan* has been in use for only seven years. The contributing factors which led to the organization of this plan were: the increased highway accidents as the number of cars have increased, and the unreasonable sums exacted at times, from motor vehicle operators who were involved in accidents. The principal reason, however, was the enacting by the State of Maryland, of a law known as "The Motor Vehicle Financial Responsibility Act." This law empowers the Commissioner of Motor Vehicles to assess operators who are involved in accidents such sums as he may deem sufficient to settle the damages which were inflicted. He may hold these funds until he receives releases showing that settlements were made. The law also provided that if an operator failed to send in the assessed amount, his driver's licenses and plates to all his motor cars would be demanded within ten days.

Since few of our members carried insurance, it was thought wise to adopt some method whereby those who were involved in accidents could be assisted in complying with the new law, without the help of insurance companies.

In partnership with J. Mark Petre, Adam Martin operates the Maugansville Elevator and Lumber Company dealing in grain, feed, and lumber.



ACCIDENTS HAPPEN

And when they do, these folks know that the church is standing back of them.

Automobile Aid Plan of the Mennonites of Washington County, Maryland

Reason for Auto Aid Plan

In view of the pressure threatening the owners of automobiles in this state, to carry liability insurance, there was a meeting of brethren called at the Paradise meetinghouse on December 26, 1945, to consider a plan whereby we could be of help to each other in case of liability through automobile accidents.

At this meeting it was agreed that those brethren and sisters, of this district, who desire to enter into this agreement will bear, pro rata, according to the number of motor vehicles or other units that they severally have listed under this agreement, that part of any liabilities that shall be incurred by any of them through accidents involving units that are listed which is over *fifty dollars,* and to provide in the same proportion any deposit of cash that may be required of any of them pending settlement of claims due to such accidents.

Articles Qualifying for Listing

Farm tractors may be listed, at the option of the owner, on the same basis as cars and trucks. Accidents involving machinery being drawn by units listed shall be considered as involving the units to which they are attached. The risk of liabilities due to livestock being involved in auto accidents may also be listed. Each farm or premises shall be listed separately at the rate of one automobile unit.

Method or Identification of Listing

All units shall be listed with a brief description of same, and no unit shall be included under this agreement which is covered by any form of insurance, permitting, however, the listing of same under our own *Mutual Fire Aid Plan.* At the time of listing each participant shall make a contribution of *two dollars* per unit listed to provide a small working capital for the operation of this agreement.

This agreement is not intended to provide for damage to our own cars or property, or injuries to our own persons or families, and only that part of any liabilities that may be incurred that is above *fifty dollars.*

Disqualification for Membership in Auto Aid

Loss of church membership shall automatically cancel all listings of such individuals, except, that at the discretion of the committee, according to the merits in the case, an extension may be allowed not to exceed *twelve months.* Ten days' notice shall be given before listings are canceled.

A committee of three brethren shall be elected to supervise this agreement and fund, and to give such assistance as may be needed in making settlements, and in securing proper evidence of such settlements, and in making reports to *the Department of Motor Vehicles.* Of this committee, one brother shall be elected to serve as treasurer.

Christian Attitude Recommended

We recommend that, in case of accident, we endeavor to keep our composure and to exercise a kind, Christian attitude, and to give assurance that it is our desire to make satisfactory settlement, but that we be careful not to make promises to meet unreasonable demands. It may be well, in difficult cases, to secure the advice and help of members of the committee in making settlements.

The brethren Daniel S. Martin, Lewis S. Martin, and Abraham H. Martin were elected members of the committee, Daniel S. Martin being chosen treasurer.

Law

There are several points in the law

which are important for us to remember, as follows:

1. In case of accident we must stop immediately and render such assistance as is within our power, and give our name and address and the number of our driving license.

2. If there has been property damage to the apparent extent of $50.00, or if any person has been injured we must report the accident, on the form provided, to the Department of Motor Vehicles.

3. In making settlement we must get the signature of the person with whom we settle as evidence of settlement to be sent to the Department of Motor Vehicles.

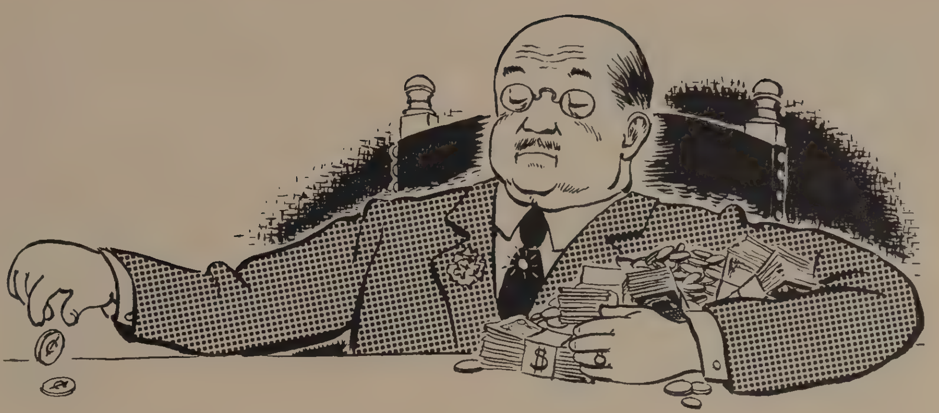
Each participant pays two dollars for each unit when it is listed, or when it is exchanged for another unit. This is all he pays until it becomes necessary to raise more money, which is done by levies. Only one levy of $5.00 per unit was made in the six years ending January 1, 1952. Thus a member who listed his car in December, 1945, would have paid a total of $7.00 on this car up until January, 1952. If he would have traded his car for another one in the meantime, it would have cost him $2.00 more. Duplicate records of the listings are kept by two members of the committee. The third member serves as treasurer.

At the present time (1952) we have 238 members with a total of 565 units listed. We began in January, 1946, with about 125 members and 400 units. The brotherhood is encouraged to try to make settlement as soon as possible after an accident, not mentioning our aid plan.

Our plan is not recognized by the state as insurance; neither is it our desire to meet the requirements to make it so. No policy is issued to the parties who participate. After the member makes settlement with the other party involved in the accident, he simply presents the bill he has paid for damages and is reimbursed for this amount, minus fifty dollars.

A meeting is called once a year to report on the year's transactions, and to discuss any problems that may have arisen. The members of the committee are elected by a vote of the members present and serve until they choose to resign. They also serve without pay.

The Lord has been very gracious to us during this time. No lives have been lost, nor was any serious physical or property damage sustained in accidents involving participants in our plan. For this we are grateful.



Ups and Downs of Corporation Income

Robert M. Hopkins

THE NATIONAL City Bank of New York has released a tabular statement showing the net income after taxes for 1951 and 1952 of 3,440 leading corporations. This is one of the most revealing reports on general economic conditions that has come from private sources.

The combined net income for the entire group in 1952 was $12.6 billion after taxes, compared with $12.9 billion in 1951, a decrease of 2%. The principal decreases are in mining, wholesale and retail trade, and manufacturing. The principal increases are in transportation, finance, and public utilities. About 54% of the companies report decreases while 46% report increases in the income of 1952 over 1951.

It is interesting to note that 33 companies engaged in building aircraft report a total increase in net income after taxes of 99%. Real estate companies had increases of 52%, fire and casualty insurance 40%, carpets and floor coverings 34%, and restaurants and hotels 21%. The principal decreases were sustained by the companies engaged in the manufacture of cotton goods 52%, textiles 48%, hosiery 45%, silk and rayon 37%. The distillers report less net income by 31%, and brewers and tobacco products each had 5% less than in 1951.

Among the corporations with the largest assests petroleum products, iron and steel, chemical products, paper and allied products had less net income after taxes ranging from 3% to 22%. Class I railroads, manufacturers of autos and trucks, and electric power companies made gains of 19%, 10%, and 13% respectively.

The net worth of these 3,440 companies at the beginning of 1952 amounted to $122.3 billion upon which the net income for the year represented an average of 10.3%. This is the lowest return shown in these annual tabulations made by the National City Bank of New York since 1946 when the average was 9.5%. In spite of this slightly lowered net income, only three of these groups of companies had an average income above taxes of less than 5%. In many cases the net income was above 15%. And it must be remembered that taxes were at their highest.

It is difficult to determine the approximate amount in dollars involved, but it is apparent that this group of 3,440 companies alone could have made contributions from the 5% of net income deductible from their taxes far in excess of the total amount that has been given to philanthropy in any one year by all the corporations in this country. They have never given more than 1% except once, in 1945 when their combined gifts amounted to 1.24% of net income. And it must be remembered that a goodly number of the corporations can make gifts for philanthropy at a cost not to exceed 18 cents to the stockholders for every dollar given.

They Raise Premium Potatoes

The fact that there is an ever-ready market for these tubers proves their quality.

Rose Weaver

NEAR BRUTUS, Michigan, is the farthest north Mennonite community on the lower peninsula of Michigan. It lies about half way between the Straits of Mackinac, at the north end of Lakes Huron and Michigan, and the city of Petoskey on Little Traverse Bay. To this area came the family of Jonas Brubacher and three families of Detwilers in 1879. They moved from Kent County, Michigan, southeast of Grand Rapids. Later other Mennonite settlers came from Ontario, Ohio, and Indiana.

This was timber country and these pioneer families had to build their homes from the materials at hand. Many of the early houses were built of logs; some of them are yet standing and still used as family dwellings. Later settlers bought cutover land on the east side of Maple River.

After a number of years of farming in this section, some of our people turned to commercial potato growing. In 1949 there were over 20,000 bushels grown by five growers in this district. Half of these were grown by Amos Gregory. His farm is about one-half mile from the Maple River from which he feeds his irrigation system.

The author who is a resident of Petoskey, Michigan, has also lived in the neighboring Brutus community. She says, "This is a summer vacation land and we invite all who come through our country on their way to the upper peninsula to stop over. . . ."

How Gregory Grows Them

An alfalfa field that has been cropped for several years is thoroughly worked in September and sown in rye, adding the first application of commercial fertilizer with the seeding.

The following spring a rotary tiller is first used about the middle of May. For the next two weeks the ground is worked with a field cultivator and a disk alternately. Planting begins about June first following this thorough preparation of the soil.

The planting is done with a two-row planter, with rows 34 inches apart and hills 13 inches apart in the rows. The second application of fertilizer is made at this time. Cultivation begins a week later. This is followed with a weeder, the first time before the plants are up and the second when they are about four inches high. The last cultivation must be done before the plants are a foot high. Beetles are controlled by dusting at least three times a season.

Irrigation sometimes begins before the last of the cultivating is completed. It is through this system that the third application of fertilizer is made. It is mixed in a barrel near the river and run into the pipe line with a

HOME OF PIONEERS

Christian Dettwilers, who moved to Brutus in 1879, lived in this log cabin.

PICKING POTATOES

The potatoes are moved from the row to the crates with a minimum of back work.

hose. Six-inch pipe is used from the river to the field, and five-inch in the field; each section of pipe is 16 feet long.

The pipe lines are fed by a 97 horsepower Chrysler industrial motor with a centrifugal pump attached. There is a gradual upgrade from the river to the fields that requires 50 pounds' pressure to raise the water to the field level and an additional 50 pounds to run the sprinklers. One hundred pounds' pressure will sprinkle the potatoes one mile from the river. This system has a capacity of 500 gallons a minute and will sprinkle 40 rows at one time. This is the equivalent of four acres. It requires four or five hours to soak the ground to the depth of one inch.

Digging Time

Generally the fall frosts have killed the vines before the digging really begins. This is all done by machinery. The digger and picker are a part of the tractor and make a complete unit. Operation requires a driver for the tractor, three pickers, and one person to handle the crates. The empty crates are stacked on the platform of the unit at the end of the field and the filled ones removed to be gathered later and taken to a warehouse in Brutus. At this warehouse the crates are dumped into a grader as they are taken from the truck. The grader in turn feeds elevators that convey the potatoes to the various bins in the basement of the warehouse.

IRRIGATION SYSTEM

Water from the Maple River is used to irrigate potatoes on the Gregory farm. This outfit pumps 500 gallons per minute.

After the state inspector has checked the sorted load, the potatoes will be taken by truck to some southern market or buyers may come to the warehouse for them. The fact that there is an ever-ready market for these northern grown potatoes proves their quality.

PASTOR IN PETOSKEY

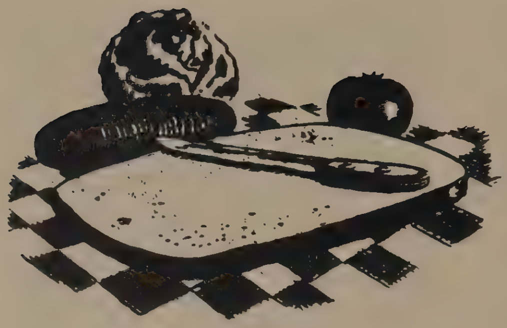
Ivan Miller and family. Ivan is pastor of the mission church in Petoskey, 15 miles from Brutus. Members from the Brutus community assist in the work.

JUST ARRIVED

Members of a Lithuanian family, welcomed into the Brutus community, are shown with their sponsors, Harvey Brubachers.

MICHIGAN FISH

This fellow had good fishing through the ice. The ice is sometimes more than 15 inches thick.



Homemaking News and Views

Keeping Posted

A Sweet Corn Roast

Remove silks, but leave husks on ears of corn. Soak corn in cold water for an hour or more. Drain and smooth husks over the ears. Place on a grill over glowing coals. Turn every 5 minutes. If you have a good hot coal bed the corn should roast in 20 minutes. Remove husks and serve with butter and salt.

Raw-Pack Method for Green Beans

The raw-pack method of canning string beans has been tested by the U.S. Dept. of Agriculture. It requires no longer processing time than the old precook method. The beans retain more of their fresh flavor and crispness when packed raw into the cans. The disadvantage of the new method is that fewer raw beans can be packed into the cans. Preheating shrinks the beans and makes possible a tighter pack.

Directions for raw-pack canning: Wash beans, trim ends, and cut beans into one-inch pieces. Pack into glass jars to within one-half inch of top of can. Cover with boiling water. Leave one-half inch head space. Add 1 teaspoon salt to each quart. Adjust the jar lids according to type of lid. Only self-sealing type lids should be tightly closed before processing. Process in pressure cooker at 10 lbs, pressure, pint jars for 20 minutes, and quarts for 25 minutes.

Freeze Watermelon for Winter Use

Some of the crisp texture of watermelon is lost during freezer storage. To overcome this loss of crispness the melon should be served partially thawed. A few ice crystals should remain. To prepare melon for freezer, remove seeds and rind and cut the fruit into small squares or balls. Pack into moisture-proof containers and cover with a sirup made with one cup sugar to each two cups of water.

Use Corn in the "Thin and Sweet" Milk Stage for Freezing

Only young and tender corn should be used for freezing. Blanch ears in boiling water for eight minutes. Count time from the moment the corn is lowered into the boiling water. Plunge corn after blanching into ice water or cold running water. Cool until a kernel from the cob feels cold to the tongue. Cut kernels from cob. Pack into containers that can be sealed tightly. Fill to within $\frac{1}{2}$ inch of top of container. Seal. Freeze quickly.

Freeze Good Variety of Lima Beans

Some varieties of lima beans are superior to others for freezing. The University of Illinois foods research laboratories rate the following varieties as good: Baby Potato, Early Market, Fordhook 242, Peerless, and Triumph.

Grape Jelly by the Cold Method

To make grape jelly by the "cold method," juice from slightly underripe grapes should be used. For every pound of Concord grapes add $\frac{1}{4}$ cup water and simmer for 10 minutes. Strain in closely woven cloth bag. Warm extracted juice, add one and one-half cups of sugar for each cup of juice. Stir until sugar is completely dissolved. Pour into sterilized jars and cover with paraffin.

Sweet Potatoes Need Dry Storage

The furnace room with temperature of 55° F. is a good place to store sweet potatoes. Slatted crates or baskets which allow circulation of air are good containers for sweet potatoes. If floor is damp the baskets should be suspended from the joists on the ceiling. The potatoes should be well dried by sun and wind before they are brought indoors.

Serve Cauliflower Raw

Raw carrot sticks are commonly served. Try raw cauliflower. The flowerets may be used on a relish plate or in tossed salads. If you are on a reducing diet, you can eat 1 cup of flowerets and get only 25 calories. That amount eaten raw will give your day's supply of Vitamin C and one-fifth your calcium needs for the day.

If you are not on a reducing diet you will enjoy deep-fat-fried cauliflower. Combine 1 egg, 1 cup milk, 1 tablespoon melted fat, $\frac{1}{4}$ teaspoon salt and 1 cup flour. Beat batter with a rotary beater until smooth. Dip the flowerets in the batter. Fry quickly in fat between 375° and 385° F.

Quick and Easy Fruit Punch for Fifty

Chill and combine:

1 quart unsweetened pineapple juice
3 cans frozen orange juice, diluted to make 2 quarts
1 can frozen lemonade (1 quart diluted)
2 quarts ginger ale

Pour into punch bowl and top with scoops of sherbet (2 quarts).

Safe Storage Time for Cooked Foods

How long can cooked foods be refrigerated and still be eaten with safety? Homemakers who prepare food several days in advance of its use need to know. Foods specialist Frances Cook, University of Illinois College of Agriculture, suggests the following storage times as the approximate limit:

Hard-cooked eggs, with or without

Check List for a Top Notch Table Ready Meat Tray

Martha Logan

1. Did you buy the meat on the tray from a refrigerated case?
2. Did you purchase the meat less than 7 days ago?
3. Did you buy meat carrying a well-known brand name?
4. Has the meat been wrapped loosely since purchase?
5. Has the meat been kept under refrigeration since purchase?
6. Are there "platter spaces" showing through the meat arrangement?
7. Does the meat in the arrangement have color contrast?
8. Is there variety in the shapes of the meat?
9. Is there variety in the flavors of the meat?
10. Is there variety in the textures of the meat?
11. Does the arrangement have good balance and proportion?
12. Does the tray arrangement have a "conversation point"—a center of interest such as olives, cottage cheese, vegetable-flowers, etc.

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the shell and refrigerated in covered containers, can be safely eaten within ten days after cooking, but the whites will start to become tough and rubbery within two or three days.

Use left-over casseroles, meat pies and stews within three or four days of refrigerator storage.

Salads are among the most perishable foods. Plan to hold them for only a brief time. Those made of cooked meat, poultry, fish and eggs should be used within three or four hours. Vegetable and fruit salads may keep a bit longer—possibly between four and six hours. Salads, of course, are always best when freshly mixed, with the dressing added just before serving.

If you like to keep refrigerator doughs on hand for baking fresh rolls, plan to use the dough within five days. Raw cookie doughs will be good up to three weeks. Use left-over batter for pancakes and waffles within three or four days.

Refrigerator storage should keep baked pie shells in good condition for three to seven days. If they become soggy, reclaim them by heating in the oven. But if they are moldy or rancid, throw them away.

—From U. of Ill.—Dept. of Agric.—Extension Service News Release.

Good "Eye Q" Helps Youngsters in School

If Johnny comes home with a string of "D's" on his report card, Mom and Dad had better start checking on his "Eye Q" before they become concerned about his "I.Q." says Pauline Brimhall, health specialist, University of Illinois. Eighty-five per cent of what your child learns is obtained through his eyes, so it is easy to see how handicapped a child can be by defective vision.

Statistics show that about one third of our school children have something the matter with their eyes, and frequently neither they nor their parents are aware of it.

A child may complain about a lot of things, but he seldom complains about poor vision for the simple reason that he doesn't know he has it. He may be seeing double, his vision may be blurred or he may be having to strain to see at all. However, since he has no standard for comparison, he doesn't know how well he ought to see.

There are a number of indications of eye trouble that parents can watch for. Miss Brimhall lists the following danger signals. If you notice any of them, arrange at once for a competent eye examination.

Child rubs eyes frequently, frowns, attempts to brush away a blur. He shuts or covers one eye, tilts or thrusts his head forward when looking at near or distant objects. He has difficulty with reading or other work requiring close use of the eyes. He blinks more than usual, cries often or is irritable when doing close work.

Watch out, too, if he stumbles or trips over small objects, holds books or small objects close to his eyes, can't play games requiring distance vision; is very sensitive to light, or is dizzy, nauseous or has headaches following close work.

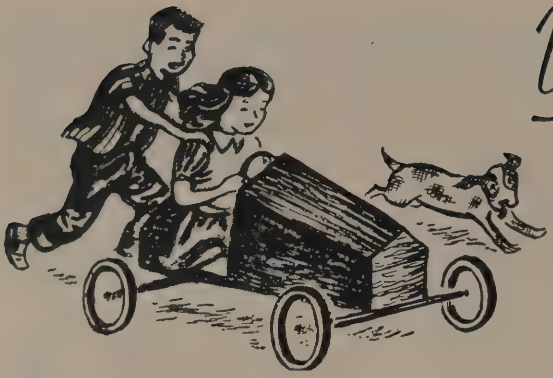
Check the appearance of the eyes for these symptoms: red rims, encrusted or swollen lids, recurring sties, inflammation or wateriness or crossing of eyes.

—From U. of Ill.—Dept. of Agric.—Extension Service News Release.

Canned Things Are Beautiful

Canned things are beautiful
In glass jars row upon row.
No city wife will ever know
The pleasures full jars bring
To the country wife, who filled
them so.

—AMY H. TROYER
Warwick River Tide



Young Community

Sounds of the Outdoors

The Wind

I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass—
O wind, a-blowing all day long,
O wind, that sings so loud a song!

I saw the different things you did,
But always you yourself you hid.
I felt you push, I heard you call,
I could not see yourself at all—
O wind, a-blowing all day long,
O wind, that sings so loud a song!

O you that are so strong and cold,
O blower, are you young or old?
Are you a beast of field and tree,
Or just a stronger child than me?
O wind, a-blowing all day long,
O wind, that sings so loud a song!

—Robert Louis Stevenson.

Have you listened to the sounds of water? What different words can you use to describe:

a waterfall?
a mountain stream?
a big river?
breakers at the seashore?
a storm on the lake?

Have you stood on a hillside and listened to your echo? Here is a description of one thing you probably have not heard. But maybe someday you too can hear the echos of an Alpine Horn.

An Alpine Horn

He stood by the path leading up to the glacier, far above the Lauterbrunen Valley in Switzerland. He held one end of his Alpine horn, a huge instrument about eight feet long. We paid his fee, and then he placed his lips to the mouthpiece of the horn. He played eight or ten notes then ceased. But the music did not cease. From the mountain wall to the west it echoed back. Then from the east, and again from the west. Five times we heard those notes, so loud at first, then softer and softer until they died away. —Paul Erb.

Can You Imitate?

A cow
A lamb
A hen
A cardinal
A rooster
A quail (bob-white)
A cat
A donkey
A dog

An Insect Orchestra

Do you hear the sounds the insects make? An insect orchestra will help you to hear them.

To make the orchestra get a box of dirt and build a screened cage over it. Dig up a clump of grass with a ball of earth about the roots and transplant to the insect chamber. Keep a few tree twigs in a bottle of water that is sunk in the soil. Put a little honey in the cage to feed the bees and flies. Most of the other insects will feed on the grasses. Keep the soil moist.

Now for the orchestra players! First collect as many crickets as you can find under objects and in the fields. Don't miss the tree crickets on the raspberries or in trees.

Catch a number of kinds of locusts and grasshoppers in the meadows and try to get a few katydids.

You can locate cicadas during the heat of the day by their high, shrill, continuous loud sounds. Look about under the trees for them again toward evening.

Bring in honeybees, bumblebees and other species of bees and wasps that you find. But how do you catch a bee? They can be taken safely from flowers by holding a jar to the flower and quickly pushing the insect into it with the lid as you close it.

Collect a number of species of flies and some mosquitoes.

Catch a few May beetles and pinching beetles around the lights in the evening.

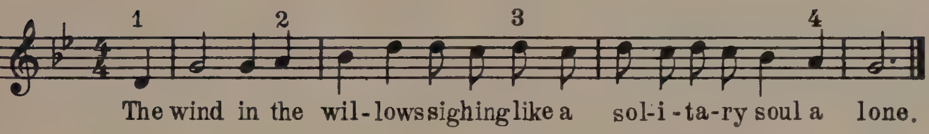
Now your orchestra is ready to play! See if you can discover which ones make which sounds. How do they make them? Find whether each insect makes more than one type of sound. Move the cage from sun to shade and see if there is a change in sounds. Cover the cage to keep out the light, and listen.

If you have insects that fail to play their parts in the orchestra, replace them. Only the male of some species can make sounds.

—from W. C. Croxton.

THE WIND IN THE WILLOWS

Four Part Round


1
2
3
4
The wind in the wil-lows sighing like a sol-i-ta-ry soul a lone.

Reprinted by permission from *The Kent County Song Book* (Novello and Company, Ltd., London, England. United States agent, The H. W. Gray Company, New York, N. Y.).

The Brook

I chatter over stony ways,
In little sharps and trebles,
I bubble into eddying bays,
I babble on the pebbles.

I chatter, chatter, as I flow
To join the brimming river,
For men may come and men may go,
But I go on forever.

I steal by lawns and grassy plots,
I slide by hazel covers;
I move the sweet forget-me-nots
That grow for happy lovers.

I slip, I slide, I gloom, I glance,
Among the skimming swallows;
I make the netted sunbeam dance
Against my sandy shallows.

And out again I curve and flow
To join the brimming river,
For men may come and men may go,
But I go on forever.

—ALFRED TENNYSON.

A Rain Song

Don't you love to lie and listen,
Listen to the rain,
With its little patter, patter,
And its tiny clatter, clatter,
And its silvery spatter, spatter,
On the roof and on the pane?

—CLINTON SCOLLARD.

What Bird . . .

1. Sounds as though it were mourning?
2. Calls "Caw, caw, caw"?
3. Has a leader that honks as they fly high in the air?
4. Imitates other birds, but has a song of its own?
5. Mews like a cat?
6. Has "Chewink" for a call?
7. Scolds instead of singing, saying jeeah or jay?
8. Repeats its three-syllable name over and over again usually at night?
9. Makes a zooming sound with its wings as it dives toward the earth?
10. Sings "What cheer? What cheer? What cheer?"

Have you heard these birds?

Answers on page 33

Go out into your yard when the wind is blowing. What tree makes the prettiest sound when the wind blows through its leaves?

Did You Know?

That crickets and some grasshoppers rub the two front wings together to make their chirping and rasping sounds?

That many locusts rub the roughened inner surface of the hind legs against the outer surface of the forewings to make their sounds?

That cicadas have very complicated sound-producing organs covered by a membrane like a drumhead on the underside of the body?

That May beetles have buzzing organs near the breathing pores?

That flies, bees, and many other insects make tones by the rapid vibration of their wings? The housefly tone is about F above middle C on the piano, which is produced by more than 20,000 vibrations (not necessarily whole wing movements) per minute. —from W. C. CROXTON

The Song Sparrow

He does not wear a Joseph's coat of many colors, smart and gay;
His suit is Quaker brown and gray, with darker patches at his throat.
And yet of all the well-dressed throng, not one can sing so brave a song.
It makes the pride of looks appear a vain and foolish thing to hear
In "Sweet, sweet, sweet, very merry cheer."

A lofty place he does not love, he sits by choice and well at ease
In hedges and in little trees, that stretch their slender arms above
The meadow brook; and then he sings till all the field with pleasure rings;
And so he tells in every ear, that lowly homes to heaven are near
In "Sweet, sweet, sweet, very merry cheer."

—HENRY VAN DYKE.

He who uses his field selfishly shall bring grief to himself and also to his children.

POOR LAND USE
Failure to protect the soil from erosion robs future generations of a rightful heritage.

Good Land Use

Leslie Heiser

This article is reprinted from the East Bend Mennonite Trumpet, a monthly publication of the East Bend Mennonite Church, Fisher, Illinois.

NO CHRISTIAN farmer should be considered successful, who does not leave a farm in as good condition as he found it. There was a time when the church felt that man's use of the land was not a religious matter. Now we are beginning to see that if the "earth is the Lord's," our use and management of the soil is a religious matter.

As a group, Mennonites generally love farming. Where do they stand in the light of scientific research studies? Are they good stewards of the soil? Whether owners or tenants, we really are stewards of God, and morally obligated to husband the land we farm so as to maintain or increase its productivity.

Too many people have made the land a "god." Their "possessions" have become an idol to them when their main concern is to get as much as possible out of the land so that they might buy more land. We do not own land. We may purchase a legal document which says that it is ours, but actually when a person buys a farm, he merely buys the use of it. The land is a gift from God to man, whom He has created to dress and keep it, and to pass its richness to following generations. Those who destroy the fertility of the soil, *rob* future generations of their rightful heritage.

Do we have the moral right to "do as we please" with land we own or occupy? With the increasing population and gradually improved standard of living, we have an increased need for food and fiber. In early colonial days, nineteen out of every twenty people were engaged in agricultural production. Just seventy-five years ago, eight out of every ten were in agriculture. But today, one farmer produces enough for himself and seven additional people. Seven people in the United States are depending upon the food and fiber produced by each of us as farm workers. When these seven people become aware of their dependency, "Land Use Regulations" will be inevitable. The labor unions are already expressing strong opinions in the farm programs and policies.

To avoid regulations, certain changes must take place in our attitudes and thinking. First we must change our attitude about ownership of land. We should have a general conception of proper land use; this means using the land to produce the greatest amounts of the things most needed, and at the same time protecting it so it will not lose its productiveness. It is obvious that we must change our attitudes about the *duties* that go with the *privilege* of ownership.

In the early days of Mennonites in this community, a farm family was almost an independent group. This situation has changed greatly. Stop and think how dependent all of us are on many, many different people. For instance, a farmer today is directly dependent on people such as the grocer, the clothing merchant, the gasoline salesman, power company workers, implement manufacturers and dealers, telephone workers, auto manufacturers and workers, teachers, ministers, doctors, nurses and an almost endless list of others. We no longer have the right to "run our own business" unless we are willing to do it efficiently and for the general welfare of all the long list of people who are dependent on us, and on whom we are dependent.

How will we continue to operate and improve our schools, churches, and other community improvement organizations, if our farms deteriorate to the point that our tax base may be lost? Since so many people are looking to us as farmers, are we operating and managing these farms as *Christian* farmers should?

This Is My Creed as a Christian Soil Conservationist

I believe God created the earth by His divine processes for the benefit of man, not one man, nor one generation, but mankind for all time.

I believe the Almighty gave man an inheritance of the earth, not to be hoarded as a miser guards his treasure, but to be used with wisdom and in the fullest for the perpetual benefit of all men.

I believe all mankind, regardless of race or creed are entitled to a fair and equitable share of the earth's bounty in comparison to their own efforts. But in so believing, I hold the irrevocable conviction that man himself owes earth a debt of respect and allegiance.

I believe that "whatsoever a man soweth, that shall he also reap; that he who manages his fields, pastures, woodlands, and streams with respect and wisdom shall reap the bountiful harvest and so shall his descendants; while he who uses them selfishly, thinking only of his own immediate gain, shall bring to grief his land, himself, and his children's children.

Holding these beliefs to be true I dedicate myself to the task of helping my fellow men realize their own personal responsibility in conserving the earth for the generations which follow them. To this end I shall devote my best knowledge in guiding the efforts of those who till the soil so that the land which nurtures us shall be fruitful without end.

For truly, "The earth is the Lord's, and the fulness thereof," but the responsibility for its stewardship is the duty of man.

Community Life

A Chance to Help Themselves

The Mormon Church has a plan for "promoting self-support and individual responsibility and independence among its nation-wide membership." So states an article in the April 1, 1953, issue of "Between the Lines." The church in the U.S. is organized into 203 separate economic units with an eye toward promoting the economic as well as the spiritual welfare of the members. A recent activity of one of these units was the purchase of a farm of 219 acres in New Jersey.

This farm with an employed manager will be operated by volunteers working on a subsistence basis and by others who need help and are willing to work for their "board and keep." The needy ones given employment are principally members of the Mormon Church but nonmembers are not refused.

The article concludes that although the church should not become an extensive landholder as has the Catholic Church in some areas, the idea of economic as well as spiritual rehabilitation is a sound one and that it has been unfortunate for charity to move from the church into the hands of the state. To this Mennonites would give their hearty assent. Maybe we can learn from the Mormons in this case.

Refugees Need Church Aid

There is much loose talk about Europe's new prosperity these days. And in Vienna, as in Berlin or Athens, the shops are bright and full. But you . . . (should) . . . know how little that means to the real standard of living. In Austria the refugee may not choose the job to which he is best fitted. He must take the job the Austrians won't do, and this means mainly the poorest paid and the hardest of labor. If he is healthy and strong, he works overtime and makes a living. If he is not, he cannot do the work. If he cannot, but the Labor Office thinks he can, he gets no relief. If he gets no relief, he cannot stay in the camp. And so it goes on. One regulation chases another down the mad path of bureaucracy and the end of it is a corpse.

The only body to give help in such cases is the church. It is her age-old charge to succor the needy in new guise. In old times it was usually the landowner or tyrant who made misery for his subjects: nowadays it is more often the apathy of governments, sheltering behind well-drafted statutes. But the effect is entirely the same. And so it is your gifts, put in the hands of the church, that are the last hope of the refugee.

I do not know what ways you may have of expressing to your donors the realities of what they do. But I do know that their gifts mean something unique here. They temper the blast to the refugee of the iciest wind of all, that of being unwanted.

J. B. Atkinson, Senior WCC Field Officer in Austria. Quoted by John Harshbarger in *Women's Activities Letter.*

Week-end Accidents

More than 15,000 persons were killed and nearly 750,000 hurt in week-end accidents last year, according to figures compiled by The Travelers Insurance Companies. Forty per cent of the deaths and 36 per cent of the injuries were recorded on Saturdays and Sundays in 1952.

The most dangerous day of the week was Saturday, partly because more cars are in use Saturday than on any week day. Something else sets this day apart from the others. Saturday night for too many people is a time when drinking and driving get together. No one knows exactly how many traffic accidents are caused by drinking drivers, but everyone knows it is a major problem. Everyone *needs* to know that even one drink before a drive is too many.

For Men and Boys Only

"My mommy goes to the Methodist church," a little girl told her neighbor.

"And isn't your daddy of the same denomination?"

"Not zackly—I don't know just what he is—but once I heard my mommy call him a Seventh Day Abstentist."

Are you a Seventh Day Abstentist? If you are, you ought to read the statistics given in one of the 1952 issues of Pathfinder, which states that the life expectancy for men is 65.9 years and for women 71.5.

Among the reasons listed for the longevity of women is this one: "Three times as many women as men go to church, securing consolation and peace of mind"—attributes that coincide with long life!—Margaret Anderson in *Youth Today*.

Truly the Earth Is Fruitful

The following experience was related by I. W. Moomaw of the Agricultural Missions Foundation, 156 Fifth Avenue, New York.

I was walking through wheat fields on the Ganges plains of India when the farmers were gathering their grain. Those same fields have been producing food grain for four thousand years. I tried to calculate what one acre had produced during the four-thousand-year-period. Taking an average yield of only fifteen bushels per acre, that would mean a total of sixty thousand bushels. Loaded into bullock carts, it would make a train of grain-laden carts eleven miles long, *all from one acre of land!*

I talked over this calculation with my host that evening. He first sat in amazed silence; then he replied, "Truly, the earth is fruitful! God provides well."

Land in many parts of the world is tired from overuse and eroded from neglect. Yet the fruitfulness of the earth is one of the central facts of history. It is a kind of blasphemy against God as Creator that nearly half the people are hungry today.

Our world sets a lopsided table. Some countries are better-fed than before World War II, while others have less food. In the last ten years the world population has increased 12 per cent, while food production has increased only 9 per cent. This is the more disturbing when we realize that the greatest population increase has been in the food-deficient countries, while in those same countries there has been little or no increase in food production. Growing mass hunger in the world is a matter that faces Christians with compelling urgency.

The church in its world mission has begun to accept great economic responsibility through a witness of both word and deed. Many new rural mission projects have been developed since the close of World War II to relate the Gospel to the day-to-day problems of people in practical ways. Great and complex long-term technical problems are involved in producing enough food for the world's people, but if all men are faithful and diligent stewards, it can be done.—*Christian World Facts.*

Free Cattle Husbandry Book

A 95-page, pocket-size book on cattle husbandry, packed with information that will interest every farmer, has been published by Lederle Laboratories.

The book can be obtained free of charge.

This attractively illustrated volume contains facts about the common diseases of cattle, ways the dairyman can utilize labor-saving devices, and good management practices, among many other subjects.

The book, originally published in 1950, has been revised and the 1953 edition promises to be among the farmer's "must" reading.

A free copy of "Cattle Husbandry" can be obtained by writing to:

Room 1005
Lederle Laboratories Division
American Cyanamid Company
30 Rockefeller Plaza
New York 20, N.Y.

Hesston Appoints Three Distributors

Three new distributorships have been appointed by the Hesston Manufacturing Company, Inc., Hesston, Kansas, makers of the improvements for combines.

The Robert L. Fisher Company, Inc., 4908 North on 25th Street, Butler (Milwaukee), Wisconsin, has been set up as the Hesston distributor for the state of Wisconsin. Robert (Bob) Fisher is President and General Manager of this distributing firm, and Earl Linden is the Sales Manager. The Robert L. Fisher Company, Inc., is now rendering a valuable distribution service to the farm equipment dealers of Wisconsin.

The McNees Sales Company, 340 West Olive Avenue, P.O. Box 3505, Memphis 6, Tennessee, has been appointed distributor for Arkansas, Louisiana, Mississippi, Eastern Alabama, Eastern Tennessee, and Kentucky. The Implement Sales Company of Decatur, Georgia, has been set up as a distributor for North and South Carolina, Florida, Georgia, Eastern Tennessee, and Eastern Louisiana. Dealers report that these two distributing companies are giving them much valuable and needed service. They have recommended them very highly.

Mr. G. A. McNees is President and General Manager of both distributing firms. He resides in Memphis, Tennessee. Bill Temple is the manager of the Implement Sales Company of Decatur.

Lord's Acre Produces

"The church is going too far, mixing business with religion!" This was the criticism of one farmer in Wirt County, West Virginia, when the Reverend Vairl Winter started his Lord's Acre project.

And what a mixture it was! Before the "church potatoes" were planted the county agent anaylzed the soil to select the right kind of fertilizer. Certified seed was purchased. The potato money reroofed and redecorated the church and installed a gas heating system. The four other churches on the circuit copied the idea. The Lord's Acre moved from farm to farm as a demonstration in good agriculture. The farmers soon raised so many potatoes that a marketing agent had to be employed, and he became a Sunday-school superintendent. The high schools boys who raised the potatoes joined the pastor's class in weekday religious education. Seven years have passed and the pastor is still "mixing business with religion."

The story of this church and fifteen other successful churches is given in "A New Gospel of the Soil" published by the Rural Church Department, Drew Seminary, Madison, New Jersey. —*The American Friend.*

Dark Flannel Babies' Clothing Needed

It is a great privilege to hand out Christmas Bundles and layettes which have been sent from the MCC. I was particularly impressed by a bale of babies' clothing which we opened just a few weeks ago. Everything was new and there were so many pieces in it that a bale of that type goes a long way around in helping to fill the needs here. There were about thirty kimonos made of dark-colored flannel—blue and brown. They were trimmed with bright-colored thread and, after almost two years of working with the women in the Jericho refugee camps, we knew before we gave them how much the women would love these dark things for their babies. While white and pastel colors are preferred back home, these women who live in the filth and dust of the camps prefer the dark colors—which truly seem more practical for them. They also love the bright colors and since their life is so drab and dark we are always most happy when we can please them with a cheerful colored garment. You may wish to pass this observation on to the sewing circle groups—for Jordan refugees, we could use hundreds of dark-colored babies' garments. They do not need to be fancy but the refugees like the bright colors. We are using print feed sacks for the dresses in our layette program and the splashier and louder the patterns—the better they like them.—Bessie Mae Kennel, Jordan, in *Women's Activities Letter.*

A Rich Man's Dream

He sat at his desk, alert, eager. Papers spread out before him—checkbooks, certificates, money-market reports. He handled them with evident pleasure. He took up one, and then another, and held them with a tight and tender grip. What would life be without these, without the joy of getting richer and richer, seeing money grow and accumulate? Home, with its innocent happiness, had lost its charm. He always returned to his desk with a sigh of relief—to answer the telephone, to receive telegrams, all about money and shares. Yes, money! Will it pay? Is it a bargain?

He opened his safe—full of documents all representing values. Several fell on the floor when the pressure of the door was withdrawn. He needed a larger safe. He must have one, too. Ah, how well it looked! Its massive doors—its complicated lock—how nicely the key moved! It was a real pleasure to open it. He opened it and closed it again and again. At length, wearied, he lay back in his chair.

Someone else was in the room. A presence stood over him. *"Where is your soul?"* the presence demanded. The man started. "My soul!" "Your soul is wanted. You must present it to Him who says, 'All souls are mine.'" The man sat puzzled, distressed. "Where is your soul?" again demanded the voice.

The man rose to begin the search. He looked around the room. "It is in here," said the voice. Mysteriously the bolts of the safe went back of themselves, and the doors swung open. "Now look for it," said the voice. The man fumbled among the crisp notes and parchments. "It is not here," said he helplessly. "It is," said the voice. "Go on searching."

Presently there tumbled out on the floor a withered, shriveled, shapeless thing.

"There it is," said the voice, "all that is left of it—once a thing of beauty, but now starved and ugly."

The man stooped down to look at it, and when he touched it the thing clung to him, biting him and stinging him; and like thunder there fell on his ears the words: "What shall it profit a man if he gain the whole world and lose his own soul?"—*Rural Fellowship Bulletin.*

What Would Look Right in Your Burial Casket?

Close friends of a veteran newspaper ad-man fulfilled his wishes when they placed a newspaper in his lifeless hands before his funeral. And those who knew the man say that the paper lying with him in his grave accurately symbolizes what he lived for.

A Bible may be just as useless as a newspaper when buried with the bones in anybody's coffin. But, just supposing every person were required to hold in his burial casket some printed item representing what his life had been truly devoted to. What would you carry?—*Youth Today.*

Farm Outlook

Two easy, routine tests, the strip cup, and the bromthymol-blue test, help to catch mastitis when it first appears in the dairy herd. Both are easy to apply and reasonably accurate. Daily use of either test helps to catch mastitis when it first gets started.

The strip cup test is probably the most popular test among dairymen. For the test, several streams of milk are drawn from a quarter onto a fine-mesh wire screen before the cow is milked. Suspicious clots or flakes of milk are held back by the screen.

The other test uses pieces of blotting paper treated with bromthymol-blue dye. Bromthymol-blue is a yellow dye which turns green or greenish-blue when suspicious milk contacts it.

If the test you use finds a cow giving suspicious milk, have a veterinarian collect milk samples to be sent to a diagnostic laboratory. There the germs causing the infection will be definitely identified, and treatment can be started.

Treatment without a definite diagnosis is often useless, dairymen have found. Mastitis can be caused by many different germs and the same antibiotic or drug is not effective against all of them.

Treatment is not the whole answer to mastitis. Equally important are proper milking, good sanitation, adequate space for each cow, and protection of the udder against injury.—S. J. S.

Give Till It Hurts

To earn money to help others, Christian women in western India harvested peanuts, weeded fields, worked on roads, watered gardens, or pounded chutney. Those unable to do hard manual work did sewing or knitting, or fasted once a week, or did without meat for a month. They sent this hard-earned money to help Korean Christians. — *Christian World Facts.*

TRADING POST

Ads in this column are charged at 10c per word. Copy is due the first of the month preceding date of issue.

For advertising rates, see page 3.

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Strengthen the Churches

In response to the change which has come to the South with the progress from small, isolated communities, to larger, more highly developed communities, the Southeastern Baptist Theological Seminary has announced a Church-Community Development Department. The aim of this department is to "strengthen the churches and to improve the quality of life in the South."

A Religious News Service dispatch quotes Dr. O. T. Binkley, professor of Christian Sociology and Ethics, who announced the department. He says in part:

"At this crucial hour, Southern Baptists have a superlative opportunity to resist the spread of secularism and to advance Christian enterprise in dynamic communities. We believe that through a fresh study of the Bible, and an application of its great truths in everyday living, men and women will recover a feeling of security in a turbulent world. They will appreciate moral and spiritual values. They will participate in an effective church program designed to meet the religious needs of people and to make good communities better."

Worst Year in History

The Travelers Insurance Companies report that traffic accidents took a casualty toll of more than two million Americans in 1952. It was the worst year in history for motor vehicle deaths and injuries.

Webster says the word calamity implies "a grievous misfortune, usually public yet affecting many persons and often causing widespread distress." We stand in awe of flood, famine, train and plane crashes because these are calamitous events occurring in one short span of time—one moment, one hour, or one day. But a series of misfortunes which cripple or kill two million men, women and children in only one year is beyond even the wide bounds of calamity.

Unfortunately, traffic accidents usually are awesome only when they happen to you or someone you know. This, ironically, is an underlying cause of our traffic troubles. If drivers and pedestrians respected the dangers inherent in driving and walking, they would follow the rules of the road and avoid the accidents that add up to calamity. —The Travelers.

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Viewpoints on World News

Tight Money

Carl Kreider

Since the last world news article for the Mennonite Community was written many highly significant developments have occurred in the field of international relations. A truce was in the process of being signed in Korea, but there were grave doubts whether it would be respected by the South Korean president Rhee and whether therefore it would in reality be a truce at all. Large-scale unrest became evident in Eastern Germany, thus raising the question of whether the Russian control over this area of the world was really as complete as many had assumed. Soon after this, the head of the Russian secret police and the number two man in the Russian dictatorship, Mr. Beria, was declared to be an enemy of the state and was headed for what appeared to be a summary trial. Opportunity to comment on any one or all of these events may be provided in subsequent issues of this paper. In the meantime, however, an economic development was under way in the United States which while not getting the headlines and while not being understood by more than a minute proportion of the total population of the country has a potential significance which outweighs any of the above three "headline" events. This development was the "tight money" policy of the new Republican administration.

One of the greatest difficulties of capitalism has been its tendency toward periodic business depressions. Karl Marx, the theoretical father of communism, noted this aspect of capitalism more than a 100 years ago, and he predicted with great confidence that business depressions would become more and more serious until ultimately they would wreck capitalist economies. In the 1930's the world experienced a depression which was so severe and prolonged that many people thought that Marx' prediction was vindicated, and it must be admitted that the world-wide tendency toward greater governmental control over economic affairs was in a large part an outgrowth of the economic problems posed by the depression.

For the past 12 years, however, although war and high taxes have reduced the standard of living of peoples everywhere below what it might otherwise have been, the real economic problem has not been the drastic deflation of prices which usually characterizes a period of depression but rather the serious inflation of prices which is the usual concomitant of a period of prosperity. In other words, in the popular parlance of bankers we have been living in an era of "easy money," large-scale government spending, government borrowing at low rates of interest, and relatively easy credit for business men and consumers. Now it appears that this policy is to be reversed. Defense spending will remain at large figures but will be reduced somewhat below that which was spent by Mr. Truman. The government will have to continue to borrow money because taxes will not be high enough to pay off all of the government debt as fast as it falls due, but interest rates on government bonds will be advanced. Artificial restraints on consumer and business credit will be removed but credit will nevertheless be restrained by the more "normal" devices of Federal Reserve policy to be described below.

Historians have pointed out that man has gone through three stages with respect to economic interchange. First, man was in a barter economy in which goods were exchanged for goods without the help of money or credit. Second, a money economy was developed in which goods were usually traded for money but in which the money itself had an intrinsic value, since it was usually made of some relatively precious metal such as gold or silver. Now man is in the third stage, a credit economy in which the vast proportion of the money has no intrinsic value but is simply paper printed by a government, and in which many transactions are paid for not in government money at all but by checks which individuals or businesses write on their bank accounts.

In a credit economy all countries have decided to regulate credit in some way. For the past 40 years in America the Federal Reserve Banks have played an important part in the regulation of credit. Although nominally somewhat independent of the government and occasionally coming into conflict with the government (see the May 1951 Mennonite Community article, "Federal Reserve Vs. Treasury"), the Federal Reserve Banks are in a real sense an important agent of the government. As such, they have three devices for controlling credit: their power to set the rediscount rate which the Federal Reserve Banks charge ordinary banks; their power to buy or sell bonds on the open market; and their power to change the reserve requirements of ordinary banks. These three methods will now be discussed in turn.

If ordinary banks are running low on funds which they can lend to businessmen the banks have the privilege of borrowing from Federal Reserve Banks. Whether it is profitable for a banker to do this depends in part on the rate charged by the Federal Reserve Banks. If the Federal Reserve Banks want to encourage borrowing they will charge a low rate of interest; if they want to discourage it they will charge a high rate of interest. An indication of the Eisenhower administration's attitude on this question is the fact that the interest rate was raised last January 20—only a few days after the new administration was sworn in. Such a policy would have had little effect six years ago when banks were borrowing only about $100 million from the Federal Re-

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serve Banks, but it means much more today when such borrowing is well over $1 billion in volume.

Federal Reserve Banks can also make credit "easy" by buying government bonds on the open market or they can make credit "tight" by selling government bonds. For the past 20 years, this power has been used almost exclusively not to regulate credit but to support the government bond market. Because of the large amount of government borrowing the government thought that it was imperative that the rate of interest on government bonds be kept at a low figure. To do this public campaigns were launched to urge people to buy bonds and when people failed to do so the Federal Reserve Banks absorbed all of the bonds which could not be sold to the public. For this reason, the interest rate was not much of a factor in selling bonds because the government knew that the Federal Reserve Banks would buy all of the excess and the public knew that the prices would be "pegged" at approximately the face value of the bond.

The Eisenhower administration has changed this practice too. Recently the Treasury offered the public $1 billion worth of 30-year bonds carrying an interest rate of 3¼%. The purpose was to make the bonds so attractive that people would want to buy them rather than to have the Federal Reserve Banks enter the market to take the majority of the issue. The question is, however, when you issue new bonds carrying an interest of 3¼% what happens to the market value of old bonds which carry lower rates of interest? Banks all over the country now are painfully aware of the answer to this question. Bond prices have dropped from about $100 to about $90. If the banks hold the bonds until they mature they will of course get the complete face value of $100 for them. But if they do so they may find themselves in the costly position of lending money to the government for about 2% at the same time they are turning down private borrowers who are willing to pay 5 or 6%. The banks could get more money to lend by borrowing from the Federal Reserve Banks, but as noted above the interest rate on such loans has also been raised.

The net effect will be "tight" money, thus reversing the policy of "easy money" which had been practiced for 20 years. To a certain extent, this is all to the good. We are all sick and tired of inflation, and "easy" money caused inflation. On the other hand, we all want good farm prices and a regular job with good wages and this depends in part upon the amount of money which is available for business loans. Since the government is now paying more interest on government bonds and since Federal Reserve Banks are charging higher rates of interest, private borrowers are finding it necessary to pay higher rates of interest. The largest private borrowers are the great corporations who borrow their money by selling their own bonds. The average rates of interest on such bonds have been rising for some time, but they have advanced almost as much in the first six months of the Eisenhower administration as they did in the previous three years. As a result, some great corporations such as Detroit Edison, Alabama Power, Union Tank Car and the Chicago and Western Railroad are reported to have curtailed or suspended planned expansion of their facilities because it was too expensive to borrow money. If this kind of business decision is made too often some people are going to lose their jobs and prices will fall.

The third method of credit control used by the Federal Reserve Banks is changing the reserve requirements of ordinary banks. Everyone knows that a bank does not usually keep ready cash on hand for all of the money which is deposited in it, for the simple reason that not all depositors want their money at once. In days gone by people sometimes got worried about the safety of their money in a bank and started a "run" on the bank, that is, they went there in large numbers to withdraw their funds. The embarrassed bank had to close its doors if a run was too persistent. Deposit insurance seems to have solved this type of banking problem. How much of a reserve does a bank really need now for safety's sake? Very likely not more than 10% and possibly considerably less in many cases. To keep banks from expanding their credit too rapidly in the war and postwar boom, however, the Federal Reserve Banks have required reserves averaging approximately 20% or at least twice what would be needed for safety. Effective July 1 the reserve requirements were reduced slightly. Coming after considerable criticism had been leveled against the "tight money" policy of the administration this may be interpreted as an effort to soften some of the effects of policies pursued during the previous six months. The lower reserve requirements will enable ordinary banks to make more loans to businessmen without borrowing at Federal Reserve Banks or selling bonds, either of which would be costly to the banks. This is the first time since early in 1951 that the reserve requirements have been changed. At that time, owing to the inflationary pressure of the Korean War, the requirements were increased.

It would be interesting, but certainly futile, to speculate on how long the new "tight" money policy will last. Decisions already taken to tighten credit can be reversed easily. This whole article has demonstrated, however, that even a Republican Administration has decided to exercise a good deal of government control over economic life. Just how much control will be more evident after the longer term results of the policies already followed become apparent.

Letters

Mind over Matter

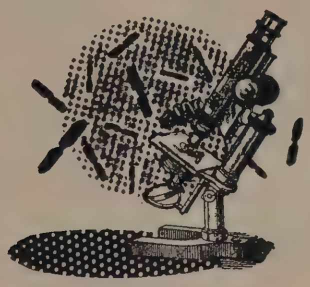
A word of favorable comment for your splendid article in the July issue entitled "Your Mind Can Keep You Well." Dr. Schindler's style is interesting, convincing, and informative. You have done your readers and their doctors a great service by printing this article. I for one, suggest more articles of this nature.—Glenn B. Martin, Chaplain, Mennonite Hospital and Sanitarium, La Junta, Colorado.

Stop and Think

The FAO reports that rats, insects and fungi destroy more than 33,000,000 tons of bread grains and rice each year. That is enough to keep 150,000,000 people alive for a year.

—*The Pastor's Inkhorn.*

Discovered



by the
Mennonite Research Foundation

In the Mennonite church among those whose education has been completed women have slightly more years of schooling than men. This was not always the case. In the group born before 1890 Mennonite men have more years of formal education than women. Among those born since 1910 and whose education has been completed, Mennonite women, however, have been receiving more education than men.

The conference districts having the highest median number of school years completed by their members in 1950 were South Pacific, Illinois, Indiana-Michigan, Ohio and Eastern A.M., and South Central. There is a difference of 2.1 years of schooling between the conference having the highest median and the one having the lowest, the figures ranging between 10.5 and 8.4 years.

Mennonites living in urban areas have considerably more education than those living on farms or in rural non-farm areas. The median number of school years completed by Mennonites in urban areas was 10.7, on the farms 8.8, and in rural non-farm regions 8.9.

These statistics are taken from a study of "Mennonite Educational Levels in 1950," by Russell Liechty. The study was based on the 1950 Mennonite Family Census conducted by the Mennonite Research Foundation.

Peace in Colombia

Bancroft Reifsnyder

Paul Winn walked into a stationery store in Bucaramanga, Colombia, to buy a roll of Scotch tape. Before he could ask for the article, the clerk said, "You are the minister at the Protestant church, aren't you?"

"Yes," said Paul, and he offered the young man a copy of a lovely pictorial edition of the *Gospel of Luke.*

"I shall be glad to buy it," said the clerk. "But a few years ago I would not have bought it."

"How is that?" asked Paul.

"Well, I was a student in the Saint Peter Claver School, and the priests sent us out to stone all the Protestant churches in town."

"Did you do it?"

"Yes, and it has bothered my conscience ever since. I know you weren't here then, but I want you to forgive me for taking part in such disgraceful proceedings."

"Of course I will," said Paul. "Anyone who asks forgiveness is entitled to it."

The clerk continued, "I was particularly impressed by the attitude of the Presbyterian missionary. While we were stoning his chapel, he came out and said simply and in an affectionate tone, 'We have come here to preach the Gospel of love and peace,' and he went back in. His loving spirit so impressed me that I saw the absurdity and shamefulness of what I was doing under the priest's direction."—*Christian World Facts.*

LOUISE

[Continued from page 14]

cloth, dipped it into the water, and started to wash her face. During the night her eyelashes had stuck together and I carefully began to wipe them.

"Let's wash your eyes so you can get them open," I said, cheerfully. The question that stunned me was soft and quiet—almost as soft and quiet as Louise herself—

"How do you get your eyes open?" she asked.

How do you get your eyes open? How can you tell a small blind girl how to open her eyes? I am not sure how I answered Louise. There was a lump in my throat, but I did answer, vaguely, before I changed the subject. What would you answer if a five-year-old turned her sightless face to you and asked, "How do you get your eyes open?"

Answers to What Bird

Questions on page 25

1. Mourning dove.
2. Crow.
3. Canada goose.
4. Mockingbird. Catbirds, starlings and probably some others also imitate.
5. Catbird.
6. Towhee.
7. Blue jay.
8. Whip-poor-will.
9. Nighthawk.
10. Cardinal.

SURPLUSES

[Continued from page 16]

This is not to advocate a general exodus of American Mennonites to foreign lands. But it is to suggest that the ratio of those who stay at home and support those who go abroad for service might be too high. Perhaps there are many Mennonite farmers who could contribute more to the world's progress by losing themselves in such a venture than by staying at home.

Christian people have often led in the world's great reforms. They have championed hospitals, medical research and other welfare services besides preaching the Gospel. Here, it seems, is another great opportunity for them to move in and prove that it can be done. If Asia turns from Americanism and embraces Communism it will not be the fault of Christianity. But it might happen because Americans did not practice Christianity and spent too much time howling about surpluses instead of doing something about scarcities.—D. H.

Coming in future issues

A Series of Articles About the Work of Mennonites in Puerto Rico

New Communities in Northern Pennsylvania *Paul N. Kraybill*

Articles and Publicity About the Mennonite Winter Bible School Program

Grassland Management
Jerome K. Pasto and *Kenneth H. Meyers*

RUSSIAN CHRISTIANITY

[Continued from page 11]

has been translated into the English language. Perhaps no better starting point could be found than Dostoievsky's *Brothers Karamazov,* available in reprint editions at low prices by Modern Library and other publishers.

Sixth: I think we should support efforts of the American Bible Society to distribute the Holy Scriptures among the Russians wherever contact is made with them.

Seventh: We should retain our missionary faith that no sinner, however ruthless, is beyond the love of God in Jesus Christ.

In the mysterious purposes of God, we must seek to learn what He would teach us through the Communists; we must repent of our own national, personal, and ecclesiastical sins; we must prove to the Communists that the Christian Church is a redeemed community out on the frontier of life to serve every human need with Christian love and compassion.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Yes, the Lord must love the Russians because they are a great people chastened by centuries of suffering, coupled with much spiritual insight.

Suggested Bibliography

Christianity and Communism by John Bennett (Association Press)

The Origin of Russian Communism by N. Berdyaev (Geoffrey Bles, London)

Brothers Karamazov by Dostoievsky (Modern Library)

Crime and Punishment by Dostoievsky (Modern Library)

A Treasury of Russian Spirituality by G. Fedotov (Sheed and Ward—Publishers)

VISITING PALESTINE'S NEIGHBORS

[Continued from page 9]

doms of Mesopotamia. He is renowned for his code of laws, which in some ways resemble and in some ways differ from the Israelites' laws which were dictated by God and recorded by Moses.

Ur at the time of Abraham was a city of highly developed society. The architecture was well constructed, the craftsmen possessed a knowledge and technical skill seldom rivaled, tradesmen carried on business in far countries and left records of their transactions, the army was well organized, farming was well developed, and there was much luxury due to the great wealth. From such a place Abraham was called to "go out" to live in a strange country without the conveniences he was used to.

East to Persia

Flat country, little water, much dust, and hot weather, all helped us to want to move on. We went up to Baghdad to good road and headed eastward across more desert to Persia (Iran). Persia offered much more in the way of scenery. Our first point of interest, Isfahan, is the center of old Persian architecture and art and a thriving silver industry.

The big attraction for students of archaeology in Persia is Persepolis in the southern part of the country. Riding the road southward, we began to believe we were on an endless washboard. With only two spring leaves left to hold up the front end of the car, we were forced to go very slowly.

The next day found us enjoying the palaces and temples built by Darius and Cyrus, kings of old Persia. The buildings remain not as they left them but as Alexander the Great left them when he invaded and conquered Persia in his attempt to dominate the world about 330 B.C.

Persian architecture and sculpture here is underdeveloped and far behind the splendor and supremacy of Greek art. We could see similarities and differences in the Persian architecture as compared with the Greek and Egyptian architecture. One notices the lack of expression in Persian and Egyptian art and sculpture in contrast to the Greek works which are more lifelike and full of character.

There was no Rosetta stone to open the language of the Babylonians. However, when the Persians conquered the Babylonians, they improved the cuneiform writing, making an alphabet instead of letting a symbol represent either a syllable or word. And then they wrote their inscriptions in three languages: Babylonian, Elamite, and Persian, using the wedge-shaped figures for all three. Such inscriptions were found in Persepolis.

No garages or mechanics could be found, and that broken spring was still on my mind. Nothing to do but return slowly. And we did, about ten miles per hour. About sundown we heard a crashing, thumping, grinding noise. We leaned forward with Napoleon as he buried his nose in the road. What to do? "The night is dark and I am far from home." And 140 miles from a garage! We thank God for the truck that took us to Isfahan and the help we found there. After a three-day delay we resumed our journey and soon faced westward on the long stretch home. Before we left Persia we had one more important stop.

The Behistun Rock

Twenty miles east of Kirmanshah along the road between Persia and Babylonia and 300 feet above the level of the ground on the side of a mountain is carved a famous inscription in three dialects: Persian, Susian, and Babylonian. Only with great difficulty and risk of life can one approach this unusual site because of the steep mountain. Most of the credit for deciphering this inscription goes to Sir Henry Rawlinson. The puzzling figures and letters are now known to be a record of the triumph of Darius I over the rebel chiefs. This decipherment unlocked the door to further information in the history of old Persia.

Time was getting short and we had to retrace our tracks over the Syrian desert and find our way to the University where our students were ready for us.

ART OF WRITING LETTERS

[Continued from page 15]

parently need nothing but who often actually are very lonely. How eagerly they grasp at straws pointing to hope of friendship and possibility of enriching their own personal lives. Then, too, there are the lonely old people and shut-ins not far away. Accept the special joy which can come to you when you place the worth back into life for one of these—perhaps a present stranger to you. And don't forget our own foreign workers in relief and missions; the college students from your own church; and perhaps an unknown Christian in some faraway land.

If you are young, now is the time to begin. If you are middle-aged, it is high time. If you are older, you have extra time. Begin now to enrich the lives of other people as well as your own. Give of yourself through letters. Develop the fine art of letter writing.

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● How did the Anabaptist belief find its way into Bern, Switzerland? From there, persecutions and economic difficulties scattered the believers into many parts of the world.

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Family historians will appreciate the detailed lists of names and other interesting information contained in this careful study.

Two 8-page inserts of illustrations increase the historical value of the book. 219 pages, $2.75.

Bernese Anabaptists

By Delbert Gratz

Mennonite Publishing House Scottdale, Pennsylvania

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Our Churches

The Calvary Mennonite Church at La Plata, Puerto Rico, is the second Mennonite church on the island. Founded in 1947, this church now has a membership of about 65. The first regular pastor was Lester Hershey, who was followed by Paul Lauver and he in turn by John Driver who is the present minister.

Mennonite Community

OCTOBER 1953

Volume 7 Number 10

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The mountains shall bring peace to the people,
  And the hills, in righteousness.
He will come down like rain upon the mown grass,
  As showers that water the earth.
In his days shall the righteous flourish,
  And abundance of peace, till the moon be no more.
He shall have dominion also from sea to sea,
  And from the River unto the ends of the earth.

His name shall endure for ever;
His name shall be continued as long as the sun:
  And men shall be blessed in him;
  All nations shall call him happy.
Blessed be Jehovah God, the God of Israel,
  Who only doeth wondrous things:
And blessed be his glorious name for ever;
And let the whole earth be filled with his glory.
  Amen, and Amen.

—Psalm 72:3, 6-8, 17-19, ASV.

ABOVE, LEFT—**View of upper La Plata Valley, overlooking La Plata project.**
ABOVE, RIGHT—**Juan Ortiz Rivera examines the new banana crop.**
BELOW—**Winter sunrise over La Plata, Puerto Rico.**

RURAL PUERTO RICO

Early morning landscape, looking over pasture and cane fields from the Rabanal church.

We Work for a Better Puerto Rico

James Snyder

Because of the one-sided presentation of the Puerto Rican community as a whole by visitors, service workers and missionaries this article has been written to portray occupations of the Puerto Rican community in general. It is to show the part played therein by our insular Mennonites rather than to depict only the work of our 200 church members who, with few exceptions, are rural people. Only within the last year or so has evangelism by Mennonites moved into the cities of Cayey and Coamo. The municipality of Aibonito was chosen because it is centrally located and is typical of the areas where our churches are found.

WE ARE THE people of the municipality of Aibonito. We live in the city, we live along the highways and we live in the green mountains that are so typical of central Puerto Rico.

We work at as many varied occupations as a progressive area needs in order to keep progressing. Some of us wear white shirts and uniforms to work; we are employed in offices, in drug stores, in department stores, in cafes, restaurants, schools, clinics, and banks. Some of us wear blue denims and khakis to work. We build your houses, cut your cane, grow your pineapples, work in factories, pick your coffee, service your cars, raise your vegetables, sweep your schools. And some of us have jobs that last only several months during the year; too many people on our island, too few jobs. But regardless of our jobs, we all have our part in building the Puerto Rico of the future.

Many of us who live in town or along the highways work in the businesses and professions you would find in any American town on the continent. We are the doctors and nurses who give you treatments when you get sick. We are the clerks who wait on you when you buy new shoes, or chewing gum, or chicken feed, or linoleum for your dining room floor. We are the salesmen who sell you new cars and refrigerators. We teach your children in the high schools, junior highs, elementary schools, and business schools. We are the public servants who send your telegrams and place your phone calls, who maintain law and order in your streets, who safeguard against fires with our red fire trucks. The government employs some of us to help you make better use of your farmland, and to help you find new ways to cook your food; we work for agencies that bear names like; Department of Public Welfare, Public Health Division, Agricultural Extension Service. We operate your restaurants, coffee stalls, and barber shops. We sort your mail, we drive the buses and "publicos" that take you from town to town. We work in factories making gloves and cigars. We sell oranges, bananas, vegetables, tinware, cloth, ice cream, household items, souvenirs, two-minute fotos, candy, shaved ice drinks from mobile street stands. We operate gas stations and cement mixers. We drive trucks

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As publicity director of the La Plata Mennonite Project, James Snyder is author of this article and co-ördinator of three more articles on Puerto Rico to follow in THE MENNONITE COMMUNITY.

PUERTO RICAN TOWN

A street scene in Aibonito, a town typical of the area where our churches are found.

and tractors. We build highways and houses. In short, we are the butchers, the bakers and the candlestick makers of Puerto Rico.

Most of us who live in the country look to the soil for our sustenance. Many of us are landless laborers who earn what we can by working in the tobacco fields, in the cane fields, and on coffee plantations. Some of us own a few acres and can raise some vegetables and bananas to supplement our earnings. Others of us are small landowners and can grow a small crop of cane or tobacco. Not many of us are large landowners who can have a side of a mountain in cane. Our fathers tilled the soil and our sons will also till it in their turn.

Because our island is so crowded with people, the one half acre per person of workable land can not produce enough food for us, so we have to plant the crops that will make the land pay off the best. Then we can use the money we receive directly or indirectly from these main crops to buy the imported foods that we can't raise here. Of these crops, cane is King. Land put into cane pays off the best, so one fifth of the total arable land is given to cane. A lot of our land is put into tobacco, which pays well too. Both of these crops employ many people, from the field to the sugar mills and cigar factories. Those of us who own little or no land find much of our employment working with these two crops, planting, cultivating and harvesting them. Coffee once was very common, but two world wars, the American tariff and hurricanes have brought production down to where most of the coffee raised here is sold on the island. Pineapple growing, while limited to a fairly small area, supplies the island with the *pina* consumed. Bananas, plantains, oranges, and grapefruit are grown throughout our island, but not in large enough quantities to be exported. A lot of us have gardens and raise

BANCO DE PONCE SUCURSAL DE AIBONITO

MONEY BUSINESS

The Aibonito branch of the Ponce Bank.

INSULAR FIRE SERVICE

IN CASE OF FIRE

The Aibonito fire station is modern with equipment ready to go on short notice.

FAMILIAR FACE

Remember him? He's the Texaco gas station attendant, this time in Aibonito, Puerto Rico.

"SHINE, MISTER?"

But they don't say it in English. They are shoeshine boys in Aguadilla.

SODA FOUNTAIN

The waiter in this restaurant supplies "montecado" at the request of the expectant customer.

WOMEN WORKING

These needleworkers are employed in a small shop near Aguadilla.

lettuce, tomatoes, beans, corn, sweet potatoes, *yautia* and *name* to supplement our meager earnings. We eat most of the vegetables we raise, and sell some to stores, the neighbors and the city markets. Even then, we have to import the main course in our diet, which is rice. Codfish, an equally important food to us, is also imported. We are the farmers, the rural people that make up the large part of the population of Puerto Rico. We are the people whom don Luis, our governor, has promised to help.

For those of us who live in the city, it isn't only the men who bring home the bacon. Many of our women find employment in factories. In Aibonito there are two glove factories and one tobacco factory; in La Plata, there is a woolen waste factory. Throughout Puerto Rico there are approximately 250 factories that are employing many men and women. Many of the women living in the country who can't leave their homes to work in town can check out pieces of unsewn gloves from the glove factories and stitch them together at home. But the majority of the mountain women are kept busy with the normal routine of raising a family, supervising the work in the home; cooking, mending, washing clothes, and caring for the children.

City or country, in our homes the children also have to work. Little boys sell newspapers, oranges, bananas, and candy; they shine shoes, carry water, look for fire wood, carry food from the store, tend chickens, cows, and rabbits, carry meals to the men working in the cane and tobacco in "fiambreros," the many storied lunch pails. Girls learn early to mend clothes, to cook, to wash clothes, to help manage the affairs of the home. Everyone has to help earn the living.

We Mennonites of Puerto Rico find ourselves in many of these occupations. Not all of them, since there are some 200 of us compared with 2,000,000 in all of Puerto Rico, and also because we can't work in certain occupations because we are Christians.

Don Pablo is a carpenter and truck driver. Dr. Ramos is a medical doctor. Victor helps farm for the La Plata Project. Dona Juana works in the factory at La Plata in addition to housekeeping. Neida is receptionist for a dentist. Antonio is a mountaineer barber. Esteban is a cook. Dona Mariana also cooks in a public school lunchroom. Felix works for Ulrich Foundation. José Ramon taught public school for several years. Melquiades is another carpenter. A few of us have gone to the U.S. to work.

RABBIT FEED

The son of Simeon Rivera, a member of Rabanal church, tends his rabbits housed in a homemade hutch.

CANE IS KING

Cane cutters at work in the La Plata valley. Cane is the most important cash crop in Puerto Rico.

But most of us earn our living farming the few acres we own, like Juan Colon, Antonio Cruz, Isidorio Rivera, Simeon Rivera, Francisco Delgado and many others. We raise coffee, cane, vegetables, maybe some oranges, grapefruit and bananas for our own use and to sell. We're typical of the common mountain people of Puerto Rico.

So, whether it's at Pulguillas, La Plata, Palo Hincado, Rabanal, Coamo Arriba, Pedro Garcia, Coamo, Penon, Salto, Cuchilla, Cayey, or Guavate, we all have our job building up the Christian community. In addition to this, but not replacing it, we also have our jobs building for our terrestrial future. We are working for a better Puerto Rico. We are solving our problems one by one. More new industries, sponsored by the Development Company, are giving work to more people. Fewer people are without jobs. Slums are being cleared and government housing projects are being built. The death rate is lowering due to medical advances. More unemployed laborers are migrating to the beet and tomato fields and industrial plants on the continent. Electric high lines are pushing farther into the mountains. We are learning more about coaxing new crops from the soil. We are doing more dairying. And since July 25, 1952, we have enjoyed our new status of "Commonwealth" or more simply, "associated free state."

Together we are working to make Puerto Rico a better place in which to live.

HOME INDUSTRY

Mrs. Juan Colon and Antonia Ortiz sewing gloves in the Colon home in Rabanal. Many women and girls regularly stitch unsewn gloves at home.

NO WORK TODAY

Unemployed dock hands in San Juan reflect the need for more industries to provide jobs. Puerto Rico is crowded with people.

WORK HERE TOMORROW

A new factory under construction in the city of Cayey. Puerto Ricans are looking to the future.

otra
FABRICA
del programa de
FOMENTO

Can the World Feed Itself?

It could be done, say the scientists, by using our resources in the right manner.

Gove Hambidge

THE RACE between population and resources, a lively topic since Malthus' essay on population in 1798, was recently discussed by Gove Hambidge, North American Regional Representative of the Food and Agriculture Organization of United Nations.

These are excerpts from the speech by Mr. Hambidge. The entire speech is available by writing to FAO North American Regional Office, 1325 C Street, N.W., Washington 25, D.C.

Scientists Don't Agree

Is the human race outrunning the resources of the world? Some people say yes. Some say no.

I have seen the generalization that physical and biological scientists, who are familiar with production techniques and potentials, are inclined to be optimistic; while social scientists, concerned with economic, social, political, and psychological problems, are inclined to be pessimistic.

I don't know whether that is a sound generalization, but at least it is an interesting commentary that the optimists should be those who know about the physical universe and the pessimists those who know about man.

We Are Two Worlds

What we can be sure of is this: the world has long been divided into two parts. We have a half-world of plenty, inhabited by the people of countries like the United States, Canada, Australia, New Zealand, and most of western Europe. We have a half-world of hunger and want, inhabited by the people of most of Asia and the Middle East, practically all of Africa, and large parts of Latin America.

We know too that, since the war, world food production has increased by 9 per cent while the number of people has grown by 13 per cent. So there is less food for each person than there was before the war, and there was not enough then by quite a long way.

The lag since the war has been in the half-world of want, which makes a bad situation worse. The tide of hunger has been creeping up on tens of millions of human beings.

In the half-world of plenty, where you and I live, production has continued to keep ahead of population growth, so that on the average we are now even better off than we were before. And we did not do too badly then.

Faith in Man and Science

I don't know how much one's glands have to do with a pessimistic or optimistic viewpoint about such things, but at any rate some people draw quite different conclusions from the same set of facts. Some pretty good scientists, for example, have made inventories of the world's food production resources and concluded that, even without taking into account possible (some say probable) revolutionary scientific advances, the earth can feed a lot more people than are now living here.

I could give you a dozen different and impressive figures on this point from different people. Perhaps as good a statement as any is the broad one that the world could support about three times its present population quite well. At the present rate of population growth that figure might be reached in about a hundred years.

During the next century, however, there are bound (some people think) to be revolutionary scientific advances which may well increase food supplies beyond our present calculations. At least it is hard to believe that the research and invention which during the past hundred years brought the telephone, the internal combustion engine, the airplane, the radio, electronics, and atomic energy is suddenly going to stop.

I would like to note in passing—without making any prophecies—that work is being done which might conceivably make it possible to desalt sea water cheaply enough for the irrigation of great desert areas, or to produce large quantities of foods from minute algae and fungi, or to use nature's method of photosynthesis for direct food production from light rays and chlorophyll.

FAO and Bread

Starchy foods, particularly grains, are the staff of life for most of mankind. They provide a large amount of energy at comparatively low cost. The big three are rice, of which world production amounts to about 152 million tons, mostly in the Far East; wheat, with world production of about 147 million tons; and corn, with world production of some 128 million tons.

More than half of mankind lives on rice, and the numbers are increasing much faster than production. Rice production in fact has been hard hit by the war, the widespread disturbances in Asia, and the failure of the monsoon rains in India for two or three years in succession. Some countries that used to have a surplus for export are now hardly able to meet their own needs, with nothing to spare for countries that must depend partly on imports.

One of the urgent problems thrust on FAO soon after it was set up was to do something about rice in the Far East.

We started by forming the International Rice Commission. This is in effect a regional organization with headquarters in Bangkok through which the member countries can work together for the benefit of the whole group. The Commission took hold vigorously from the start, and it has proved to have great vitality.

Up to the time the Rice Commission was established there was little if any co-operation among the countries in Asia on rice improvement. Some countries were doing good research; others were doing nothing; but whatever any country did, it was likely to keep the results a carefully guarded secret from the rest.

The Commission soon decided that the important thing to tackle first was to develop improved varieties of rice. The rice growers of Asia are almost entirely small-scale farmers. They are good farmers too and hard working. But they grow thousands of varieties of rice, most of which are very poor producers. If they could concentrate on a few high-producing strains and discard the rest, that improvement alone would give a huge increase in yields.

India volunteered to act as a center for a regional breeding program which has now been going on for some time at Cuttack. One of the main projects is to develop a hybrid rice by crossing the lowland Indian type and the upland Japanese type to create a new type which would minimize the shortcomings and combine the good qualities of both. Thousands of crosses have been made so far and I understand some highly promising material is being developed. If superior plants result from this work, as they almost certainly will, they will be made available to all the co-operating countries.

Throughout a good deal of the Middle East wheat is the principal food grain. Any of you who have been in that part of the world will remember the little flat cakes of unleavened bread, much like big pancakes, which you tear apart with your fingers and which have such an agreeable nutty flavor.

Recently FAO has been getting some of the Middle Eastern countries together for a program that has implications similar to those of the rice work in the Far East. The first step is to arrange a co-ordinated program of research on wheat rust, to identify the strains of rust in the region and breed resistant varieties of wheat. Wheat rust can be as devastating in this region as it is in the United States, the spores being carried over large areas to create sweeping epidemics.

Here I want to note in passing the great debt that growers in the United States and Canada owe to the Middle East, which long ago provided some of the varieties that enabled us to build up the great wheat industry of North America.

Here in the Middle West, corn is mainly a feed grain for pork production. Elsewhere, notably in Egypt, in parts of Europe, and in Latin America (as well as in our own South) it is a bread grain. Our work with corn has centered mainly in Europe, where a number of countries have been carrying out a co-operative program to breed hybrids adaptable to local conditions. To some extent, that project has spread out also to parts of the Middle East and Africa and even to the Far East.

For several years we have had training centers for corn breeding in Europe, with some of the best American experts taking part. Seed for experimental use has been generously provided by the seed trade in the United States. The work has now reached the stage where a number of European countries have developed their own foundation stocks and can go ahead with the production of seed for distribution to farmers.

Greater production of grain is not the only need. Storage and handling can be vastly improved in most countries. Since the days of the Pharaohs rats, mice, birds, weevils and other insects, and mold and rot have taken an incalculable toll of the grain that should go to feed human beings. At one time a committee of experts working with FAO estimated that the losses, world-wide, are around a tenth of the crop, which is about equal to all the grain that goes into international trade—enough to feed millions of people.

Machine Instead of Muscle

Better tools and equipment are needed by tens of millions of farmers. Over a large part of the world, tools and practices that were used hundreds or thousands of years ago are still common today. Most grain is harvested with sickles just as it was in Biblical times. In Indonesia the women cut off the rice heads one at a time with a little knife blade about as big as that of a safety razor. I suspect that most plowing in the underdeveloped areas is done with an implement which is practically a large bent stick.

(Continued on page 34)

Adventures in the Near East

Traveling Through Turkey

G. Irvin Lehman

ADVICE ON the road conditions in Turkey varied from good road to no road. In spite of this uncertainty, we set out from Beirut, Lebanon, in our little French car, "Napoleon," supplied with plenty of food, a camp stove, extra gas, oil, and water.

Moving northwards along the Mediterranean Sea, we passed through Lebanon and Syria. Our first point of interest in Turkey was Antioch, known in St. Paul's time as Antioch, Syria. In the first century A.D. this city was known as the Paris of the Near East, the third largest city in the country. Now it is only a peaceful little town. Old Antioch lies buried under the present one. Archaeologists have uncovered some important remains, pottery and mosaics, that can be seen in the local museum. Some of the largest colored mosaics ever found were found in Antioch. They were used in the public baths. The people of Antioch had a fine system of baths for their day. They had running water in their homes and also had public street lights. This was most unusual at that time.

When St. Paul traveled through Asia Minor (Turkey), the cities were connected by good roads made of large flat stones. We were able to see the remains of some of these roads. In modern Turkey there are some good black-top roads, especially in the northern part of the country.

North and west brought us to St. Paul's home town, Tarsus, where we were entertained by friends who were teaching in the mission college. There have been and are excavations taking place now in Tarsus. Traces of Turkish, Arabian, Roman, Greek, and Hittite occupations have been found. In the Roman strata figurines of gods of many nations have been found, indicating a mixture of nationalities and cultures. It seems fitting that Saul of Tarsus, the Apostle to the Gentiles, should be born and reared in this mixture of cultures.

Our next aim was to visit the seven churches of Asia, two or three days' journey westward. On the way we passed over the Taurus Mountains on excellent road. At the bottom of the mountain the good road ended and gave way to a dirt road. Less green, less trees, worse roads, and we were in it—the southern Turkish desert. No turning back for us, for we were going in the right direction. We passed through a few small mud-built villages. Whenever we would ask directions, the answer was always "straight ahead." Rather poor instructions when you saw only dirt lanes and numberless forks in the road! A number of times we were lost. One night we slept in a town of which the name is still unknown to us.

One hot dusty day Napoleon stopped without warning in a place that seemed to be in the middle of nowhere. In five minutes' time a bus driver stopped, fixed the car, and sent us on our way rejoicing. That was the only vehicle we met that day! The next day we met a hitchhiker who promised to be our guide in return for the ride. He directed us to our next stop—Ephesus. A large beautiful temple to Diana (or Artemis) is one of the main finds of archaeologists in Ephesus. It is said to have been built on the site of two former lesser temples. This temple was still standing long after Paul's time, and some believe that it suggested to Paul his figure in I Corinthians 3:10-17 since I Corinthians was written in Ephesus.

The walls of some of the public buildings with some inscriptions still remain. We were able to read a little of the Latin on the remaining library walls. We also visited the theater where we imagined the riot described in Acts 19:29-41. We walked down one of the central streets. To the north of the theater is the stadium. If Paul literally "fought with beasts at Ephesus," this is the spot. At any rate one of his great struggles in defense of the Gospel took place in this area.

OLD ROMAN ROAD

Well built to stand the centuries, the surface leaves something to be desired.

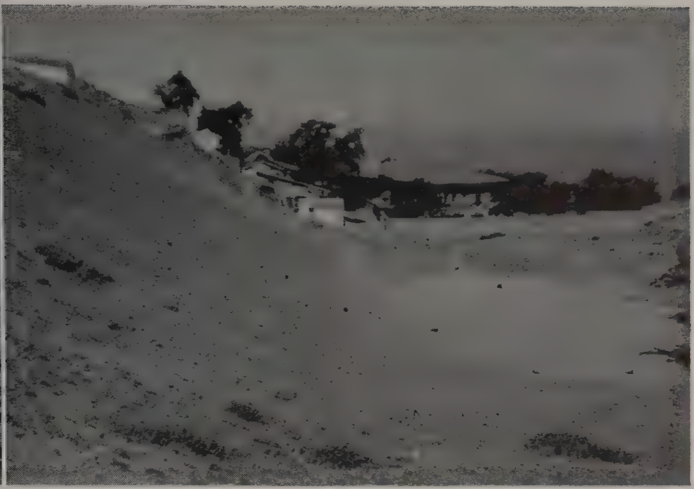
RUINS AT EPHESUS

The candlestick apparently was removed. Not even a village remains at the place where once was a thriving city with a strong Christian church.

This is the third in the series of archaeological articles by G. Irvin Lehman. The next is scheduled to appear next month.

AMPHITHEATER AT PERGAMUM

The ancient city was situated on a hill. Invaders could be seen long before they arrived.



WHERE POLYCARP DIED

Traditions hold that here is the stadium where Polycarp, an early Christian, was thrown to the lions.

By the time John wrote the Book of Revelation, the Christians at Ephesus had lost their enthusiasm. He warned them that if they would not "return to their first love," their candlestick would be removed. Apparently it was removed. The ruins of Ephesus stand in a lonely place even apart from a village.

Smyrna (Izmir), another of the seven churches of Asia, is a thriving port city. Here we renewed the acquaintance of a schoolmate of ours who is teaching in the American College there. A crown is often referred to in ancient writings about Smyrna. Evidently a crown was in some way associated with the city. In one writing the city is likened to a crown. This may be the reason why a crown of life is promised to the church of Smyrna if she is faithful. Revelation 2:10. There are no ruins in Izmir, but there is the stadium overlooking the city where Polycarp, an early Christian, was martyred.

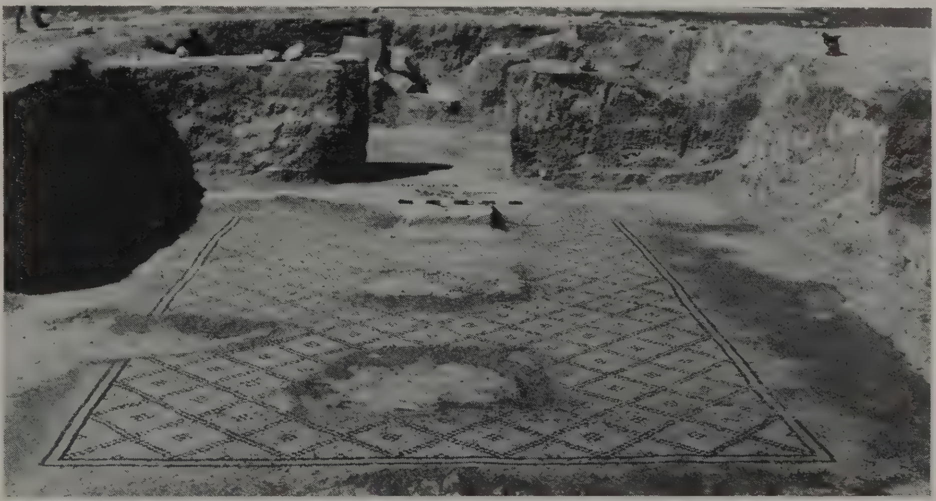
Pergamum is situated on a high hill which overlooks the scenic Turkish countryside and must have been a beautiful city in its day. The new town of Bergama is far below. The old town had the advantage of seeing any invaders coming long before they might have arrived. The amphitheater is quite outstanding in its hugeness. There are also a gymnasium, several temples, and a great altar to Zeus. Augustus started emperor-worship here in order to establish a bond of common sentiment; and whether the temple erected in his honor or the altar of Zeus is "Satan's throne" as referred to in Revelation 2:13 is a point of argument with archaeologists.

The kingdom of Pergamum included all of Asia Minor north of the Taurus Mountains during the second century B.C. One of the kings tried to make it a literary center as a rival to Alexandria. The king of Egypt forbade the exportation of papyrus in order to stop the literary growth in Pergamum. Therefore the servants of the king of Pergamum started to use a kind of skin on which to write. It was called "pergamena" which became "parchment" in time.

Constantinople (Istanbul), once the center of learning for the Christian world, now pierces the sky with its minarets—tall thin towers atop the houses of worship of the Moslems. Asia Minor, which carried the echoes of St. Paul, now bears the marks of another religion, Islam or Mohammedanism. Constantinople has many museums holding the priceless art treasures, especially sculpture, of hundreds of years. Five days in that great city was far too little time. We enjoyed seeing many of these treasures. The outstanding piece of sculpture in our minds was the sarcophagus of Alexander the Great. The workmanship is indeed priceless. The Saint Sophia Museum is also outstanding. It was one of the oldest churches, taken over by the Moslems, and then later converted into a museum. There are gold mosaics in the walls depicting Christ with Justinian and Constantine (the church and the world) and another of Christ with two of His disciples. Some of the beautiful columns are said to have been taken from the temple at Ephesus.

CHURCH DOWN UNDER

Excavations have unearthed the floor of an ancient Byzantine church. The floor was covered with an ornate mosaic.



We enjoyed seeing the Bosporus, the Dardanelles, and the Golden Horn, waterways with their islands,

(Continued on page 23)

Remember Fire Prevention Week, October 4-11, 1953.

Will You Be Missed Next Time?

IN FLORIDA, a nursing home burned. . . . 32 patients and a nurse died.

In Massachusettes, a dwelling was swept by fire . . . a mother and eight of her ten children died.

In New Jersey, fire broke out in a brewery . . . 14 workmen died—trapped in huge fermentation tanks they were building.

In Chicago, fire raced through an electrical appliance plant . . . 34 died.

Those, the National Board of Fire Underwriters tells us, were among the worst fires in recent months. You read about them. But did you remember them?

Chances are you forgot them. It's only human to *want* to forget the unpleasant, to hope against hope that it won't happen to you. Because, you say, *you're* lucky.

Actually it's more than luck when you consider that last year some 11,000 persons died as a result of fire; that 300,000 homes burned—and yours didn't; that nearly 50,000 places of business and 22,000 manufacturing plants had fires—but the place where you work escaped.

Since we were missed, let's keep it that way, for both we and management have much to gain. How? In the following ways:

1. Personal safety.
2. Continued employment and steady wages.
3. Better working conditions.

And management as well chalks up these gains:

1. Uninterrupted production, sales and profits.
2. No loss of skilled labor, good will, customers or markets as a result of work stoppage.
3. Better employee relations, often the result of joint participation in a plant fire safety organization.

The National Board of Fire Underwriters reports that some fire hazards are found in almost every type of business. Here are some tips on what you can do to prevent or remove them!

Smoking: This will always be a prolific cause of fire. Be sure every cigarette, pipe or cigar is out before you throw it away. Don't smoke near flammable materials or liquids. Obey "No Smoking" signs. Smoke only where smoking is permitted [or better, not at all. Ed.].

Matches: Break the match before throwing it away. Keep matches out of reach of children. Don't use matches as torches to search dark places. Don't light matches near explosive or flammable materials.

Electric Wiring and Cords: Never hang extension cords from nails or hooks, or run them under carpets. Don't fasten to wall with tacks! Have approved wiring installed by electrician. Replace all worn or frayed cords on appliances. Use only cords tested by Underwriters' Laboratories.

Electric Lights: See that no contact is made with cloth or paper shades, or other combustible material. Have "trouble lights" adequately protected against breakage.

Electric Fuses: Fuses are safety valves: burned out fuses indicate a short circuit or overload. Check your wiring and appliances. Replace blown fuses with new fuses of proper capacity (15 amperes for homes). Never bridge fuses with coins or other metals.

(Continued on page 33)

This material is furnished through the courtesy of the National Board of Fire Underwriters, 85 John Street, New York 38, N.Y.

When cattle are "up to the ribs" in pasture grasses, some of the grass is being wasted. More intensive pasturing is needed.

Grassland Management

Jerome K. Pasto
Kenneth H. Myers

When you are able to produce good roughage you must learn to use it efficiently.

GRASSLAND farming is livestock farming. Grasses eventually must be marketed as milk, meat, or other livestock products and the conversion can be done most profitably on the farm where the grasses are grown. This calls for a knowledge of both crop and livestock production, and, equally important, for an understanding of how to work the two together to get the most profitable results.

Forage crops require the same knowledge of adapted varieties, soil requirements, liming, fertilization, harvesting, preservation methods, and so forth, as do other common farm crops. On most farms these practices with respect to grasses have not received their due share of attention.

In some respects grasses demand even better management than other crops. In harvesting wheat or corn for grain, for example, a farmer has considerable leeway from the optimum, both in time and method of harvesting, without seriously affecting the quantity or quality of grain produced. But a few days too early or too late in harvesting forages may greatly reduce either their yield or feeding quality.

Then, too, grasslanding is an across-the-board job. Successful grass growing does not end with production of a good forage, for the forage must also be efficiently used. The heart of the solution to this problem lies in a knowledge of feeds and the techniques of feeding. Within a limited range, forage and grains may be substituted, one for the other. But even the best feed will not produce milk economically unless fed to cows with high inherent capacity to produce milk. The whole grassland program can be no more efficient than the conversion of grass to livestock and their products. The substitution of high quality grasses for other harvested crops in the cropping system must result in lower purchased feed costs per cow, in higher production per cow, or in more units of livestock per farm if it is to be profitable.

A few farmers have mastered the know-how of producing good forage only to fail in utilizing it properly. A farmer whom we know, for example, learned how to produce good orchard grass-ladino hay and pasture. He also learned how to grow bird's-foot trefoil. In June, when we visited the farm, his cows were up to their ribs in orchard grass-ladino pasture. Two other excellent grassland areas were untouched. Not only was this farmer producing good quality roughage, which was going to waste, but the rapidly growing orchard grass was crowding out the legumes. This excess herbage could have been ensiled and fed in the late summer when green feed was desperately needed, or it could have been made into hay. As it turned out, it was a costly resource wasted, for the farmer didn't turn what he produced to good use.

Some farmers have not learned how to raise good roughage, even though they have developed strong points in other parts of their business. A farmer whom we know had hay and pasture that never reached more than 20 per cent legumes, yet in his barn were big cows with plenty of potential to produce milk. He had to feed grain heavily to maintain production. Obviously his "field management" was not in tune with his "barn management." His grassland program was still on a sour note.

But many farmers have worked out a well-rounded grassland production-and-use program for their farms. They consider each phase of the program important, and keep the whole thing in balance. Take the actual case of a successful farmer of our acquaintance, for instance. This farmer had added a few cows to his herd to get a larger and more efficient business. But he soon discovered that he was short of hay, and for several winters he had to buy some. Then he started to improve his meadows by proper liming and fertilization, and selection of adapted legumes and grasses. At the same time he did some pasture improvement work—no use feeding weeds in the summer and good hay in the winter, he reasoned. Cows do best for him, he figured, when they can eat

(Continued on page 33)

Jerome K. Pasto is Ass't Professor of Farm Management, The Pennsylvania State College; Kenneth H. Myers Agricultural Economist, Bureau of Agricultural Economics, USDA.

Editorial

The Fellowship of Kindred Minds

Do you know that the word "saint" is, with one exception, always in the plural in the New Testament? Paul wrote to "saints." Men are called to be "saints." There is an inhertance in "the saints." Philippians 4:21 which contains the lone reference to "saint" is actually referring to "every saint" and is concerned after all with a fellowship of believers. Someone has said, "It is difficult to be a saint alone."

And no one lives to himself. He must have fellowship—"the oxygen of human existence." If there is no fellowship in the family life the parents and children are poor no matter how rich they may be. Better to worship in the warm fellowship of a small frame church than to sit in a vaulted sanctuary and feel lonely.

Christian fellowship to be true to its name must be as wide as humanity and as deep as the yearnings of any human soul. In some of our communities Sunday worship in recent years has been made richer because people of other races—Japanese, Indian, Puerto Rican, Negro—were present. Children from near-by cities have been brought to our churches and their presence has added a new dimension to the fellowship. Did not Paul proclaim a Gospel for male, female, barbarian, Scythian, Jew, and Gentile?

Because Christian fellowship is "the most precious thing on earth" we ought to guard against anything in our hearts, in our churches, and in our communities which will destroy it. We must make the most of every opportunity to build fellowship and strengthen the "tie that binds." The bounties of the earth, the beauty of the green hills and the sky—these were made for all to enjoy but if we keep them for ourselves and shut others out we destroy fellowship. If we drive sharp business bargains, if we pay niggardly wages, if we "seek our own", then we are un-Christlike. People will distrust us and want no fellowship with us.

But if we go the second mile with the neighbor; if we teach our children by example to love other races and people, if we show kindness to the migrant tomato picker, then men will inquire about that faith that works in this way. In the workaday world we can preach peace to them that are far off and to them that are nigh.

—G. M. S.

Standards of Living

What determines one's standard of living? Is it guided by the proverbial "keeping up with the neighbors"? Is it governed by the amount of income? Is it the latest and most modern items available? Is its limit that which the church as a community will permit? This materialistic age has a definite influence on one's standard of living which is not always for the best.

The answer to the questions asked above is clear for the person who has a deep sense of stewardship and service. The standard of living of a Christian should be determined by the scriptural principle of simplicity and the need of the individual. To determine the point when something is obtained for a selfish purpose rather than to fill a need may seem difficult. The unusual thing is that this difficulty gradually disappears when the scriptural principles of simplicity and the need of the individual are weighed to determine whether or not something should be purchased. It is essential that these Biblical principles be practiced by all members in the Mennonite Church. The strength of the economic resources this would release into the work of the church would do much to help fulfill the Great Commission.

At the present time members of the Mennonite Church are giving approximately 5% of their income to the church according to the information gathered by the Mennonite Research Foundation. This amount may be large for the family with an income of two to three thousand dollars a year. It may be small for a family with an income of two or more times this amount. The trend seems to be toward a higher standard of living as incomes become larger. This pattern cannot help but violate the Biblical principle of simplicity. It also tends to create classes within the church and helps develop a spirit of selfishness.

What is the basis for your standard of living? Is it governed by the Biblical principles of simplicity and need? Is income that is above your need being used to develop the work and program of the church? Is your standard of living such that you are helping to maintain equality among the brotherhood?

—H.R.H.

PASTURE SUPPLEMENT

The grass is drying up; so the Puerto Rican farmer takes home some cane tops to feed his cows. This is between Ponce and Mayaguez on the southwest coastal plain.

Coming in future issues

We Need Winter Bible Schools
J. J. Hostetler

Meeting Human Needs in Mexico
E. K. Higdon.

New Communities in Northern Pennsylvania
Paul N. Graybill

We Are Developing Rockome
H. J. King

When I Am Old, Forsake Me Not
Edna Mast

Mennonites agree that the church should be central in the thoughts of the members.

Central Lutheran Church

Virgil C. Hougen

A BRAND NEW Cadillac was strangely out of place on that dusty road—it belonged to pavements and suburban drives. The driver was musing disgustedly to think that he had taken this short-cut to save miles. Then, he noted a church spire a few miles ahead. "Now, what kind of a church would that be? Chances are there wouldn't be any name. Most of these country churches were sort of anonymous—more or less like the people living around them; you never heard of them again."

To his surprise on the green lawn of the churchyard stood a neat sign in bold print — CENTRAL LUTHERAN CHURCH. The driver sat erect. "Central Lutheran Church!" Why, that was the name of his church, and he visualized the massive Gothic stone structure near the center of his home city. And here on the country crossroads this church—just an ordinary white frame, and probably it wouldn't seat 300 people. "Central Lutheran, Bah! These pretentious country folk! Who do they think they are anyway?"

A farmer riding a tractor cultivating corn glanced up to see a big shiny car getting dusty as it rolled effortlessly down the road. But in the same glance up the corn row at the end of the field, he saw the same white church. He dismissed the car as something transitory; but the church, it is his church and his father's before him. And he found himself half humming, half singing,

"My church! My church! My dear
old church,
My father's and my own.
On prophets and apostles built
And Christ the cornerstone!"

. . . then something about storm or tide; he couldn't remember, but the last lines.

". . . But not my church, my dear old
church
My father's and my own."

"Central Lutheran Church," he spoke it aloud. Then musing, "My church. Our church. Our family center. Strange name for a country church?" Then again aloud, "Nothing so strange about that. It fits!"

As he approached the fence another cultivator joined him—his hired hand. They stopped for a few minutes to chat. Probably the only place in the world where a stranger wouldn't be able to distinguish between employer and employee.

The hired man looked across the road at the sign "CENTRAL LUTHERAN." "I thought that a strange name for a country church until I came here, but I've learned to know some of the finest fellows there—and girls, too.

Back in the woods a couple of miles and below the hill lived a bachelor in an unkempt, unpainted, decaying house. He had been gathering wood to start a fire to get his crude evening meal. From that one spot on his acreage where his woodpile stood every year he could see the tip of the steeple of the church.

For thirty years he had lived there and never knew he could see it—and cared less—until that evening a year ago when two men from the Brotherhood had told him that he was in their "section" and invited him to Brotherhood. He had argued that he didn't even have Sunday pants; but they said that men came to Brotherhood in overalls, and he had gone along when they assured him there would be no women around.

"Central Lutheran," that name had sounded strange then, but that was a year ago!

Two country lads in a farmyard were constructing a car out of some coaster wheels, a box, and keg when they were attracted by the big car speeding past. They ran to look. In awe, "A Cadillac." "But Cadillacs are for big cities, big buildings, big schools, and big churches," the other remonstrated.

Churches! "Say Jimmy, you don't go to church, do you?" He continued, "Why don't you come up to our church?" And more boldly, "Almost every kid in this whole country goes to Central Lutheran. Can't you come next Sunday?"

"I'll ask Mom."

An older woman stepped from the car in the parking lot by the church and walked to the well-kept cemetery on the far side. She walked over to a grave and spoke quietly as if he could hear, "John," she said, "you deserve the rest God gave you. I am coming here today, John, to thank our dear Lord for the church that cares. When you were sick, remember how the folks of the church came with their kindnesses! Then when you left me, John, they came and plowed our fields, and the Ladies Aid served the meals. How good it is to belong to a church like 'Central' !"

A younger woman, too, is among those who come to the services on Sunday morning. She is pleasant and has a smile for everyone she meets and greets, but under the pleasant veneer she is heartsick and burdened with anxiety. She has been so shameful sinner, but how ashamed she feels. . . .

That's it! Why hadn't she been listening to the message instead of brooding over her own feelings? That's it!—Grace and forgiveness. She went from the church and her heart smiled, too. As she went past the sign Central, "I've often thought that a strange name for a country church, but now it's 'central' in my life."

On that same Sunday morning a roadhouse operator was pushing a little cart around his parking area cleaning up the debris from the night before, gathering empty and broken liquor bottles when he heard a bell.

He paused to listen! A bell out here in the country. Oh, yes, must be that Central Lutheran Church up on Pleasant Hill. He pondered. "There'll

(Continued on page 32)

This is reprinted from The Rural Lutheran by permission.

From Alsace

Arletha Z

WE MENNONITES of Lewis County, New York, can follow the trail of our forefathers as they left Switzerland and settled in Germany and France. Later they migrated to Croghan, Lewis County, New York. There were good reasons why they chose to emigrate. Only two alternatives confronted them. They could give up nonresistance or emigrate.

Possibilities of settling in the rolling hills and thickly forested area at the foothills of the Adirondacks were made known to an interested group of Mennonites in Alsace and Lorraine. So after many trials a large Zehr family arrived in this community in June, 1833. Their home was among the Indians and the wild animals of the forest. A trail had to be cut before they could proceed with their belongings. The following year two more families from Alsace-Lorraine arrived and during the following years more and more families came from the Old World to the forest of the Adirondacks.

In 1836 these people organized the Amish Mennonite Church which has continued to prosper. It is true that the church has had its problems and difficulties. The years 1850 to 1860 were very trying because of the arrival of two men from Switzerland who claimed that a person not baptized by immersion is absolutely lost. Four-fifths of the early church members followed their belief. This led to a church division.

The first Mennonite church in this community was erected near Croghan in 1912. In 1913 another church house was built near Lowville. Today there are four churches in this community plus one mission church. One of the churches is forty miles northwest of the Lewis County churches. Here Andrew Gingerich serves as minister. There are three Conservative A.M. churches and one Mennonite church. The total number of members is approximately 800. Our closest neighbor Mennonite community lies 200 miles south and west.

Arletha Zehr Bender, recently a teacher in the Clinton Christian Day School near Goshen, Indiana, is now a housewife in her home community in Lewis County, New York.

If you were to visit our community you would likely pass the Lowville Church on route 26A between Lowville and Croghan. Two miles farther you would pass the Mennonite church where Gordon Schrag is the minister. A few minutes later you would enter our small Catholic town, Croghan. Here we would turn south one-half mile to take you to our Croghan church which is the largest of the churches, seating 650 people.

It's Nice Here

This is a beautiful area. The forest is now pushed back and the Indians have left us. Wild animals such as the panthers are no longer devouring our livestock. The rolling hills show their beauty along Beaver River and Black River. Many beautiful lakes dot the neighboring lowlands. The maple trees are innumerable. The pines show their beauty especially during the winter months when covered with snow. There are forests of spruce, hemlock, white birch, and beech.

The trees are used for various purposes such as pulp for paper, fuel, timber and for providing us with maple syrup. Another important use is protection for our wild life. There is deer and bear hunting each fall.

LOGS TO THE MILL

Logging is carried on to the north of the Lowville area. This is Gerald Yantzi with a load of them.

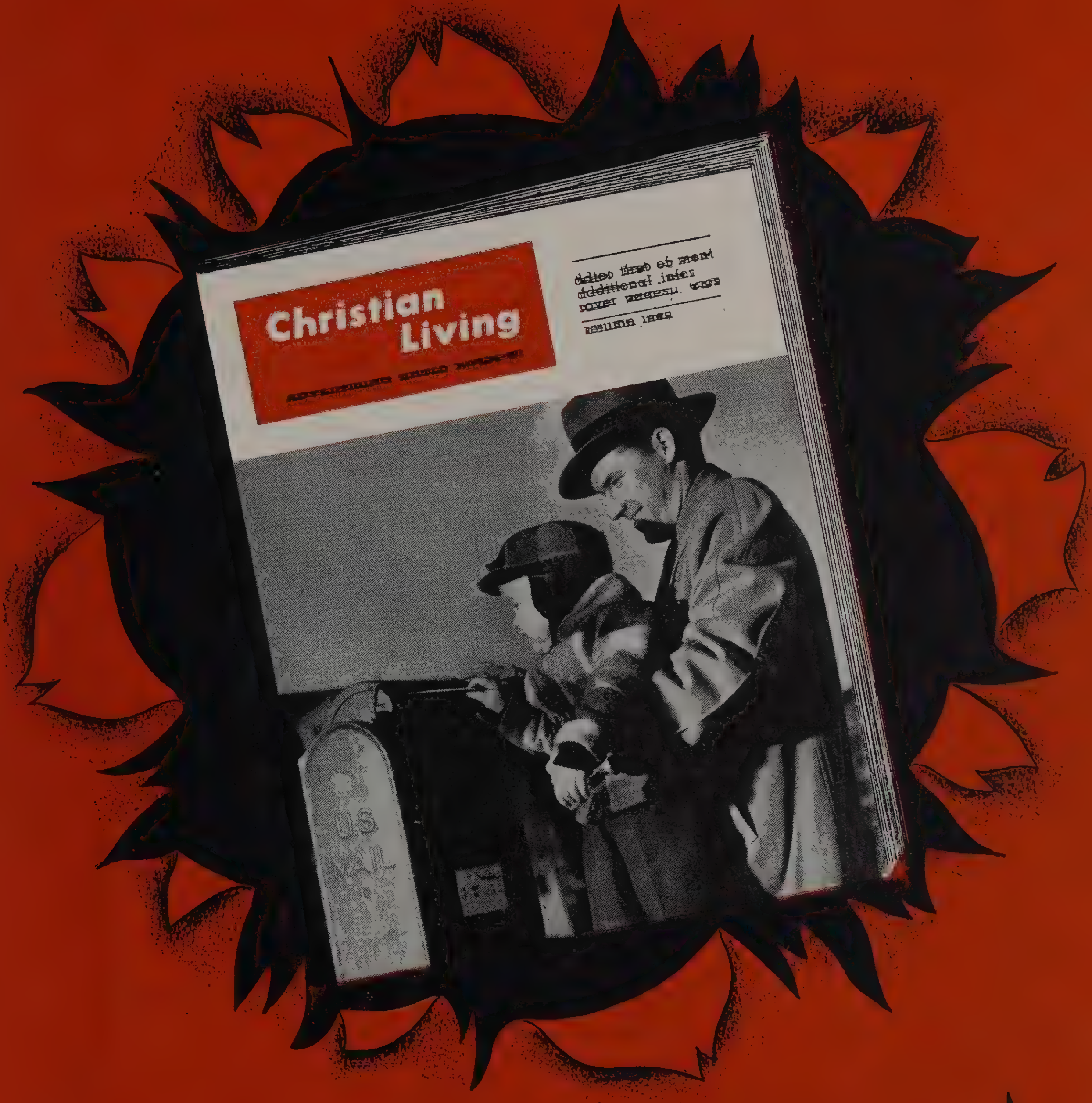
Corn, oats, and hay fields now take the place of the former forest areas. Many cattle are seen grazing during the summer months. Chickens are of little importance. If the farmer's wife gathers five eggs a day she is comforted to know that she has enough for her own use. However, there are some who gather more. Practically every farmer owns his farm which allows him to say how the farm should be operated.

If you were to remain with us during the summer months we would gladly invite you along into the field. Our first crop is hay. This would keep you busy during the month of July and perhaps part of August, depending on the weather. Next you would find your place harvesting oats. These are threshed by some farmers and combined by others. The corn crop is cut green the first part of September just before frost or sometimes after it has been frost bitten. It is cut and stored as silage for use during the long winter.

DADVILLE CHURCH

This church, also known as the Lowville Church, is one of three Conservative A.M. and one Mennonite churches in the area. There is also a mission church.

Coming, for You..

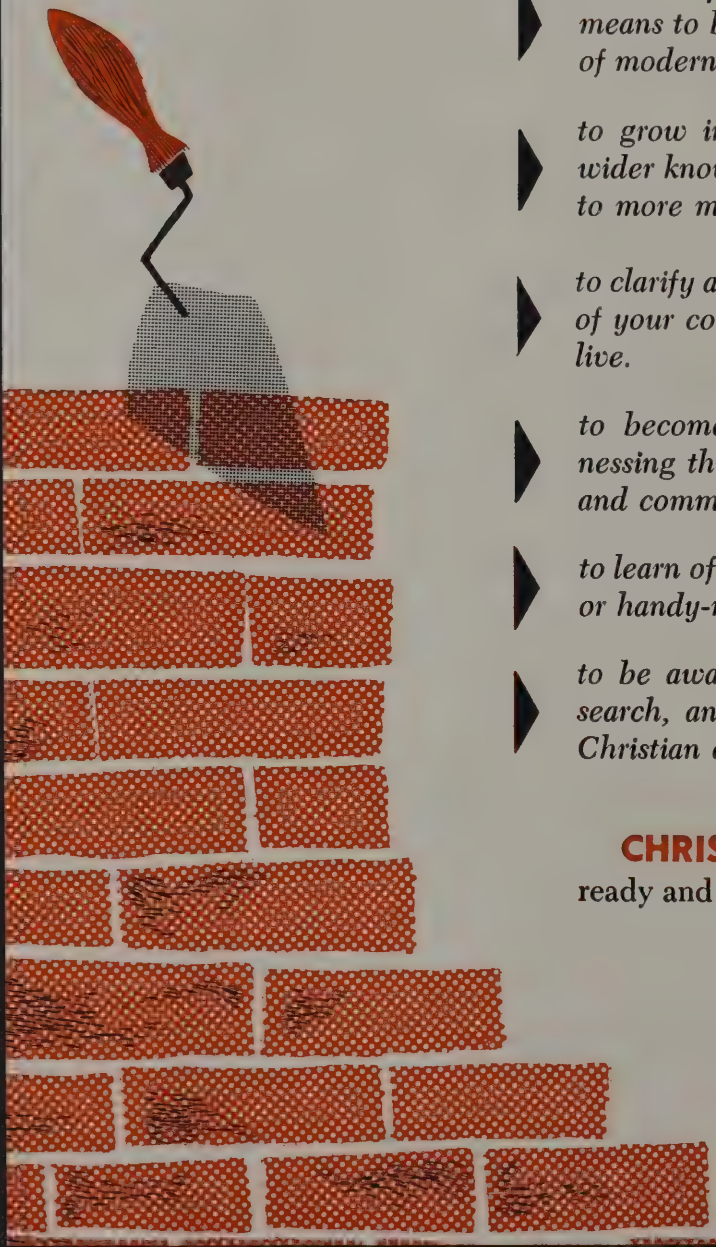

Christian Living
US MAIL

A MAGAZINE FOR HOME AND COMMUNITY • FIRST ISSUE JANUARY 1954

YOU WANT TO BE a thoughtful, mature person, constantly growing in your Christian life. You know that what you are personally determines the contribution you make to your home. Also, you are an important part of your community.

The new magazine, **CHRISTIAN LIVING**, will help you to be the kind of person you want to be—in your own self, in your home, and in your community.

CHRISTIAN LIVING, as you enjoy it each month in your home, will help you—



- *to develop a deeper understanding of what it means to be a Christian in the everyday affairs of modern life.*
- *to grow in Christian family living through a wider knowledge of family problems and helps to more meaningful family devotions.*
- *to clarify and discuss your relationship and that of your community to the world in which you live.*
- *to become enthusiastic about Christian witnessing through Christian living in your home and community.*
- *to learn of new ideas for your housework, farm, or handy-man chores.*
- *to be aware of world events, local news, research, and changes affecting the life of the Christian community.*

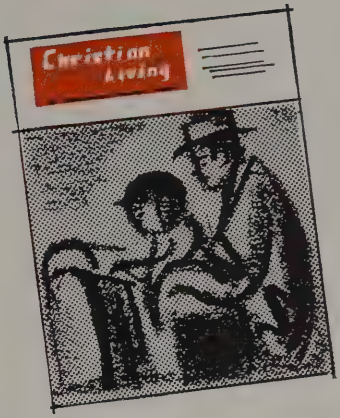
CHRISTIAN LIVING will be your ready and able helper in building—

A Mature Personal Life

A Strong Home

A Resourceful Community

CHRISTIAN LIVING will do this for you each month through—



Articles Down-to-earth, helpful articles will stimulate your thinking, give you valuable information, acquaint you with the way folks live in other communities.

For example, in the first issue, January 1954, the feature article will be on the theme of stewardship and the Bible.

Other interesting titles you won't want to miss in the first issue include "Why Some Farmers Fail" and "Faith and Works in Minnesota" (a picture feature).

Stories Everyone likes a story and you will not only enjoy the stories in CHRISTIAN LIVING but through them you will discover new solutions to real-life problems.

The first issue of CHRISTIAN LIVING, January 1954, will include a story by Esther Eby Glass, "Poor in Spirit," the first of a series illustrating practical Christian living at home.

Devotional Aids You and every member of your family will be led into a deeper spiritual life when you read CHRISTIAN LIVING

Each month Alta Mae Erb will present worship suggestions especially designed for use with very young children. And a feature of CHRISTIAN LIVING that will become a part of your daily life will be the three pages of each issue covering "Devotions for the Family."

Features Many other monthly features will help make the new magazine your valued companion. CHRISTIAN LIVING's well-balanced diet of material for every age and interest in your family will include a children's page, a homemaker's column, notes on books, world news comments, personality sketches, a question and answer department, suggestions from the doctor, and other ideas, news, and comment in article, story, and picture.

CHRISTIAN LIVING *is being prepared with you in mind by an alert, consecrated staff. Of course you want to meet them.*

Editor— Millard Lind *Community Life Editor—* John A. Hostetler
Assistant Editor— Daniel Hertzler *Home Life Editor—* Alta Mae Erb

Consulting Editors—
John L. Horst Guy F. Hershberger H. Ralph Hernley

The New Builds on the Old

In the family of magazines published by the Mennonite Publishing House, Scottdale, Pa., the new magazine, CHRISTIAN LIVING, will replace CHRISTIAN MONITOR and THE MENNONITE COMMUNITY. If you now subscribe to these two periodicals you will be glad to know that many of the best and most appreciated features of the other two publications have been retained. But as you have already discovered, the new CHRISTIAN LIVING will definitely be *new!*

ACT NOW

The first issue will add a new dimension to your life—don't miss it!

If at the present time you are a subscriber to either the MENNONITE COMMUNITY or CHRISTIAN MONITOR, here is good news for you. Whatever time of an unexpired subscription remains as of December 31, 1953, for either CHRISTIAN MONITOR or THE MENNONITE COMMUNITY, you will receive the new magazine, CHRISTIAN LIVING, in its stead regardless of any differences in subscription rates.

ORDER BLANK

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Scottdale, Pa.
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I'll be looking for the first issue about Dec. 15.
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5 years	12.00
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to separate addresses	$2.50
to one address	2.25

Clip this order blank

If you are already a member of a CHRISTIAN MONITOR club, give this order to your club secretary and receive the new magazine at the special club rates.

If you are not now getting the CHRISTIAN MONITOR at club rates, but would like to receive the new magazine at the lower price, clip this order, then check with your pastor or Sunday-school superintendent about organizing a club so that the families in your congregation will receive CHRISTIAN LIVING from the first issue on at the lower rates. If you want to subscribe on the regular individual basis, or give a subscription to a friend, clip the order blank and send it directly to CHRISTIAN LIVING, Scottdale, Pa. Be sure to take advantage of the savings that can be yours by subscribing for 3 or 5 years now.

REMEMBER

With the very first issue, CHRISTIAN LIVING will begin to help you in *building*

A Mature Personal Life

A Strong Home

A Resourceful Community

Christian Living

to Adirondacks

r Bender

DAIRY BARN
This barn, belonging to Gerald Yantzi, is one of the largest in the Lowville-Croghan community.

Take a Tour

Now take a gravel road with me which will lead us deep into the woods where we can visit many electric plants along Beaver River. There are also others in the open country along the same river. The water falls furnish power for the large plants from which electricity is distributed over an area of several hundred miles. There are nine plants on this river; many of them are only one mile from each other. A very fascinating tour which you would enjoy is into the heart of the mountains. Also the Thousand Islands (really 1800 of them) are just north of us on the St. Lawrence River between New York and Canada. Then there is Lake Ontario which is just several miles from the home of Andrew Gingerich.

To most of our young couples there is no place like this dairy section. Nearly all enjoy dairying as an occupation. Yet they have some difficulty in finding farms that are suitable. Because of this many of them are buying farms twenty and twenty-five miles from our church houses. Due to this there are other questions which arise. Shall we buy or build a church close to the homes of these people? Or shall they continue to drive the many miles to church?

They preferred the home in the forest to civilized life with the wolf of militarism.

GOLDEN GRAIN
This 45-acre field yielded about 4000 bushels of grain. Some harvest!

CORN COMES IN
Corn in this area is harvested for silage. The growing season is too short for an extensive "corn for grain" program.

OLD AND NEW IN HARVEST
Some farmers in this area thresh their grain while others use a combine. Here the straw is baled right from the thresher.

The Escape

Almeta Hilty Good

THE HALF-GROWN fawn had had no experience with hunters. He was not yet a year old, and knew nothing of men, nor of a season of the year which became, because of them, a reign of terror. He had had only lazy, tranquil days, days to romp and skip in the golden sunshine and the sparkling dew, close by his mother's side.

In terms of his past experience, therefore, it was unexplainable that his mother had been so often fearful recently. She had been on guard continually for the past week, hiding away during the day in the densest quaking aspen thickets, whose yellowing leaves rustled easily, and grazing after dark in the wilder cherry thickets.

Yet the thirst for water arose every few days, and drove them at sunset to descend to the tiny creek. His mother led the way, stepping silently through the forest aisles toward water. The warning note had been so much in her voice that he had grown accustomed to it, and a heedlessness crept into his reaction.

That was how it happened that on this day as she whistled a startled warning he pranced one or two steps forward before looking around. To add to his bewilderment, she leaped between him and the something that moved suddenly to the left of the path. A roar like thunder seemed to strike her down bodily; she writhed and lay still.

The fawn did not wait to see, but fled instantly, racing out and away. He kept going in mortal terror, paying no attention when he passed beyond the familiar haunts into strange unknown territory. Once he was tempted to turn aside in a quiet thicket not far from the home vicinity, for instinct prompted him to linger, and return later when danger passed. Then a crackling sound came from some distance, and he veered away and sped on and on through the twilight.

The country here sloped down gradually in wild canyons sparsely dotted with pine and juniper, and an occasional clump of aspen. He glanced to one side and the other as he came out on a wild, uninhibited plain, desolate of protective undergrowth or thickets for deer to hide in. Only the stunted sagebrush appeared over the low rolling miles. The half-grown fawn, fleet and strong and tireless, fled on. Mile after mile blurred by under his dainty feet. Finally, with pitch darkness, his steps slowed, and his ears and eyes strained forward into the unfamiliar landscape, faintly lit now by myriads of gleaming stars. No sign of hostile presence could he detect. In a little dry wash he lay down and dozed fitfully until the first light.

At dawn he continued in the same general direction, searching now for water. When he had found a small creek, and satisfied his thirst, he browsed the grass and brush, seeking the tender inner bark of tasty shrubs along the bank. Keeping alert for the dangers of this new, untried territory, he wandered on down the creek. Nothing disturbed the tranquillity of the beautiful silence.

Not every hunter would lower his rifle from the only deer in the country if he knew there were no witnesses.

Suddenly, around a bend of hill, he came upon a man with a long gleaming thing across his knees, and a sandwich in his hands. One was as startled as the other, but the fawn bounded effortlessly away over the sharp rise of ground, while the hunter dropped his sandwich and stood up so quickly that he also dropped the rifle and had to grope on the ground for it. His growl of rueful disgust was never heard by the young deer already some distance away.

"Well! Never thought I was in deer country yet!" he grumbled.

The fleeing fawn came, in the late afternoon, to what appeared to him to be two trails running side by side, winding through the sage brush. He sniffed the dust. It had been lately disturbed here by something that left a queer, ugly odor in the desert air. As he explored curiously, a low growling rumble from the distant horizon caused him to lift his large ears and stare. From far across the sage a car was fast approaching. The

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Mrs. Dan D. Good, mother of a growing family, is from Hammett, Idaho.

fawn did not wait to see what it was, for he mistrusted it immediately.

He swung in a wide arc and came again to the creek miles below the place where he had encountered the hunter. Here the banks rose sharply in the beginning of a gully. As he went on, it gradually deepened into a narrow canyon.

He followed the water, greater now in volume, for two branch creeks had flowed into it before it reached this lower level. Now and then a low waterfall or series of boulders in a rapids churned the water into a white foam, and rainbow trout fed in the swirling eddies. In a tiny cover, he spent one night of cool solitude.

Next day he found that, in following the canyon twenty or thirty miles, he came into different surroundings. The walls of the canyon, in places sheer cliffs of dark brown or reddish lava rock, loomed ever more forbidding, and inaccessible from the outside. Here he had found a wild and impassable retreat, perfect for the hunted.

Time passed, and he made no effort to leave this sanctuary, though in the long weeks he became increasingly lonely for the companionship of others of his kind. As he wandered about the depths of the shadowy canyon, he watched and sniffed the wind for a hint of the presence of other deer, but found none.

Day followed day, and nothing disturbed the even solitude. He grazed the lush grass of the river banks, and slept in the fleeting sunshine that glanced down between the walls for a few hours in the middle of the day. He traversed the narrow confines of his world, and regained the care-free spirit of his babyhood, for nothing ever came to molest him, either in the thickets of willow and poison oak or beneath the dark junipers that dotted the bank. The nights grew frosty, but the days still held Indian summer warmth.

The lone trapper had decided to try a new territory that had beckoned to him ever since he glimpsed it years before on his way through. Now, as he rode, he remembered this and that landmark. Tied behind his saddle horse, the pack mule, heavily loaded with the winter's supplies, followed steadily. Nightfall approached, and the trapper was on the look-out for a place to camp. He remembered that the stage-coach driver had obtained water by climbing down an incline of slippery shale rock, leading the thirsty team.

The canyon had always been to his left since leaving the little cow town of Bruneau. Now he saw ahead the place where a bend of the canyon came near the road. Strange, how a man could ride across this plain and be almost on top of this deep gash in the earth before he realized that there was a gorge here at all.

Leaving the road, he started down. As he gazed below, he was impressed anew with the beauty and depth of the scene. He had forgotten much in ten years' time. Here was a world all its own, hidden away in a narrow yawn of the earth.

The conserving of our game and natural resources means self-control as well as talk.

White trout water beckoned, and the tired traveler decided that early morning would be a good time to come down again and try the fishing. Just now he must attend to the thirst of the horse and mule.

At the foot of the slope there was a narrow bank of frosted grass, ending abruptly at the water where two junipers stood guard.

Suddenly a startled, half-grown fawn burst from beneath the trees and fled in great leaps up the river. The trapper's jaw dropped in amazement, and he stumbled, nearly falling over a rock.

"Whew! What a beauty. I wonder if there are others, and maybe muskrat, or mink here too!" Standing by the river after he and the horses had drunk, he scanned the margin of the stream for the exposed roots of bushes which would indicate the presence of muskrat. There was no evidence. Nor could he find any of the tell-tale signs of mink or marten. And he could see no deer tracks save the genteel footprints of the fawn who had left in such a hurry.

"Wonder why?" he muttered to himself in the manner of men who live much alone and talk to themselves. He knew there were a few coyotes, for one howled from the crest of the opposite wall as he slowly and wearily climbed out on top again, leading the tired animals. "Maybe tomorrow morning, if I have any luck in stalking that deer, I might bring him down, and have a nice supply of fresh meat to take on into the Humbolt Forest! This Bruneau Canyon is sure some place!"

A cheery fire of sagebrush sticks soon brewed fragrant coffee and cooked the meager supper of salt pork and biscuits. As he ate, the trapper, long accustomed to living in the open, noticed a sharpness in the air.

"Gettin' into the higher alt-te-tudes, Old Pokey," he remarked to the doleful-eyed mule.

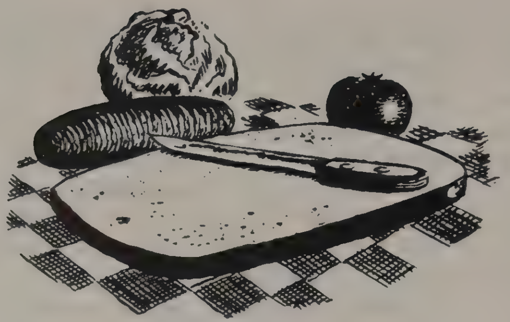
Soon supper was over, and he rolled in his blankets by the dying fire, while the frost sparkly stars shone in the clear sky all the long night hours.

Next morning, early, he was up. He succeeded in stealing past the horse and mule where they were picketed. Slowly he crept down the trail in the first graying of the night blackness. Once on the bottom, he headed up stream in the direction the young deer had taken the evening before, always on the look-out for fresh tracks. All morning he hunted, along the river bottom and through the rough terrain on each side. But nowhere did he catch a glimpse of the young deer. Nor any sign of other deer. He began to believe that he had seen an apparition. But no, there were the telltale tracks, always of the same small deer. Then it happened. Over a little shoulder of rock that had slid down from the wall above, and around a sharp curve he went cautiously. There, silhouetted against the sky stood the young buck. In a graceful pose he stood, his horn buttons tiny between his great ears, a look of longing in the gentle, brown eyes. The trapper raised his rifle and measured him in the sights.

"Why, there's only this one lone fellow, and he just a fawn! I sure hate to kill him!" Slowly he lowered the rifle, but then he raised it again, and the sights were straight and true on the valiant heart.

Yet again they wavered, for the trapper stood fascinated as he seemed to see into the future of this young buck, and saw him joined by other fugitives from the forest, saw him reigning in kingly grace over a little group of does with their spotted fawns.

"It's a perfect place!" he sighed gruffly, as the fawn bounded away in graceful leaps. He wasn't sorry he had let it go. One alone like that . . . he knew how it felt to be alone. . . .



Homemaking

News and Views

Nutrition and Dental Health

Dental health implies biologically perfect tooth structures, well aligned for mastication of food, with disease-free and firm bone and gum structures to support them. There is undeniable evidence that the health of these oral tissues is influenced by the nutritional state of the individual during all periods of development and maturity. While numerous external and internal factors may be involved, food consumed (including water) is the factor which most universally affects the individual's nutritional status. Food and water consumed must, then, influence the health of the teeth and supporting structures which are integral parts of the whole individual.

Dental Caries

Tooth decay is the major public health problem in dental medicine. For this reason, the Food and Nutrition Board of the National Research Council sponsored a critical review of the literature judgment as to the cause of tooth decay from which dietary and/or other recommendations might be developed for improved dental health among our own and other populations.

The presently available experimental and clinical evidence covered by this survey, while not conclusive, supports the view of the nutritionist regarding the role of diet in the prevention of dental caries: a generally good diet, combining a variety of animal and plant foods to provide the needed amounts of all dietary essentials throughout the entire life span, will protect against tooth decay. Unfortunately, we still do not know all of man's dietary requirements—nor do we know the best ratio at which all nutrients should be present in the diet for optimum health throughout life.

Bacteria Cause Tooth Decay

There is full agreement among investigators that bacteria are the immediate cause of tooth decay. This has been demonstrated by the effectiveness of orally administered penicillin in reducing dental caries and by failure of cariogenic diets to cause caries in rats maintained in a germfree state.

Two different types of bacteria are considered primary agents responsible for tooth decay. These are: (1) acid-producing bacteria which change fermentable carbohydrates to acids in the mouth which, in turn, dissolve calcium from the tooth enamel leaving organic material exposed to destruction by other bacteria; and/or (2) protein-attacking bacteria which destroy organic matter in the tooth structure by acting upon the intact or previously decalcified tooth.

Resistance to Dental Caries

While it is recognized that bacteria cause tooth decay, the major question in prevention is, "What makes some teeth resistant to bacterial action while others are not?" Proponents of the theory that acid-forming bacteria are the primary cause of dental caries believe the variable resistance of teeth is related to the level of fermentable sugars in the diet. In other words, as the dietary level of sugar increases, there is a simultaneous increase in amount of acid formed in the mouth with subsequent decalcification of tooth enamel. The opposing theory explaining resistance of teeth to dental caries is based on the concept of the tooth as a living tissue which resists bacterial action as long as the tooth is maintained as a biologically perfect structure, regardless of local environment.

There is no evidence that the acid-producing bacteria found in the human mouth can initiate dental caries. Several distinct species of these organisms are capable, in the test tube, of forming acids from glucose, fructose, sucrose, lactose, maltose, and cooked starch (especially when aided by the starch-splitting enzyme in saliva). The acid thus formed can bring calcium into solution from powdered enamel and enamel from which the other surface has been removed. However, intact enamel surfaces of human teeth exhibit a widely variable resistance when allowed to stand in solution with such acid.

Recent studies with radioactive isotopes show that the enamel of human teeth is permeable to different ions present in the external oral environment and the internal or systemic environment. This finding lends support to either side of the controversy as to the cause of dental decay. The enamel which is permeable to the substances present in the solutions surrounding the tooth in the oral cavity might well be sensitive to acid action on its surface. In turn, the enamel conceived of as a living tissue by virtue of its structure and organic connection with the living dentin beneath might become altered by diet from a healthy resistant tissue to one susceptible to bacterial decay and vice versa.

The nutrients which may be responsible for optimum resistance to

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This is an abridgement of the Dairy Council Digest, May, 1953, issued by the National Dairy Council, 111 N. Canal St., Chicago 6, Illinois.

tooth decay are not known. Both laboratory animals and primitive man show a low caries susceptibility when consuming diets of "natural" foods. When the diet is changed to one of refined foods, susceptibility to dental decay increases, even in those whose teeth were fully formed before the change in diet occurred. However, this does not mean that the refined foods necessarily cause the dental decay by changing oral environment. The effect may be due to reduction in the intake of some dietary essential (s) below that needed for continued dental health.

Human Nutrition and Dental Caries

The relation of nutrition to dental decay in human beings has been extensively studied. Interpretation of the data so collected has been harassed by variation in methods of evaluation of caries and in the recording of and control over dietary and other influencing factors. Despite these problems, human studies indicate a very close association between diet and susceptibility to dental caries.

Studies of population groups have demonstrated a general relationship of diet and other factors to the incidence of dental decay. Comparison of African tribes showed a lower incidence of caries in groups subsisting on milk, meat, and raw blood as opposed to groups eating mainly cereals with some roots and fruits. Exposure of native tribes in various areas to the refined foods of civilization creates an increase in susceptibility to dental caries. Wide variation in occurrence of tooth decay was observed in children in different Norwegian areas, the lower incidence being associated with diets largely of sour milk, butter, whole grains, berries, and little meat, sugar, or delicacies as opposed to the high incidence where less milk, butter, and whole grains were consumed and more refined flour and sugar were used. Wartime food restrictions (which actually represented improvement in dietary pattern) favored an actual decrease in dental caries in some countries. A time lag in this response to dietary change was observed which suggests the benefit was effected by development of more resistant tooth structures during the prenatal period and early years of life.

Hardness of water and, independently, fluorine in water or food appear to lower the amount of tooth decay observed in population groups. Exposure to sunlight also appears to lower the incidence of tooth decay but not invariably.

Controlled Human Dietary Studies

The best evidence of the importance of diet to the ability of human beings to resist tooth decay comes from controlled human dietary studies have demonstrated that dental caries activity can be arrested and new lesions prevented by a diet which is nutritionally adequate by presently accepted standards. The relative concentration of carbohydrate in such diets appears less important than does nutritional adequacy. Varying an adequate diet from one which provided a protein-carbohydrate-fat ratio of 7:9:21 at one period to one providing a ratio of 7:15:11 at another period did not significantly alter the relative freedom of the children from tooth decay. The protective foods used to insure nutritional adequacy in such diets were: milk, cream, butter, eggs, meats, vegetables, fruits, and cod liver oil.

In controlled dietary studies, failure of a good diet to arrest or prevent dental decay has been found to be associated with failure to assimilate and utilize nutrients in the diet with normal efficiency. This relationship has been demonstrated with respect to calcium and phosphorus, the primary constituents of tooth enamel. Calcium is frequently low in the diet and is often not efficiently utilized by man. Utilization of both calcium and phosphorus is influenced by the nutritional status of the individual with respect to vitamin D—available from diet as from vitamin D milk, or exposure to sunlight.

In general, vitamin D supplementation of the current diet results in a decrease in dental caries activity in human subjects except where the vitamin D supply is already adequate. Deficiency with respect to vitamin D, as evidenced by the occurrence of rickets, promotes an increase in caries activity.

These facts, coupled with the evidence of beneficial effects of sunshine in preventing tooth decay, strongly suggest to the nutritionist the importance of adequate dietary calcium, phosphorus, and vitamin D throughout all periods of growth and development and possibly of maturity for the maintenance of positive dental health. While other specific nutrients have been demonstrated to be essential for the development of normal tissues in the oral cavity, none has been demonstrated as being specifically and consistently protective against tooth decay. However, it cannot be assumed that any nutrients can be effectively utilized for positive dental or general health unless the diet simultaneously provides adequate levels of all other essential nutrients.

Summary

Diet influences human susceptibility to tooth decay, probably by affecting both oral and systemic environment.

Dietary inclusion of adequate amounts of the protective foods seems a more effective means of arresting or preventing dental caries than does restriction of carbohydrate.

Protective foods are: milk, cheese, ice cream, butter; meat, fish, fowl; eggs; fruits, vegetables; whole-grain or enriched cereals and breads.

TRAVELING THROUGH TURKEY

(Continued from page 13)

as well as a few other spots of beauty in Constantinople.

As we thought of our homeward journey, we enquired about the roads. Friends assured us that the returning would be better than the going. It was, and on good road. Our lack of knowledge of the Turkish language was not as great a hindrance on the homeward journey because we traveled through larger cities where someone usually spoke English.

Of special interest in Ankara, the capital of Turkey, was the Hittite Museum containing statues of a forgotten people and a forgotten empire. For many years scholars argued that there never had been such a people, and then archaeologists found the remains of the civilization which proved beyond a doubt that the Hittites had existed.

Reviewing our itinerary we find that Napoleon had carried us through Cilicia, Pisidia, Phrygia, Mysia, Bithynia, Galatia, and Cappadocia, all provinces famous in New Testament history. I think that there has not been much change in the countryside and in the villages and towns since Paul traveled there. We were more handicapped than was Paul in the use of the language. But we did have a car.

Young Community

DROWSY GOOD NIGHT

Mrs. Ernest C. Shank

I like to watch Mister Sun creep
Across the sky;
Do you know why?
(This is a secret you must keep.)
Here's what he did:
Mister Sun hid!
I saw his red eye shyly peep;
And then I think
I saw him wink
Before he went to sleep.

Collect Insect Nests

Nena Palmer

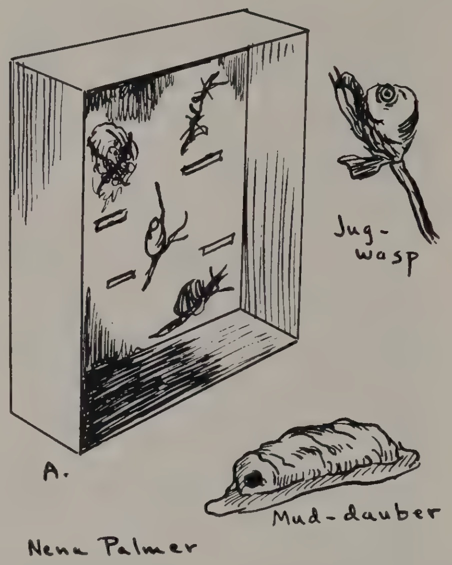
NOW is the time of year to start a collection of all sorts of insect nests and cocoons that you can find around the woods and fields. Nothing makes a more interesting hobby, nor a better way to study nature than these various "shells" left when the insects are through with them.

You can sew these into a shallow cardboard box, running the needle and heavy thread through the back of the box, and crossing over the nest without harming it, as shown in fig. A, then neatly print a label of what the nest is and paste it below in the box. Of course you may not know what sort of thing has made the nest when you first find it, but you can put it in the box, and sooner or later you will see a picture of one like it, or talk to a teacher or Scout leader who knows.

The sketches show some of the interesting kinds you can find.

One of the most perfect little nests is made by a jug-wasp, so called because the nest looks like a little pitcher or jug. This is made of mud neatly plastered to the stem of a weed, and the mother wasp puts her egg inside, with food to nourish it. There the baby wasp grows until it is ready to leave the nest, breaking a hole in the side to do so. This tiny "house" is only half an inch long! And well worth hunting for.

The mud-dauber makes another interesting nest, also of mud, which you can find easily in dark corners of barns or old buildings. If you have seen the glistening blue-black wasps during the summer flying from mud puddles to a barn, you will know right where to go.



You will be able to find other larger nests, of course, made by wasps and hornets out of paper. These are often built high in a tree, or under eaves in old barns. Remember—don't go near them when the stinging insects are at home!

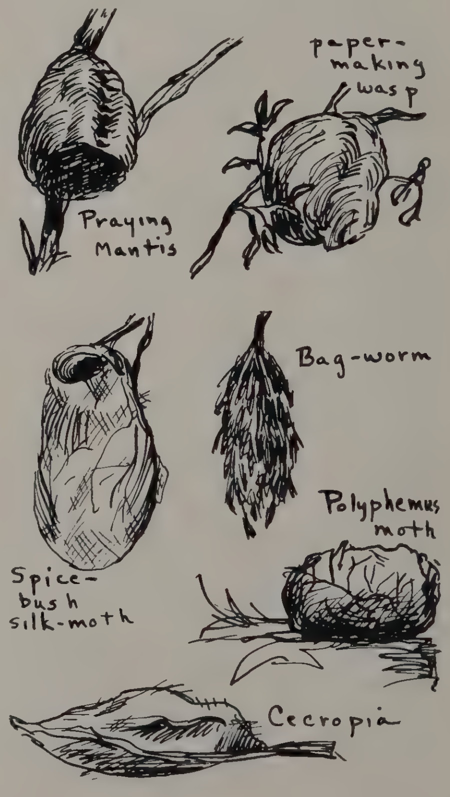
There are other common insect nests, such as that built by the common praying mantis, who makes a frothy mass along the stems of bushes, with eggs inside.

All butterflies and moths start life as caterpillars or larvae, and then "pupate" in some sort of chrysalis or cocoon while their bodies change from a crawling thing into the beautiful winged creatures that fly about during the day and night.

You will find their empty shells everywhere—the polythemus moth, a great golden creature with a shiny, transparent spot on its wing, spins its cocoon into green leaves, which dry and fall to the ground, and may be among the scuffled leaves under a tree. The spicebush silkmoth leaves an even easier cocoon to find—it spins a nest of real silk, hanging it from the branches of a spicebush, sassafras, or other such bush. Sometimes the silk is somewhat hidden by scraps of leaves, but once the tree is bare, this silky sack is easy indeed to see.

The bagworm also leaves an easy cocoon to find—a small spun bag, often found in evergreens, with the little scraps of needles decorating the sides.

Once you begin to look about you, you will find many of the fascinating secrets of nature—and you will be surprised to see how fast your collection grows and grows!



Try Tropical Fish

Richard and June Weber

WE THINK tropical fish are an interesting hobby. They don't make any noise or track mud into the house as some pets do.

When you walk up to the aquarium the fish come up to the feeding ring expectantly. That flash was the striped zebra fish; there is the black molly, the gay little guppies, the haughty swordtail, and the dainty angelfish. The golden moon provides sharp contrast beside the spotted gourami, and over in a corner are the two sullen-looking tropical catfish busily eating along the bottom of the aquarium.

It is best to begin with a two- or three-gallon aquarium, because this size can be heated with a light bulb. Keep an aquarium thermometer in the water to tell the temperature, which should stay between 70 and 80 degrees. A well-planted aquarium of this size will support ten or twelve tropical fish. Tropical catfish, ghost shrimps, and snails are the scavengers that help to keep the aquarium clean. Do not add crayfish, tadpoles, snails, or plants from ponds or rivers because they will bring in diseases. Mistakes amateurs most often make are overfeeding and overcrowding tropical fish.

Guppies are the most common and easy to raise. The baby guppies are so tiny they look like two eyes with a tail. If they are not put in a separate bowl until they grow larger, they will be eaten by the other fish.

Each variety of tropical fish has its own characteristics. We found that several different kinds made the aquarium more colorful and interesting. You can learn the long scientific names for each fish and plant or you can just simply enjoy watching life in your aquarium.

Everyone in the family can enjoy tropical fish. If you should go to the aquarium some morning as we did and discover seven little black molly babies and four swordtail babies, you will be enthusiastic about tropical fish.

WEAVER OF SEASONS

Mrs. Ernest C. Shank

God is weaving this year's fabric
On His loom of beauty;
With subtle artistry
And delicate blendings
He changes the pastel shades
Of summer
Into the warm browns and reds
Of autumn.

Do You Know . . .

. . . that a hogchoker is a fish? If you saw it resting in the water you might think it was made of clear plastic because it takes the pattern of whatever it lies upon. This protects it from its enemies. It is very small. When it is full grown it is only two inches long. Hogs like to eat this little fish. Of course it doesn't like that. It fights for its life by humping itself up and fastening itself to the throat of the hog as firmly as a suction disk until the pig is choked to death. That is where it gets its name. It is flat like a flounder with a head as round as the moon. Sometimes it is called the aeroplane fish because it glides so smoothly through the water as it hunts for seaweeds and sea worms.—RUTH KING DUERKSEN.

Fall Colors

Have you noticed all the beautiful colors of autumn? First you will mention the leaves—the yellow of the birches and the scarlet of the maples. And did you see all the colors of the twigs—especially the dogwoods and willows? And look at all the different colored fruits the plants bear in autumn—white snowberries, orange bittersweet, mountain ash, and all the others. There are also edible fruits like pumpkins, squashes, apples, pears. Don't forget to notice the milkweed pods and the goldenrods and other wild flowers. Does your mother have flowers in the lawn of other colors? Make a corner in which you display the gorgeous colors of autumn.

Preserve some leaves so that you can enjoy their colors all winter. Press branches between newspapers with a weight on top, changing the newspapers every day. Or dip the leaves in paraffin or rosin aids. Make winter bouquets of grasses and wild fruits.

Community Life

Canning Plants for Lancaster Conference Area

Why do we need to sell our vegetables to canning plants outside of our conference area? There would be great advantages in having brethren with capital open up canning plants within the Lancaster Conference area for the benefit of our people. One of the reasons for this is to help our people who have conviction against tobacco farming. One of the claims that people make is that they need to farm tobacco because of the high-priced land. But if we would have canning plants within reasonable distance of our farms, many of our farms could be cut up into smaller farms and be turned into truck farms farming vegetables for the Mennonite canneries. I believe that many of our people would like to get away from tobacco farming but somehow so far they have not been able to do so, at least so they think. These canning plants could be for both vegetables and fruit. In the hilly areas surrounding our Mennonite areas of the conference there would be possibility for the growing of fruit, while much of our good farming land we feel would be very well adapted to the production of vegetables.

These canning plants managed by Mennonite people would put out a product that would be salable because of the honesty that would go into it and also because of the lower overhead costs due to nearness to the producer and the absence of loss due to strikes, and so on. Our Lancaster Conference is particularly well situated for such a venture because we are so close to consumer trade in our large eastern seaboard cities.

Let's give the above some consideration and see whether we cannot help our people to satisfy their consciences and thus give a better testimony to the world by getting rid of tobacco farming and using this practical way as one way of doing it. We would appeal to our men of means to give this matter consideration, for it would mean the investment of a good bit of capital.

—*Pastoral Messenger.*

How Unions Handle Conscientious Objectors

In an article in the *Detroit Free Press* a number of weeks ago, Mr. Robert Perrin, a labor writer, discussed the subject of conscientious objectors in unions. He says, ". . . there are those [conscientious objectors] with similarly strong beliefs who will not join unions. . . . However, the unions usually are not hardhearted in the instances where a bona fide religious objector turns up.

"While their numbers are not high, the religious objectors to unions turn up more frequently than might be expected.

"A good example is the situation at the Dow Chemical Company in Midland, where about 20 members of the Mennonite religious sect are employed."

Mr. Perrin then describes how in some instances the Mennonite Church paid the two-dollar monthly dues for its members into a "flower fund." This fund is for the emergency use of union members in difficulty. He points out that, in other places, these people will not join the unions, but will contribute to their support. They are not "members," but are "contributors."

In one shop in Indiana the union contract has a clause: "Upon mutual agreement of the parties, an employee who belongs to a religious organization whose tenets forbid membership in a labor union may be relieved of the necessity of active membership in the union."

At another point, in Michigan, the union does not require religious objectors to join, but requires them to pay amounts equal to regular union dues into the union welfare fund.

In some places the U.A.W. has signed agreements with top church officials, including some from the Seventh-Day Adventists, the Mennonites, and the Brethren in Christ.—*The Reporter.*

Feudalism Again?

Tendencies toward feudalism did not all die with the passing of the Feudal system of the Dark Ages. The will to dominate and to use other persons for his own devices resides in many a man. It shows up in the struggles between labor and capital. It is involved in the lack of concern for migrant farm labor. It is evident in the tendency for large landholders to increase their holdings.

As reported in *Agricultural Life and Labor Bulletin,* there have been recently new attempts made to by-pass the National Reclamation Act of 1902. This measure provides that private landholders may receive water rights to irrigate only 160 acres of land. It does not restrict the ownership of land but rather the use of water. In areas where irrigation is a necessity, this effectively restricts the activities of large landholders.

The article points out that 160 acres is really a rather large block for the intensive cultivation that is done in irrigation areas. Also, a husband and wife can both receive water for 160 acres, making a total of 320 acres.

Just the same, landholders have been attempting to have this law changed almost ever since its passage in 1902. The present effort seems to be an attempt to by-pass the ruling by some underhand methods. The results are as yet uncertain.

Grass in Jordan

Grass is growing in Jordan, of all places! What was formerly desert, parched and brown, has been changed into lush pasture land and without irrigation. As reported in *Land Reborn,* this project, sponsored by a U.S. Point Four Technical Assistance team, uses the method of water spreading to conserve rainfall and make possible the grass. It does rain in the desert, sometimes violently. But since there is little vegetation present to hold the water, it runs off in gullies and is quickly lost. With water spreading, this rainfall is retained.

To date only 100 acres have been seeded to grass, but the growth of this grass shows that the system has possibilities.

"The construction of a water-spreading system involves two steps: (1) the building of a ditch to divert rainfall from its customary drain-off gully, and (2) the construction of a series of earth dikes to hold the water long enough so that it may sink into the ground. A cloudburst is thereby directed into the ground instead of being permitted to run off the surface. The flow hits the first dike and is held there until enough water collects and runs out the ends to the next one, and then again to the next, on down the slope."

This just proves that the possibilities of making "the desert blossom as a rose" have not all been exhausted.

Feeding the Hungry in Jordan

On Friday while one of us with Sit Assesie took care of the women who came for needlework, the other with Mr. Hammouri, our assistant, took 660 loaves of bread to the soup kitchen for distribution to the poor. We arrived early, at least before time for distribution. The poor were already there crowding the door, but they made way for us with the bags of bread and we waited with them for the doors to open. They did not open until the prayers in the mosque were finished.

I have seen poor people but these seemed different. The majority were children; many of them were little girls and some very small. Everyone crowded to be near the door. Each one had a vessel of some sort; some were cooking pots, others clay water jars, cups, oil tins, and shallow plates. Sometimes the crowd stood while they waited, sometimes they sat. Some wore the pots they brought on their heads like a hat; others sat on them. When the crowd packed too close to the door those in charge drove them back as you would drive goats or cattle, by shouting, shoving, and even striking them. They soon surged back and crowded into the corner finding their places something like chickens.

Finally the door opened and everyone pushed into the compound and we took our bread into the kitchen. The kitchen was a dark dungeon of a room where three or four large kettles of soup had been prepared. The soup was a grain of some kind cooked in water, much like a cereal cooked very thin. It was served with no sugar and I doubt if it had salt. After a while the door into the compound was opened and the people crowded into the kitchen to receive their soup. When the kitchen was full the door was closed. Each person received soup in his vessel and then passed us on his way out through another door and we gave him a loaf of bread. It sounds orderly on paper but it was far from that. There was pushing, shouting, crying, and everything. There was no doubt swearing but I could not understand it. Soup was spilled, bread was dropped, children cried, vessels were broken, one boy cried and stamped when hot soup spilled on his neck and back. Sometimes the distribution stopped for a while when the exit door became completely blocked by late comers trying to force their way in the wrong door. Old, young, blind, lame, weak, strong, all filed past for soup and bread. They were pushed about like cattle. I was convinced that only the truly hungry would ever endure all this for a bit of tasteless soup.

One little girl half dazed from being pushed about in the crowd as she stood by the platform from which we gave our bread reached eagerly for one or two crumbs from the dirty floor and ate them. I handed her others from the bag.

It finally ended. The soup was finished and so was our bread. There were a score or so who had to go with empty vessels and no bread, which might mean they had nothing to eat that day. We went home.

We went home and had lunch at three. We ate as much as we wanted of bread, jam, potatoes, meat, vegetables, and fruit. When we said grace I had different thoughts from those I have at times.

Why, O God, are these without bread? These children? These babies? These small boys and girls, more precious to Thee than my own dear nephews and nieces are to me? Could I bear to see one of them go through that crowd, hungry, just once with a tin for a bit of soup? I thank Thee that they need not do so! But why are these without bread? Without love and without Thee? Why?

—Ada and Ida Stoltzfus in *Women's Activities Letter.*

Farm Outlook

Farmers may lose three to fifteen bushels an acre when they pick corn this fall if their picker is not adjusted properly, according to state agricultural engineers.

Adjust your picker differently for early corn than for later, drier corn.

Spacing on most pickers should be one-half inch at the lower end of the snapping rolls. Shelling losses can be reduced when husks are tight or too dry, by putting lugs, pegs, set screws, or welded spots on the snapping rolls when they are worn smooth.

Time the gathering chains so that they are evenly spaced. Adjust the pressure apron so that it is loose when ears are easy to husk and tight when they are hard to husk. If the husking rolls are turning too fast, they won't grab the husks. Slow down the power take-off and reduce ground speed.

To reduce ear loss:

1. Keep on the row.
2. Drive as if you were cultivating for the first time.
3. Go slow enough to give the snapping rolls a chance to work.
4. Keep the snout low and be sure the gathering chain flights are not going through together.
5. Don't let the gathering chains get loose.

Remember, the corn picker is the most dangerous piece of machinery you work with. Work on it only when it is stopped. Leave the picker alone when it is running. Keep your hands where they belong.—S. J. S.

TRADING POST

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Norman S. Ruth Gets Patent

A clipping from a Lansdale, Pa., newspaper contributed by Mrs. William H. Lewis, tells of a patent granted on a "Self-Leveling Supporting Device" to Norman S. Ruth who is a member of the Blooming Glen Mennonite Church. In the *North Penn Reporter,* June 26, 1952, the following description of the invention is given:

"This invention pertains to a novel self-leveling contrivance for supporting objects or structures which repeatedly tilt in different directions to various slanting positions. It is adapted particularly for supporting a conventional computing or platform scale on a truck or the like, and it serves to automatically maintain such scale in a horizontal setting so that it functions properly and may be used satisfactorily for weighing merchandise carried by and sold from the vehicle.

"In its essentials, Mr. Ruth's mechanism comprises an elongated rectangular frame that is secured to the vehicle and is supported in an elevated position by special bracing legs. Mounted for free universal tilting movement with respect to this frame is a platform upon which the scale is placed. Included also is a pendulum and weight assembly that hangs from the platform and keeps the latter in a level setting regardless of any tilting caused by conditions of travel. In other words, the pendulum tends to remain upright and thus effects the desired end."

That Tax On Intoxicants

The reason the whisky manufacturers are clamoring for the reduction of the Federal tax on distilled spirits is the vast overproduction of that product. The whisky stored in bonded warehouses is not so very far from a billion gallons. There is a sufficient quantity of distilled spirits to give every man, woman, and child in the country nearly six gallons apiece. There is enough to take care of the consumption for years ahead if not another gallon were produced and if consumption stood at the present figure. They want to get this whisky and other distilled spirits sold, and the only way to do it is to increase consumption and they think if they can get their tax reduced, they can reduce prices and people will drink more. Would it be a good thing for the country if the people drank more? —Sugarcreek Budget.

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Viewpoints on World News

First Session of 83rd Congress

Carl Kreider

After meeting for approximately seven months the first session of the 83rd Congress adjourned early in August. Since this was the first Republican Congress for more than 20 years which served under a Republican president it is important that a careful assessment of its accomplishments be made. Has there been a basic change in legislative policy with the new administration?

A few weeks before his death the late Senator Taft is reported to have remarked: "It's not much of a record." In terms of basic policy changes there can be no doubt of the truth of his evaluation. During the 20 years of government by the Democratic party far-reaching changes were made through labor legislation, farm legislation, the reduction of the American tariff, and long sustained deficit spending. Many of these changes were made by the 73rd Congress which met during the first years of the New Deal. In sharp contrast, the first session of the 83rd Congress made no appreciable changes in any of the above governmental policies.

Under the New Deal, labor laws were passed to guarantee labor the right to organize and bargain collectively through unions of their own choosing. This was first contained in section 7 (a) of the ill-fated NIRA passed in 1933 and made permanent, and in fact strengthened, in the Wagner Act of 1935. The Taft-Hartley Act of 1947, although passed by a Republican Congress over the veto of a Democratic president, did not change labor's fundamental rights under the New Deal program, but merely placed certain restrictions on what were thought to be some of the abuses of these rights. With Senator Taft as the Majority Leader of the Senate for the bulk of the period of the past session of Congress some further changes in the basic American labor law might have been expected. The law was, however, not changed, and labor unions continue to be the strong force under the Republican administration as they were during the New and Fair Deal.

Under the New Deal farmers were guaranteed parity prices for agricultural products. When the market price fell below the parity price a government agency bought substantial amounts of "surplus" farm products and placed them in storage. During the early years of the New Deal many persons wondered whether the government could ever dispose of some of the large stocks of accumulated surplus products. However, agricultural shortages occasioned by World War II enabled the government to dispose of most of the large supplies of surplus products. Dislocations and acute suffering which followed the war made it possible for governmental purchases of farm surplus to be kept at a minimum except for a few products such as potatoes. The general improvement in the world-wide agricultural picture together with the continued record-breaking crops raised by American farmers has placed the administration in the position again of storing vast quantities of farm products, especially butter and grain. What is the most effective way to meet the problem of these surplus products? Should the free forces of the law of supply and demand be allowed to operate as the Republicans insisted in the years before 1932? Or should the problem be met through acreage allotments, marketing quotas, and continued government buying of surplus at or near parity levels as the Democrats have operated in the 20 years? By default, the new Republican administration has followed the lead of the New Deal.

In the field of international trade the Republican party has traditionally favored a higher protective tariff than the Democrats. It was, therefore, not surprising that the Democrats in 1934 passed the Reciprocal Trade Agreements Act which led to the first substantial reduction in the American tariff since the period before the Civil War. The initial act authorizing the conclusion of trade agreements was passed for a period of three years. Subsequently it was extended for successive three-year (and sometimes two- and one-year) periods. On every occasion when legislation authorizing the renewal of the trade agreements act was introduced into Congress the opposition stemmed largely from members of the Republican party. Authority to conclude further agreements expired this past June. Would the new Republican legislature allow the program to die, as they had voted so often during the past 20 years? Or, would the law again be extended in spite of the change of administration? Actually, after much debate the law was extended for a one-year period and the president was empowered to appoint a commission to study the whole foreign trade question. There is, therefore, not much likelihood of a substantial change in the governmental policy with respect to foreign trade for the next 12 months. Not only tariffs impede the free flow of foreign trade; unduly complex customs procedures may attain the same end, and American procedures are noted for their complexity. The administration asked that a customs simplification bill be passed. Congress granted the request but passed a law which was much less far reaching in its implications than the one requested by the administration. The fact of the matter is that the new administration has not yet formulated a clear-cut foreign trade policy. There are many Republicans who hold to the old high tariff policies of the 1920's. On the other hand, there are many Republicans who believe more strongly in freer trade than the majority of the Democratic Congressmen of the past 20 years. It is still too early to see which of these two groups will prove to have the greater influence in Republican foreign trade policy.

The New and Fair Deal were characterized by deficit spending. The Federal budget was unbalanced in every year but five ('46, '47, '48, '50, '51) since 1930 and even the years of Federal surplus were years of unprecedented peacetime spending. Some of the more optimistic of the Republican campaign orators promised both a reduction in spending and a reduction in taxation. Actually, the new Republican Congress appropriated more than $13 billion less than President Truman had proposed and nearly $4 billion less than President Eisenhower had requested. Furthermore, a strong move to reduce personal income taxes was defeated and after considerable prodding by the president the unpopular excess profits tax, originally scheduled to die June 30, was extended for another six months. On the other hand, it must be pointed out that Federal Government expenditures were approximately $2 billion greater in the first six months of 1953 than they had been in the first six months of 1952. In spite of the fact that negotiations were actively under way for a truce in Korea expenditures were higher in 1953 than at any time since World War II, and the government debt of the United States continued to mount. In fact, by the time of adjournment the debt had risen so close to the statutory limit of $275 billion that the administration urgently requested Congress to raise the limit to $290 billion. The House of Representatives approved a bill to raise the debt limit to the requested height, but the Senate Finance Committee did not even report its bill out of committee for action on the floor of the Senate. As a result, a special session of Congress may be necessary before the next regular session begins in January, 1954. It is clear that the new Republican administration has not solved the problem of deficit financing and high taxes.

In terms of basic policy concerning major issues, therefore, the new administration is still feeling its way. Perhaps the public interest can be served by efficient government without introducing striking changes in basic policy. Efficiency in government closely connected with improving the quality of the rank and file of government workers. Here the new administration has found that the majority of such workers are civil service appointees and that it would be difficult to replace them without violating civil service regulations. Some of the top ranking civil service men have already been replaced with appointed officials. Severe Republican criticism of the Democrats' failure to use civil service appointments in the early days of the New Deal may inhibit large-scale removal of old civil servants, however. Furthermore, President Eisenhower's ideas of efficiency have taken the form of bringing to Washington many successful businessmen with relatively little government experience. Whether this will prove to be effective in the long run still remains to be demonstrated.

The new Republican administration has assumed the credit for the truce in Korea. An objective appraisal of the realities of politics would probably substantiate this view. If Mr. Acheson had been the prime mover in the armistice it is likely that he would have been severely scored by his many critics as an "appeaser." On the other hand, Democratic opponents of the new administration can scarcely criticize Secretary Dulles for concluding an armistice, negotiations for which were started more than a year before Mr. Acheson left the State Department.

In summary, it is clear that only minor changes in policy have been effected by the new administration in the first Congressional session. Perhaps a clue to the reasons for this can be gained by a statement made by a White House aide at the time President Eisenhower visited the conference of state governors in their meeting at Seattle: "In the President's mind, there are three U.S. governing bodies: the Senate, the House, and the governors." This is significant, not so much because he included the governors but because he excluded the President. President Eisenhower was elected to his office because 32 million voters were convinced that he was both an able administrator and a leader of men. His record to date would make it seem that he prefers rather to serve only as the able administrator and to place the real leadership in the hands of Congress.

Five hundred Vermont clergy recently preached to their people on "Highway Safety." Their text was "Thou shalt not kill."

—The Pastor's Inkhorn.

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man
Like Daddy, wise and strong—
I know you can!"

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head:
"O God, make me a child,
Like my child here—
Pure, guileless, trusting Thee
With faith sincere!"

* * *

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* * *

Aid for Tornado Victims

Richard M. Rappley

THANK YOU

Lt. Gov. Reid (third from right) shakes hands with L. S. Britsch, in charge of organizing the aid to tornado victims. Next to Reid are Raymond Schlotterback, Red Cross official, and State Senator Garland B. Lane.

"Words cannot express our thanks. . . ."

The expression is heard often, but probably in no case could it be more meaningful and sincere than in its application to tornado rehabilitation work which Mennonites are doing in Genesee and Richfield townships.

From Northern Indiana and Northwestern Ohio, the Mennonites have come in increasing numbers the last five weeks. There were, for example, 80 men at work rebuilding or repairing 15 houses Wednesday, compared to about 15 a day when they first came to help.

These Mennonites have restored or rebuilt 24 houses, a motel, and a store, and still do not feel they have done all they can.

Their generous aid to tornado-stricken families is particularly remarkable in that they have come as many as 180 miles to help people they do not know. They consider the work an expression of their faith and expect nothing in return.

Formal thanks for the job they are doing was given Wednesday by Lt. Gov. Clarence A. Reid.

Reid came from Lansing to tour the area with State Senator Garland B. Lane and Raymond Schlotterback, American Red Cross disaster director here from St. Louis.

The lieutenant governor ate with about 50 of the Mennonites Wednesday night at the Masonic Temple in Genesee.

Thirty others had returned to their homes but new men arrived today to join the 50 who stayed for an additional day's work.

In many cases, the Ohio Mennonites have driven to the Flint area and returned the same day. The Indiana Mennonites have been staying two and three days because of the longer trip.

Most are farmers who can spare only a day or two away from their harvesting and chores. But others have been ready to replace them in the work they are doing.

L. S. Britsch, a Mennonite farmer from Archbold, Ohio, organizes the work and assigns the men to various projects. In charge of carpentry for the entire operation is Roman Mullet, Nappanee, Indiana.

The first groups here concentrated their work in Richfield Township with Richfield Center as headquarters. Now the scene has shifted to Genesee Township.

Those who remain overnight stay at the Genesee township hall. All are fed in Genesee's Masonic Temple. Women in the neighborhood cook for the Mennonites and are supplying some of the food, while the Red Cross provides for the remaining needs of the Mennonites here.

—The Flint Journal.

A Hungry Man Is at My Door

A hungry man is at my door,
What shall I do?
My fire is warm, my loaf is sweet:
And I have you—
Sufficient for my needs—but oh,
The wind is cold;
A hungry man is at my door,
And he is old.

And he is weary, waiting to be fed.
I cannot dine
Until I break in three this loaf
I thought was mine.
I cannot rest beside my fire,
Unless I share
Its warmth with him, and find a cloak
That he can wear.

This done, and he upon his way
Along the street,
I find a warmer fire, my loaf
Grown doubly sweet.

Grace Noll Crowell
Poems for Life by Clark
p. 192

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Right Steps in Marriage

Mrs. Grant Stoltzfus recently discussed the subject of marriage in a positive way for girls and women in a meeting at Harrisonburg, Virginia. Her subject was "Seven Steps to a Happy Marriage." Mrs. Stoltzfus appears regularly on the "Heart to Heart" radio program as "Your Friend Ruth." The following is condensed from an article by Mrs. Mary Slabaugh in *Mennonite Weekly Review*.

1. Stay within the family income. If your husband is making $50 a week and you are spending $55 a week, you are $5 away from happiness. The secret of how to keep within your income is to keep your wants simple. Not to want a thing is just as good as having it. If I don't want a mink coat, I am $500 ahead.

2. Observe the rules of health. Eat proper food, wear proper clothing, get proper rest. Impatience comes from not managing well and not getting our rest. Dress attractively at home.

3. Don't take yourself too seriously. Must you always be right? Are you at peace with yourself? For happy home living we must admit our mistakes, even to our children. Children should respect and honor us, but they also can see our mistakes. Children absorb the atmosphere of their parents' influence.

4. Enjoy your husband. You've been told to feed your husband. Very good. You've been told to obey your husband. Very good. If a man loves you enough to leave his home for you, why not enjoy him? Go on some trips with your husband. Did you know love can be renewed? Your love can become renewed just like your body is after a good night's sleep.

5. Enjoy the children. You often see parents irritated with their children. Children are a source of inspiration as well as exasperation. My conviction for this work started in Scottdale when I saw a woman pulling a child along the street. She was saying, "You are just as slow as your father." Heaven have mercy on the homes where the failings of a parent are aired before the children.

6. These points have no meaning unless you have the Lord. Therefore, keep your faith strong. All family circles are bound to be broken someday. You should have such a close relationship with the Lord and be enjoying His presence, that you are prepared for anything.

What about prayer? Do you find it a joy to pray? Do you pray when you are washing dishes or when you are riding in a car? Prayer is a real thing. It is a real contact with God and I believe it works.

Are you growing in your Christian life? You must be happier this year than you were last year if you are growing spiritually.

7. Keep your vision clear. If your faith is strong, you can't hide it. You will read, you will pray, you will let your Christian vision regulate every area of your life, even your spending. Our lives become cluttered up with so many activities that our vision becomes impaired to Christian service. Some parents raise children to mow the parents' lawns and repair the broken windows when the parents grow old. When those children are gone, their only contribution to the world will have been to keep the old folks going.

We are all going to die sometime unless the Lord comes while we are living. Why not die for something instead of nothing? Nothing is ours but our time. Are we making our time count for Christ?

CENTRAL LUTHERAN CHURCH

(Continued from page 17)

be people won't be in church this morning because they stayed here 'most all night. Ain't fit to be in church, and . . . and all because of . . . because of . . . me and my business.

"Wasn't there a song we used to sing that went something like,
'Bells are . . . ringing . . . [*don't sound just right*]

Prophecy Conference Report

Here in compact form are the results of the Prophecy Conference held at Elkhart, Indiana, April, 1952. The varied interpretations of prophetic Scripture are examined and discussed. Paper bound. $1.50.

The RSV: An Examination and Evaluation

Results of the RSV study committee. The report appeared originally in the *Gospel Herald*. Now it is in convenient booklet form with some revisions further clarifying the committee's position. 60¢.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Bells are chimin' and callin,'
Callin' the young and old to rest,
But above all the soul distrest
Longing for rest . . .'

"Maybe I ought to go to church again. Nobody'd welcome me. But those bells . . . they get under my skin."

* * *

"Central Lutheran!" It is a strange name for a rural church. I never heard of it. I doubt if there is one, and yet there are hundreds of them—"central" in the heart of the community; "central" in the heart of the "communicant."

WILL YOU BE MISSED NEXT TIME

(Continued from page 14)

Electric Irons: In commercial establishments, electric irons should be equipped with a pilot light to show when current is on. Always disconnect iron when not in use, or if you leave the ironing board. Keep iron on metal or asbestos pad when heated.

Electric Appliances: See that wiring is in good condition. Use appliances only for purpose intended. Keep motors lubricated to avoid overheating. Avoid overloading. Don't leave appliances unattended with current on (except those thermostatically controlled).

Flammable Liquids: Don't use flammable liquids in closed room, or anywhere near open flame or sparks. Liquids such as gasoline, benzine and naphtha give off heavy vapors that can flow along the floor 200 feet or more to open flame, and flash back to container.

Dry Cleaning: Use only safe, nonflammable liquids. Do the work in the open, never in closed room, as some of these liquids give off toxic vapors. *Don't smoke.*

Rubbish: Rubbish and litter are causing increasing numbers of fires. Keep closets, cellars, halls, basements and storerooms clear of all accumulations. Clean out spaces under counters. Provide metal containers for waste paper.

Storage Rooms: All goods in storage rooms should be neatly arranged, with proper spacing and ventilation. Adequate space should be allowed around sprinkler heads in order to give good distribution of water in case of fire. Fire doors must be kept clear of stored goods.

Oily Rags: Rags containing vegetable, animal, or fish oils, or paints, are subject to spontaneous ignition and start fires in themselves. They should be stored in tightly closed metal cans, or hung up with plenty of air space around them to dissipate the heat, or if not needed, removed from the building or burned after using.

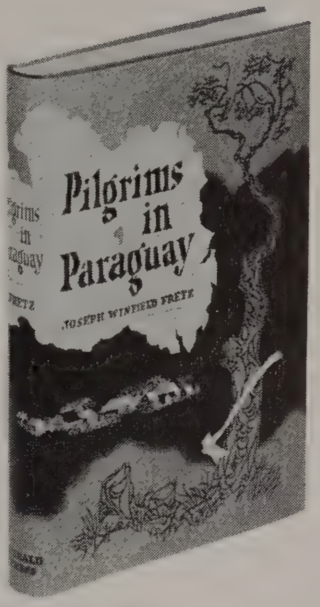
The story of Mennonite refugees carving homes out of the wilderness

Pilgrims in Paraguay

By J. Winfield Fretz

FROM unbelievable persecution and homeless wandering Mennonite refugees moved into Paraguay. Here they faced more hardships. But now they had hope. They were free.

Dr. Fretz has made a fascinating sociological study of the various groups who settled the low-lying grassy stretches of western Paraguay. He also discusses future prospects of Mennonite colonization in South America. A valuable book. $2.75.



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GRASSLAND MANAGEMENT

(Continued from page 11)

well the year round. (This is part of the "balance" in the program.) Today his pastures produce far better feed than before, and the herbage is thick enough to permit the cows to stay easily within cruising speed and still get a rumen full. In fact the farmer has extra pasture in the spring. He fences off part of it that he can work with machinery. This he clips and puts into the silo for July and August feeding when pastures are generally short. He pastures the clipped area after it gains second growth. The silo does double duty because later it is filled again with corn or second cutting grass for winter feeding, Everything is used.

One or the strong points of a grassland program is the flexibility of the grass crop in method of use. Grass can be ensiled, cut for hay, or pastured. Like a good athlete, grass is a triple-threat. Hardly anything else a farmer grows can boast of this. It means that the grass farmer can adjust his farm management practices to meet seasonal conditions, even after the crop has been planted; this is a great advantage.

Most management obstacles in the way of a profitable grassland farming can be solved by individual farmers, and not all solutions call for more cash outlay. The development of new grasses, new fertilizers, new methods of harvesting, preservation, and so forth are not within the individual farmer's power to solve. They are left to the scientists in experiment stations and in industry. But once these physical limitations have been reduced by others and translated into new farm practices farmers soon learn to use them. Grassland farming calls for good management and this is within the reach of nearly all farmers who desire it.

Can the World Feed Itself

(Continued from page 11)

sometimes tipped with an iron point, sometimes without even that improvement.

In Egypt, where there is practically no rain and agriculture is completely dependent on irrigation, you see men lifting the water from the irrigation ditches in hand buckets and spreading it on the fields, or using other methods almost as primitive. It takes the hard labor of two people to irrigate half an acre in a day.

The power from gasoline, diesel oil, and electricity which we have at our disposal in this country is practically unknown in vast farming areas. As a result, men, women, and children are bound to the soil, each producing only a pittance with his year's labor.

These conditions are in process of change. A keen interest in better tools and machinery is growing in many countries. It is reflected in projects such as those we are carrying out at the request of governments—in Afghanistan, Pakistan, India, Ceylon, for instance—to demonstrate improved tools and help establish machine shops and repair stations for mechanical equipment.

More and Better Fish

World fish production has been decidedly on the increase during the last few years, but it could expand a good deal more with benefit to the larder of many countries, and especially the nutrition of those vast numbers of people who are woefully short of animal protein foods.

FAO is giving technical assistance in three main fields to help governments expand and develop fisheries.

One is the work in pond fish culture. A well-stocked, well-run fish pond can produce about a ton of fish to the acre—far more food than any other type of livestock operation would yield in the same area. Where rice is grown under water, the flooded paddy fields can be stocked with fish to produce some 300 pounds to the acre (in addition to the rice crop) in a period of six months or so. Irrigation ditches also can be stocked with fish; and brackish ponds and pools along the coast.

Obviously this kind of thing is very worth while, and their is a growing demand from governments for assistance in developing fish culture.

One example is Haiti, where for some time we have had a Chinese expert—now assisted by a technician from Israel—building and stocking fish hatcheries in preparation for what we hope will be quite an extensive development of fish ponds over the island. The people of Haiti are desperately in need of more food, and this work is in addition to a good deal that is being done for agricultural development.

Sea fisheries are still more important and come in for major attention from FAO.

Along the extensive meandering coast lines of many Far Eastern countries, for instance, there are great numbers of skilled fishermen who use only the most primitive methods and equipment. Usually they go out in little lateen-rigged sailboats, or catamarans, or junks, which can sail only a short distance from shore and get back the same day. So the inshore fishing grounds are pretty well depleted. If the fishermen could go farther out they could make much bigger catches.

We are doing a good deal of work for a number of countries toward equipping these boats with auxiliary motors, providing better fishing gear, and designing boats with engines. I understand that the enthusiasm for these improvements among native fishermen is tremendous. At the same time some governments are giving a good deal of attention, with FAO help, to building up improved ports, equipped with adequate facilities for handling, storage, and transportation of fish. In many places that is the weakest link in the industry, and the distribution and marketing of fresh fish is so beset with difficulties that waste and spoilage are very high.

Wise Use of Trees

The farms, the fisheries, and the forests are the three great renewable resources of earth, capable of sustaining human life indefinitely if they are wisely used and managed.

Forests cover about a fourth of the earth's land surface—more than twice as large an area as the cultivated farm land.

They have been badly abused. If this planet is to keep on supporting a growing population, high priority must be given to better management of forests, both to protect the earth's soil and water resources and to provide increasing quantities of the remarkably wide range of products that are now fabricated, mechanically and chemically, from trees.

Our forestry work is organized largely on a regional basis. We have regional commissions in Europe, Asia, and Latin America, and one is planned for the Middle East. The principal objectives of the work are to help governments in formulating sound forest policies, embodying the policies in adequate laws, establishing capable forest services, and developing forest industries—including the modernization of logging, hauling, sawmilling, and other forest operation.

All I Can Say

I have not answered your question about whether people are outrunning the earth's food resources. Maybe they are, maybe they aren't. I could give you an answer on either side, and quote authorities to prove it. For myself, I honestly do not know the answer, any more than I know whether an atomic war is going to break out next month or next year or ever. Maybe it will, maybe it won't.

But I do know that the danger is there. I know we are walking on a narrow road that leads upward, but runs along a precipice overhanging a steep black chasm. One of the things that would push us over that precipice would be the continued existence of a half-world of hunger and want alongside a half-world of plenty.

So I think it is terribly important for me as an individual to support—and if I can, participate in—those great ventures of our time which are designed to create new opportunities for mankind and to make better use of the resources of this planet than we have been doing. If enough of us do wholeheartedly support those great ventures, and participate in them, I have a profound faith that civilization will not only survive its present dangers but continue to add to man's magnificent achievements on this earth.

That is all I can say at this time.

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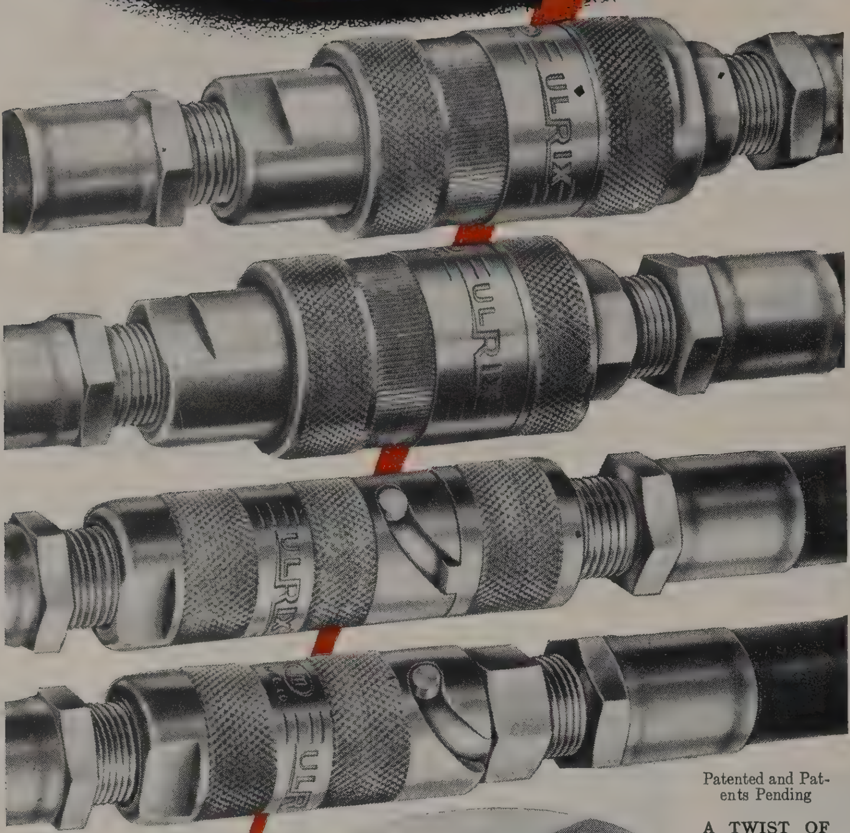

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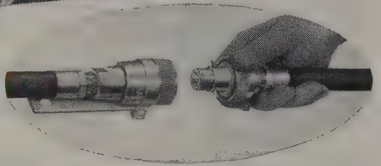

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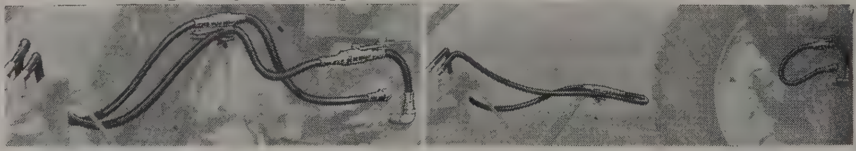

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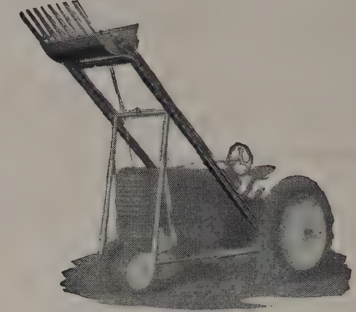

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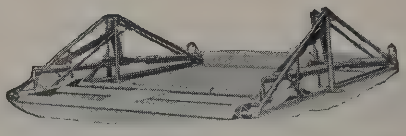

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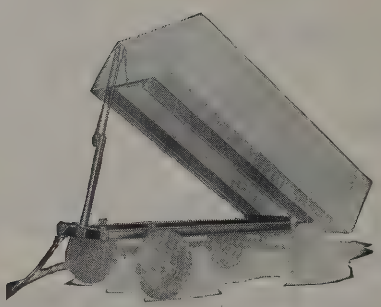

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Our Churches

The most recent addition to the family of Puerto Rican Mennonite churches is the *Smyrna Church* at Coamo Arriba. This white concrete block structure was completed in the spring of 1953. Lester Hershey held regular services here until he left Puerto Rico for his furlough in the United States.

Mennonite Community

NOVEMBER 1953
Volume 7 Number 11

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Give Us Vision, God

Show us one, just one, village of Europe—one of the thousand
like it—blasted and torn, wrecked and gutted by the brutal, frightful, screaming, shattering fury of war.
Show us the people who wander dumbly and dazed
through scenes once familiar, now hideously strange.
Show us the mothers whose sons have never returned, whose husbands are—God only knows where—
and whose daughters stand white-lipped and shocked amid the ruins.
Show us the rows of crosses, not of dead warriors, but of dead children.
Then, too, turn back for us the wheel of Time, and let us see a picture of death-marked children cowering by trembling but upright mothers as the black cylinders plummeted earthward in the night.
Show us the grief of those who loved them.
Show us, God, the iniquity of our nation in callously murmuring, "military necessity," and then forgetting such things.
Show us as individual Mennonites the isolation, the heedlessness, the vague, indirect selfishness of our own minds.
Knock us, O God, out of our complacency in relation to human agony.
Show us, God, "the least of these," "the poor," the "hungry," the "sick," the "naked."
Show us how to paraphrase "O Jerusalem, Jerusalem" for our day.
Storm, O God, our wallets with the convicting power of Thy Spirit.

—Stanley Shenk.

AFTERMATH OF WAR

Hungry Italian children devour food supplied them by United Nations International Children's Emergency Fund.

Bible Study for Better Living in Winter Bible School

We Need Winter Bible Schools

J. J. Hostetler

ILLINOIS BIBLE NORMAL

Howard Zehr is conducting the daily devotional period. The Normal was held at the East Bend Mennonite Church, Fisher, Illinois, from December 26, 1952, through January 1, 1953. Thirty full-time and 34 part-time students attended, besides those who audited certain courses. Theme for the session was "Youth Faces Life Today." The classes were Bible Survey, Sunday School Teacher Training, Youth Guidance, and Chorus. Director of the Normal was Roy Bucher, Peoria, Illinois. J. J. Hostetler conducted evangelistic meetings each evening

WINTER BIBLE schools have served the church in varying degrees since the first one was established in 1900, at Goshen, Indiana. While most schools provide for a six-week term, others range from 12 weeks, at Kitchener, Ontario, to one-week schools. According to the reports in the 1953 *Mennonite Yearbook,* the schools are classified as follows: those having 12 weeks, one; six weeks, nine; four weeks, one; three weeks, two; two weeks, seven; and one week, two. Besides these several districts had schools operating only in the evening, of which nine were six-week terms. These were largely centered in the Lancaster, Pennsylvania, area.

The WBS as a Teaching Agency

The church has a number of teaching agencies, such as Sunday schools, young people's Bible meetings, summer Bible schools, weekday Bible schools, and summer camps. The winter Bible school movement, historically older than most of these other agencies, has only recently become recognized as a church-wide effort to meet certain teaching needs. It was largely through the efforts of Brother C. F. Yake, who, as secretary of the Mennonite Board of Education, was the convener of representatives from these schools in 1945. This resulted in the appointment of a committee and a number of meetings in the interest of improving the schools and promoting the work throughout the church. Later under the revised constitution of the Board of Education, a Winter Bible School Council was formed to serve as a guiding and promotional agency for the schools. While the schools are completely autonomous in administration, they co-operate through this council.

The winter Bible schools serve as a teaching agency in the following seven ways:

1. They help to increase the pupil's Bible knowledge, both as to the facts and truths of the Bible. This is done through courses of book study, Bible history, and doctrinal studies.

2. They teach Bible-related sub-

J. J. Hostetler is pastor of the Peoria Mennonite Church, Peoria, Illinois, and a member of the Winter Bible School Council.

K.V. BIBLE SCHOOL

Winter Bible school has been held regularly for several decades in the Kishacoquillas Valley (Big Valley for short), Mifflin County, Pa. The school is held for three weeks, beginning the third full week in January. It serves a community of five Mennonite churches with their local mission outposts. Enrollment for the past years has averaged about one hundred. Each day at noon the faculty and students eat together in the church with the food supplied by ladies' groups from various sponsoring churches. This provides opportunities for social fellowship and the girls and boys become better acquainted than it would appear from the pictures.

CLASS IN SESSION

The late George J. Lapp leading a class discussion at the Maple Grove Bible School. This school is held annually for two weeks in January at the Maple Grove Church, Atglen, Pa. Tuition is one dollar per week. Room and board are free for students from a distance except for the noon meal which is served for a small fee at the church. The curriculum covers every book of the Bible during a five-year period besides various other features.

AT GOSHEN COLLEGE

About 30 daytime and several hundred evening students studied here during the 1953 session. A very well attended evening course was "Living the Spirit-Filled Life," taught by George R. Brunk. There were ten instructors and twenty-four courses offered during the six-week session. Teachers and students testified "that faith had been increased, convictions deepened, new friendships formed, and joyous service rendered to the cause of Christ."

jects essential to a thorough knowledge of the Bible, such as Bible geography, how we got our Bible, survey courses.

3. They teach the doctrines, faith, and practices of the church for Christian living, with courses on ordinances, Mennonite doctrines, Christian life.

4. They provide courses that help prepare pupils to become teachers and workers in the church.

5. They teach missions, relief, and service with courses that provide information.

6. They develop an appreciation for the home church, and her life and work, with a challenge to serve. Chaple talks, prayer groups, and special courses provide the teaching materials.

7. They seek to prepare young people for Christian homemaking, by special courses and messages.

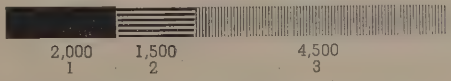
The Place the WBS Fills in the Church

Of the 8,296 pupils between the ages of 15 and 22 enrolled in our Sunday schools, less than 2,000, or about 25 per cent, attend any one of our church high schools or colleges where regular Bible teaching is given. Many of these who attend our church schools receive only one or two courses in Bible along with their regular schedule. This leaves approximately 75 per cent of our young people without any formal Bible teaching apart from the regular agencies in the local church. These 6,000 young people terminate their formal education anywhere from the elementary grades to the fourth year of high school, all without Bible courses preparatory to life's service. Here is where the WBS comes in for real service, to meet the need of these 6,000 young adults. According to the 1953 reports, approximately 1,500 of these attended some WBS in the church. The graph illustrates the responsibility of the WBS.

RECEIVING DIPLOMAS

Graduates of Johnstown Bible School with Sanford Shetler and Paul M. Roth. Sponsored by the Southwestern Pennsylvania Conference, the school began in 1922 with Abram Metzler, Sr., and Noah Miller as instructors. The following winter S. G. Shetler became principal and was with the school until his death in 1941. Sessions are held in the Stahl Mennonite Church. Instructors for the 1954 term, January 4 to February 11, include Paul M. Roth, Principal, Harry Y. Shetler, Assistant Principal, Romaine Sala, Music Director, Wilbur Yoder, and J. E. Gingrich.

Number of Youths enrolled in Mennonite Sunday Schools, US & Canada
Ages 15 to 22, 1951 Annual Report



1. Number enrolled in Church schools
2. Number enrolled in WBS, day sessions only
3. Number not enrolled in any formal Bible classes

While these statistics are estimated in round figures, nevertheless they indicate the challenge that comes to the church through the WBS movement. The WBS is the answer to many young people who sense the call and need for further Bible training and preparation. While these schools

BIBLE SCHOOL BROADCAST

Ontario Mennonite Bible Institute and Bible School emphasize Christian service. Literature distribution and personal evangelism are included. They also sponsor a half-hour weekly radio broadcast. Shown here are J. B. Martin, Bible Instructor, and Paul Martin, Music Instructor, with a student quartet. The Institute requires a five-month course of study while the Bible school operates for twelve weeks. Bible study has the largest emphasis but related subjects such as music and English are included.

BIBLE TERM STAFF

The faculty of Special Bible Term at E.M.C. in 1953 included Paul Clemens, Instructor, Aaron Hollinger, Men's Adviser, Norman Derstine, Director, Anna Showalter, Women's Adviser, and Truman Brunk, Instructor. E.M.C. offers an annual six-week Bible term which includes participation in various regular activities of the college as well as the directed Bible study. Special features include trips to enjoy the natural beauty of Shenandoah Valley.

are not designed to compete with our colleges and Bible schools of longer terms, they can provide for a large group of young people who are limited in their opportunities.

The term, being short, only six weeks or less, is held in the winter when other work is slack. The cost is small in comparison to a full year of school. Pupils need not be either grade-school or high-school graduates to enroll. Neither do they need to be pupils of the first and second rank scholastically. These schools are church-centered and geared to the practical needs of the local congregation. Pupils are trained to participate in various church activities, missions, and evangelism.

BIBLE SCHOOL MUSIC

The 1953 Winter Bible Term at Hesston College and Bible School featured a strong emphasis on music. There were a men's and a ladies' quartet, an octet, and a mixed chorus shown here with director I. Mark Ross. Other features included publication of a newspaper, The Spotlight, a basketball team, and helping in the Rescue Mission at Wichita, Kansas.

Opportunities for WBS in the Church

A winter Bible school can operate with an enrollment of 12 or 15, or up to several hundred. It depends upon the facilities, faculty, and type of school. These schools are of two types, the "go away" or boarding school, and the "stay at home" or day school. In the first the students usually room in the homes surrounding the school or church, and board in the basement. In the second the school is attended mostly by those who can drive in every day from the near-by community.

Practically every conference can have one or more of the "go away" schools, while every community of one or two churches can have some type of the "stay at home" school. The terms may vary in length and number of weeks, also in providing either day or evening classes. No extra buildings are required. A fair-sized church building with basement and several classrooms may meet the needs. Library and study facilities will add to the effectiveness of the curriculum. Other desirable helps are blackboards, maps, tables, and chairs.

The selection of faculty and other personnel is comparatively easy, since no highly trained persons are required. However, a trained and experienced faculty, both spiritual and able to teach, is highly desirable. While no rigid standards need to be met scholastically, yet the Winter Bible School Council has prepared

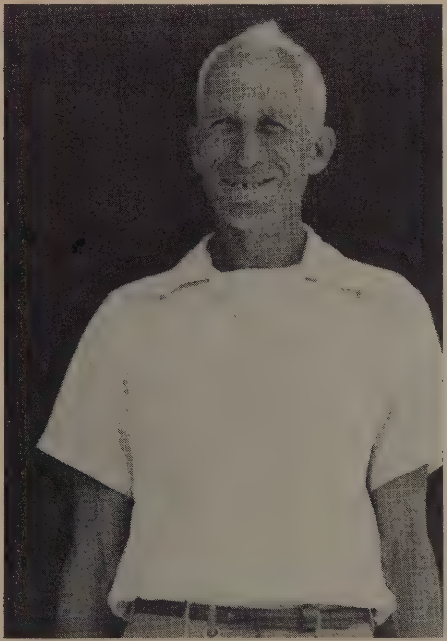
(Continued on page 23)

Our Church Is Growing in Puerto Rico

Paul Lauver

Ten years ago the first Mennonites arrived on the island. Now the number is multiplied.

The annual conference was held at the Bethany Church near Aibonito in the spring of this year.



Don Pepe Santiago, one of the group of "Caballeros Cristianas," stands in the doorway of the church at Pulguillas. Although illiterate, he is willing to talk for the Lord.

GOD MOVES in wonderful ways in leading His church into the fields of the world. Obedience to the Great Commission means going to the small islands of the sea as well as to the great continents. The island of Puerto Rico has become a prosperous mission field since the doors were opened wide to the preaching of the Gospel over 50 years ago. The Roman Catholic Church had been for centuries the only religious body, leading the people in their traditional ways from generation to generation. With the arrival of the various evangelical denominations, the Church of Christ was established firmly on the island. Today most of the congregations throughout the island are under the guidance of Puerto Rican pastors and evangelists.

God had a plan for our Mennonite Church in the missionary program of Puerto Rico. Ten years ago the first Mennonite young men arrived on the island to serve under MCC at the La Plata project. Seven years ago, following the arrival of the first missionaries under our Mission Board, our first Puerto Rican congregation was organized. God has called our church to witness in the unevangelized areas of Puerto Rico.

The Mennonite Church in Puerto Rico is a real part of Christ's army on the island, and as colaborers in a common cause, the Lord has given growth in grace to the lives of His servants who are dedicated to a common cause.

It Grows Through Witnessing

The church grows as each member sees clearly his first important duty of witnessing for the Lord to his fellow men. We stand amazed many times to see how clearly these young Christians receive a vision of their part in the missionary program and carry it out in their lives. In the Bethany congregation a group of fathers in the congregation have banded together for the main purpose of giving a witness in prayer and testimony to their home community as well as more distant areas that people might hear the Gospel. There is a true, sincere, and earnest desire on the part of each of these fathers to bring their fellow men to Christ. You would be inspired with the testimonies of these men. They ring with the central message of Jesus Christ as the only Saviour, the only remedy for man's lost condition. There is the testimony of Don Pepe Santiago. His tall imposing figure, his gray hair, and deep bass voice draw the attention of the most disinterested hearers. His has been a life wasted in sin but now he has abiding peace and satisfaction in his life and home. Don Pepe cannot read or write but he can carry out his Lord's will because he has dedicated his life to the cause of soul winning.

Ramon Castillo, a young student from the Catholic Jesuit Seminary, suddenly left his school and came to La Plata seeking light and peace for his troubled soul. He had been reading the Bible and had become convicted of his need of a Way which he had not found at the Seminary. Having presented himself at the door of the pastor's home in his priestly garb, this young seeker learned about the

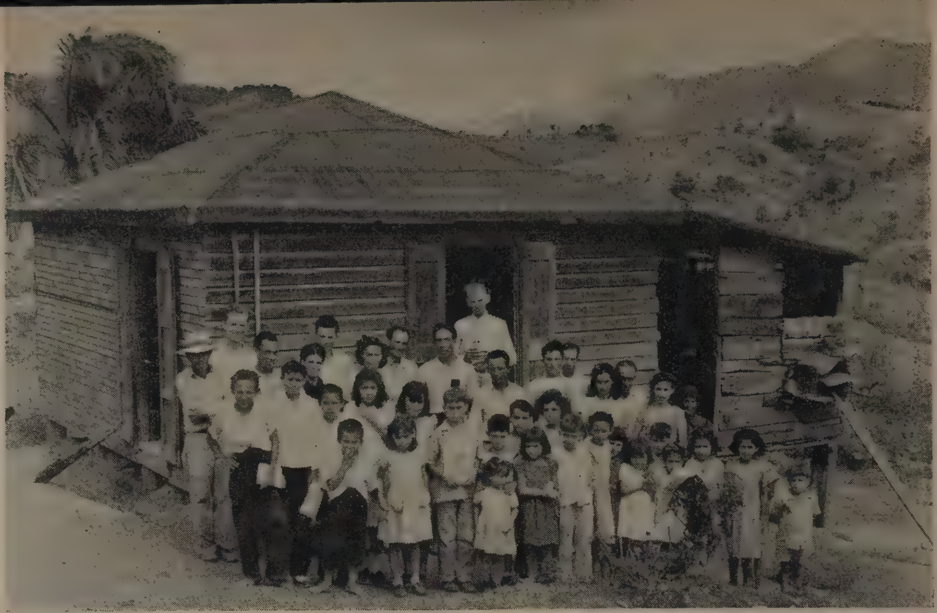
---

Paul Lauver is pastor of the newly established work of the church in the city of Cayey, Puerto Rico. This was begun at the request of Dr. Ramos, a resident of that city, who was converted in the La Plata hospital.

Ramon Castillo was a student in a Catholic seminary when he was converted in an evangelistic campaign last winter. At present he is studying for the ministry at Hesston College.

true way of salvation in a talk with the minister. That same night Ramon accompanied the Christians from La Plata to a special evangelistic service in the city of Cayey. There he openly received Christ as his Saviour. Ramon is an intelligent young man and was in his third year of seminary with a high scholastic average. God can use him as a witness even as He can use Don Pepe, each in his own way. Ramon is preparing at Hesston College and plans to return as a witness to his people in Puerto Rico.

A wide-awake Christian in the Rabanal congregation is particularly concerned about his brothers who are not converted. Every time he visited with one of them who lived in a distant community he would speak to him concerning Christ and salvation. Naturally his brother did not enjoy hearing him talk about these things because of his love for the life of vice and sin. One day he presented his brother with a Bible which he took home and began to study. He became vitally interested in the Gospel and finally with another father in the community decided to invite someone from the Mennonite Church to come in and preach the Gospel to them. The result is that today 20 adults have decided for Christ and plans are being made to build a chapel in that area.



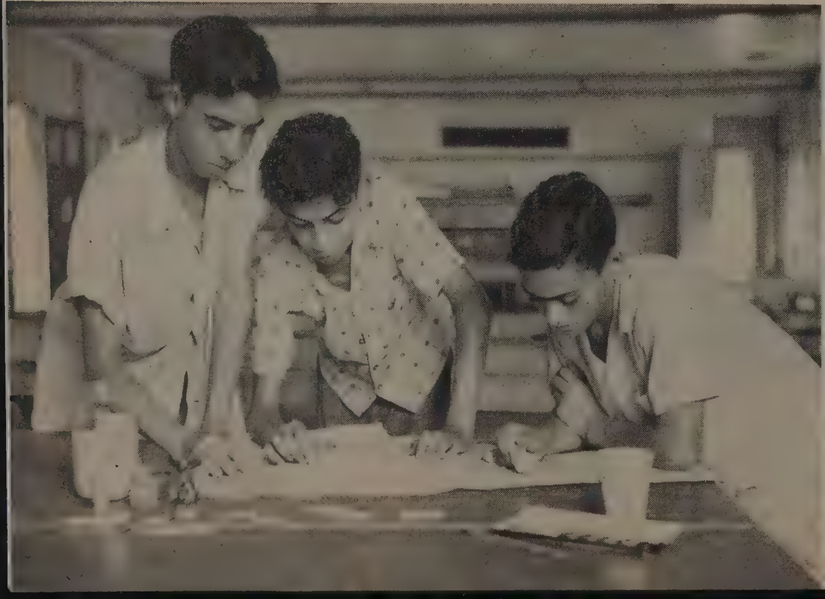
Twenty adults have accepted Christ at Barrio Guavate. The group meets every Sunday afternoon at this home of one of the worshipers. Services were begun by Paul Lauver at the request of Juan Colon, a member of this community.

It Grows Through Prayer

It is very hard for us who were brought up in Christian homes to understand the sudden change in the lives of those who have known only a traditional religion. Their prayers have been only forms and memorized words and phrases. Suddenly as they come into a new life in Christ they must grow from a formal cold relation to God into that intimate communion and fellowship with the Lord. As they fully realize this privilege, their daily life becomes a liv-

Don Juan Elias Rodriguez is one of the regular worshipers at Barrio Guavate. He operates a general store where he is able to give a testimony for the Lord.

Julio Alvarado, Paco Delgado, and Enrique Miranda prepare material for the craft work at Boys' Camp. They are making lapel pins with names glued on using alphabet macaroni.



Six of the Ortiz children who attend Sunday school at Calvario. They have an older sister who is attending Hesston College.

Two joyous senoritas Cristianas (Christian young women). Angelica Alvarado, left, is treasurer of the Smyrna congregation. Lydia Rodriguez, right, is the "missionera" at Pulguillas. As such she is responsible for children's activities, women's meetings, visitation.

Dona Concha and Dona Rosario visit outside the Calvario Church, La Plata. Dona Concha is the oldest member of this congregation. Dona Rosario's family attends church regularly except for the father who is not a member.

Jose Antonio Santiago and Esteban Rivera. Jose Antonio is a student in high school and Esteban is a I-W man from La Plata congregation who is performing his alternate service as a cook in the kitchen at the La Plata project.

Jose Delgado, second from right, teaches a young people's class in the Bethany Church at Pulguillas. He is a former student of Hesston College.

ing fellowship in love and obedience, and this comes naturally through sincere prayer.

Many times the missionaries have been inspired and lifted up spiritually by the simple yet heartfelt prayers of young Christians. Many have learned truly to take all to the Lord in prayer. I remember being in the family circle of one Christian home where the father would always remember to ask God to help him in the building of his new home. When the house was finished, he desired to have the house dedicated with a special service.

Don Aurelio Bonilla has been specially gifted in prayer. On one occasion Bro. Aurelio prayed out in the woods with a man who was not a

(Continued on page 31)

John Driver teaches a Bible class in one of the dormitories at Boys' Camp. Mornings were spent in classes and afternoons in activities.

Adventures in the Near East

Exploring the Promised Land

G. Irvin Lehman

AFTER MOSES

The author and his wife on Mount Nebo view the Promised Land across the Dead Sea and the Jordan Valley.

HAVING WORKED in Beirut, Lebanon, for three years at the American University, our time came to move into Canaan. Our little French car, Napoleon, met his Waterloo on the trip through Persia when we found ourselves with a broken spring and unable to move—140 miles from a garage. To move into Palestine we needed a larger and stronger car; so we traded for a 1941 Buick 8 Roadmaster. Books, clothing, suitcases, and miscellaneous items soon filled the car to capacity. Having said farewell to Beirut we were bound for the Promised Land. East over the Lebanon and Anti-Lebanon Mountains to Damascus we toiled and south to Amman, until the Buick leaned over to the left only two inches from the road with a broken spring. "Swing low, sweet chariot." But it was not difficult to have it repaired with good garage service near. The next day took us from Amman toward the Jordan.

What's Left of Palestine

Let us go first to the Land of Moab since it is on the east side of the Jordan. We must leave the main road and go south where lie the fertile plains and fields. Only a few hours' drive and the car stops and there is "the biggest eyeful in the world." We are on top of Mount Nebo, the place where Moses stood when he viewed the landscape. Just five minutes' walk to the left is Mount Pisgah while down in the Jordan Valley, 1,300 feet below sea level, is the Dead Sea. To the right as far as you can see stretches the snakelike Jordan River extending northward. Look directly across the big valley and you can see the top of the Mount of Olives. With a spy glass we could see the large 450-bed hospital, our home for seven months while living in Jordan. (The Kingdom of Jordan has annexed Arab Palestine, while Israel forms the remainder. So Palestine as a country has ceased to exist.) Archaeologists have uncovered an old church on Mount Nebo. There are a few pillars and one or two mosaics to be seen. It was built on the spot where Moses stood, supposedly.

As we go down into the valley, the air becomes hotter and hotter. Modern Jericho is a very busy place, for near by live thousands of Arab refugees in tents. Not far from the present city we can see two large mounds. The smaller one is Old Testament Jericho where the walls came tumbling down. It covered only seven acres. Rather than being a large city, it was a military fort, the key to the western plateau. Therefore it was necessary for Joshua to take it. It also controlled the only good water supply for miles around. Elisha's fountain is just outside of the ancient walls. This fountain is still the source of life to thousands of Arab refugees today. The MCC tent where young boys learn leathercraft is near by. The walls around this ancient town of Jericho were made of sun-dried brick with no binding straw. There were two parallel walls 15 feet apart. They must have been formidable-looking but actually were poorly constructed. Astride the two walls houses were built in certain places which added to the weakness rather than to the strength of the walls. In such a house Rahab undoubtedly lived.

About a mile to the south is New Testament Jericho where archaeologists have unearthed the foundations of Herod's summer palace. Interesting wall formations, mosaics, and old coins help to make up some of the finds here. This is where Jesus healed Bartimaeus and interviewed Zacchaeus.

Up to Jerusalem is an interesting climb through desert, rocky, barren country—an ideal place for robbers with many caverns and caves in which to hide. The road from Jericho to Jerusalem turns, winds, and curves

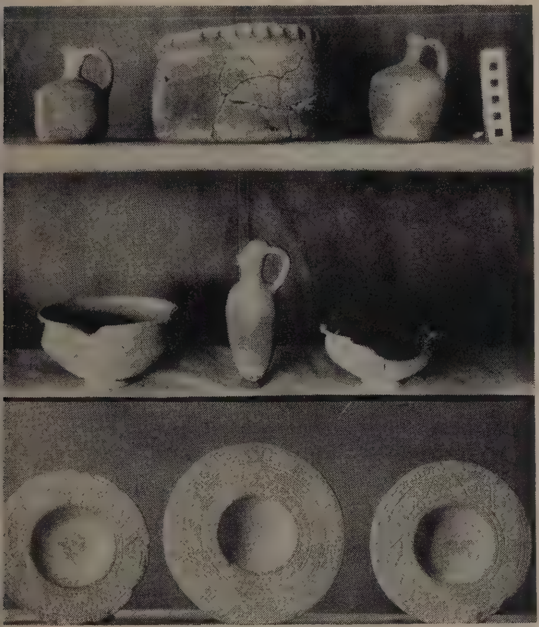
DIGGING UP JERICHO

These are the remains of New Testament Jericho. A large gymnasium was located where the palm trees appear.

This is the fourth in the series of archaeology articles by G. Irvin Lehman. The fifth and last is scheduled to appear in December.

WHERE DYES WERE MADE

This dyehouse was at Kirjath-sepher and dates from the days of Jeremiah.



OF POTS AND PANS

ABOVE: Vanity cases dating back to the days of Isaiah.

BELOW: Kitchen utensils found in Palestine.

until you finally catch a glimpse of the wall that surrounds the old city of Jerusalem. Outside the wall, on the Arab side, are found modern buildings and shops. The present wall was constructed in 1542.

The Church of the Holy Sepulchre inside the present city wall but outside the old city wall, is built over the two places which, for the Catholic churches, are the location of Christ's crucifixion and tomb. Outside the present city wall you can easily see what many Protestants call Mount Calvary. Near by is the Garden Tomb situated in a very lovely garden.

Inside the city walls is found the temple area, a large open space where once the Jewish Temple built by Solomon stood. In its place is a Mohammedan house of worship remembered by its large dome. The dome hovers over the sacred rock where Abraham offered Isaac as a sacrifice.

Bethlehem, in the Land of Judah, beckons us to see the Church of the Nativity which has been built over the place where Christ was born. It is one of the oldest churches in existence having been built by Constantine. A grotto under the church is the supposed spot of Christ's birth and near by is the manger where they say Jesus was laid. Look at the bells high over the church. Hear them every Christmas as they ring out over the radio around the world. "Christ is born in Bethlehem."

Since it was impractical to take our car into Israel, we sold it before crossing the border.

The New Nation of Israel

In crossing from Jordan to Israel you walk over a narrow stretch of war-torn no-man's-land into new Jerusalem which is in Israel. Soon you feel the fast tempo of life in the young state of Israel as compared with the easygoing tempo of the Arab states. Everyone is busy in Israel.

A tourist bus took us southward on a visit to Beersheba. En route we saw where the Israeli farmers have drilled deep wells and are irrigating, turning the untilled desert into productive fields. In Beersheba the old well where the patriarchs stopped to draw water for their flocks and herds can still be seen. With the development of the new State, this town is rapidly expanding.

WATCHTOWER

The Arab watchman reclines inside on the lookout for thieves, animals, or birds.

North from Beersheba along the coast through Tel Aviv to Haifa is a lovely drive. In Haifa we change buses to go to Nazareth, Jesus' home town for many years. The guide shows the traditional house where Jesus spent His boyhood years. It has a church built over it. Also he points to the supposed place where Mary received the angel's message that she would be the mother of Jesus. The fountain of the town is called Mary's Fountain. Since it is the only one in the town, undoubtedly Mary came here often to draw water for the family.

Going eastward we descend into Galilee to the city of Tiberias. Here in the Church of Scotland Hospital we made our home for five months. Edith worked in the hospital while I studied in a government Hebrew school.

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IN A BEDOUIN TENT

The author and wife, with friends, waiting the arrival of dinner. Dinner was roast lamb and Arab bread in one dish, served without silverware.

We Are Developing Rockome

H. J. King

MAIN HOUSE

This is the home of H. J. King, representative of the Mission Board, who manages the estate.

Right Top

HILLTOP

Not a very high hill but it is graced by an observation tower, flowers, and waterfalls.

Center

SUNKEN GARDENS

Main feature of Rockome is the seven-acre sunken gardens, fenced and cross-fenced with rock fences, lawns, pools, and waterfalls. The entrance gate to the farm is in the background.

Lower

NOVELTY AREA

These pools, small trees, and models in various proportions are part of the seven-acre sunken gardens. The atmosphere is one of peace.

IN THE BUSY rush of our modern world, we need to heed the teaching that Jesus gave to His disciples, "Come ye . . . apart . . . and rest a while." It is with this in mind that the General Mission Board co-operating with the Illinois Mission Board is attempting to utilize the substantial gift of a farm of 208 acres located about halfway between Arthur and Arcola, Illinois. This farm comes to the General Board as a personal gift from Mr. and Mrs. Authur Martin, who have an interest in sharing some of their property with those who have sacrificed and worked hard in special service to the church.

On the farm are seven acres of flower gardens, fenced and cross-fenced with rock fences, lawns, pools, and waterfalls. This through the past fifteen years has been developed as a hobby by Mr. Martin. The surroundings here are different from anything that the Mennonite Church owns to my knowledge, but its uniqueness would be conducive to the kind of project we are attempting to develop. It is to be a place of retirement and rest for missionaries and other church workers. The project is located on an all-weather road, on which there is little traffic, not far from town or church. It is in a community where we have enough variety of people living to make it interesting, and in a rich section of farming country that produces plenty of corn and beans and other such crops.

The Board in the development of the project is planning to build several cabins, as requirements and funds are available. We propose to begin the construction of two this fall. These cabins will be 18 feet by 24 feet in size, with a six-foot porch, a large living room, bedroom, bath, and kitchen. There will be modern equipment with a central plant near by for laundry. It is also planned to furnish a plot of ground for an individual, corporation, foundation, conference, or district mission board to build a cabin for their own use, as they may desire. These cabins will probably be built similar in appearance to the cabin on the premises, in which the Martins live during the summer.

Cabins which the Board will own will be rented on an operating cost basis and will be equipped by the Board. For more details we invite you to contact the writer, who is General Manager of the project and lives on the farm.

We think it would be fine if each conference district would build a cabin on the premises within the next few years to be used as they choose. We invite any helpful suggestions or criticism, and ask an interest in your prayers for wisdom and guidance in the future development of this work.

H. J. King represents the Mission Board as General Manager of Rockome Farm.

MARTIN'S BOX

The cabin where Mr. and Mrs. Arthur Martin, donors of Rockome, spend their summers. Other cabins are to be built on the premises in the same style.

Blessings to the Community

Every congregation has a responsibility to the community in which it is located. The depth of the spiritual life of a congregation is the measure of its influence for good or bad in that community. When the members of any congregation are willing to lay aside their work for several weeks to attend regularly a winter Bible school, the unsaved persons in the community cannot help recognizing that Christians must be enjoying their spiritual experience, and not only that, they have a hunger for added Bible truth!

Winter Bible schools are designed to give practical in-service Bible training to other than academy or college privileged persons so that they may, with conviction plus wisdom and tact, be able to testify to their neighbors. All this not only stimulates but results in a healthful growing, reaping missionary witness.

The fellowship a winter Bible school provides both socially and spiritually for youth with youth and youth with age, weak with strong, immature with mature, unlearned with learned, is not matched in any other church-sponsored program. The community cannot ignore the manifestation of the winsome, loving cooperation and unity such a school demonstrates. Any person in the community, regardless of social standing, color or creed, or nationality, is welcome to enroll. This breaks down and overcomes many disagreements outsiders may hold toward our Biblical doctrines of separation from the world, including our separation of church and state.

Not the least of blessings is the impact and imprint that good Bible instructors have made on the community. Their Christian personalities live on for generations.

—Nelson E. Kauffman

Editorial

The New Evangelicalism

It has been perplexing to many to observe that theological liberals seem often to have a great deal of the love and concern for others that ought to characterize true Christians, while theological conservatives have often lacked the social concern which followers of Christ ought to have. Mennonites are anti-modernist in their theology, but tend as a denomination to hold a position on war, race, wealth, and other social problems which would be called liberal. In theological discussions we find more agreement with the fundamentalists; but in the applications of the Gospel we find ourselves more at home among the liberals. This has seemed to some both outside and inside the church to be a contradiction.

It is, therefore, of great interest to learn that Harold J. Ockenga, president of Fuller Theological Seminary and an outstanding defender of supernatural theology, has set forth in a bulletin of the Seminary the outlines of a new position which he calls a "new evangelicalism." This new position, he says, "unites the vertical relationship of man to God and the horizontal relationship of man to man." It recognizes that a true Biblical Christianity must have an interest in Christian solutions of the social problems which the world faces today. Just as it knows that social economic evils cannot be driven out apart from the spiritual power of the Gospel, so it knows that salvation has implications in human relations. A few years ago Carl F. H. Henry, also of Fuller Seminary, wrote concerning the uneasy conscience of fundamentalism. It seems now that at least some of the conservative leaders are determined to develop and to obey their social conscience. We trust that this "new evangelicalism" will spread rapidly. It maybe will become possible again for Mennonites to be willing to be known as fundamentalists, if that name is not synonymous with social reactionaryism and an apostleship of discord.

May we suggest that this evangelicalism with a social conscience is not entirely new? The Mennonite position has united for some years a fundamentalist Biblicism and an earnest effort to carry out the spirit of the Gospel in human relations. Mennonites were early in their protest against slavery, and few Mennonites ever owned slaves. We have always opposed war. Our doctrine of brotherhood has opposed social stratification. We have had an extensive world-wide program of relief and service. Our mission programs have always included educational and medical amelioration. Through Civilian Public Service and Voluntary Service and now through I-W Service we have expressed our faith in social helpfulness. We have our official Committee on Economic and Social Relations which has been working steadily at the lifting of our standards of Christian living. We have our Mutual Aid organizations. Our Mennonite Community magazine is an illustration of our efforts for better community living. And the Statement of Concerns drawn up at Laurelville two years ago was a clear pronouncement on Christian principles. We quote the first paragraphs of that statement.

Doctrine and Practice

"We recognize a tendency in current Christianity to make social betterment a chief concern, on the assumption that natural human goodness will assert itself if the machinery of environment is adjusted. We recognize also another tendency to emphasize exclusively the vertical relationship of man to God, on the assumption that if a man gets right with God his horizontal relationships with his fellows will automatically adjust themselves. We believe that the 'social Gospel' is basically in error; but

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KNOW THE SCRIPTURES

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. 6:7

Featured on the cover are David Alderfer of Scottdale, Pennsylvania, and youngest son, Danny.

The Pleasure of Bible Study

To many people the Bible is a closed book. They have never learned the art of discovering the golden treasure hidden within. They are regular attendants at the various church services; they go to Sunday school and Bible conferences and read the Word; but in spite of all this they do not know the Bible as Christians should know it. One reason for this is that they have never learned to study the Scriptures, much less to enjoy the pleasure of doing so.

While the Bible can be studied any place, it can be studied better when the student is directed by a competent teacher. But not everyone has the opportunity of going to college or taking a Bible course at a church school. To provide opportunity for such who cannot do this, the winter Bible school has been developed and promoted. Why not plan to attend such a school this winter and explore the treasures of the precious Word of God? Here are a few suggestions for your lesson preparation and study.

1. Read the lesson assignment carefully. Know what every sentence of Scripture actually means.

2. Give a title to each paragraph of Scripture. (Revised versions have these paragraphs indicated rather clearly; but paragraph signs in the authorized version are also guides.) A paragraph is a unit of study. Make these titles very short.

3. Relate the titles of paragraphs

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Bible Study for Better Living in Winter Bible School

Beginning a Winter Bible School in Your Community

C. J. Ramer

WINTER MAY not mean ice and snow with long nights and short days in your community, but it probably means a slowing down of the work activities. This is the time of the year to catch up on Bible study. Much can be accomplished with an organized effort. Every church will profit spiritually from a week, two weeks, three weeks, or if possible six weeks of systematic Bible study. Pastors of every congregation should feel obligated to introduce such a program.

The problem of who will teach may hinder having a Bible school. Possibly the home pastor does not feel qualified. Special training is useful, but not necessary. The important qualifications are being full of the Holy Spirit and faith, a love for God's Word, a willingness to study, and consecration to the task. Nothing can be better than the personal touch of Jesus. This every sincere pastor or diligent teacher can enjoy. Jesus' command, "teaching them to observe all things whatsoever I have commanded you," should urge us to obedience. Many methods may be used to accomplish this task—preaching, Sunday school, young people's meetings, prayer meetings, and so on—but as the term "winter Bible school" suggests utilizing a season that is not as rushed as haying and harvest it should have its appeal, especially to rural churches. God can supply the teachers when we have a vision of what can be accomplished, and a prayer burden for the same.

The growth of a church depends on a growing knowledge of the Word. Eternal life is knowing God and Jesus Christ. The spiritual food of a Christian is the *"every word* that that proceedeth out of the mouth of God." Grace and peace, the bequest to every child of God, are *multiplied* "through the *knowledge* of God and of Jesus our Lord." Every possible means should be used to increase in the knowledge of God, Christ and His Word. It is our Scriptural obligation to make use of every method and opportunity to advance the knowledge of the revealed word and will of God. Such a procedure will make fruitful Christians. We need to advance beyond the milk stage. "For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by *reason of use* have their senses *exercised* to discern both good and evil." Christian growth then is dependent upon the increased knowledge of the Word of God.

BIBLE SCHOOL OUTSIDE

The weather was warm one winter, so warm that a class in the Alberta-Saskatchewan Bible School could meet out of doors.

Winter Bible schools have proved their worth in Christian growth. Many a youth has discovered answers to his preplexing problems. It has meant the turning point in many lives. Leaders in the church today testify to the good influence winter Bible school has had in their lives. It has provided a workshop for Christian living and service. It has laid the foundation for revival. It can fill the place of a Bible conference in a congregation. It can be geared for credit in Bible. It also provides for the Scriptural injunction to exhort one another, and not to forsake the assembling of ourselves together. Today we are flooded with the printed page. Evil voices are heard and sinful pictures are constantly bidding for the use of mind and thought. War, sports, pleasure, social and political thinking are all about us. Every conceivable method is used to keep us thinking the thoughts of men. If the mind is only fed at these counters it can never be spiritual. Our secular educational program does not give spiritual nourishment. As children of God we must make every effort to provide thoughts of God in home, school, and church. Winter Bible school is a method to lift up a standard against this onslaught of the enemy. Not only in the material world do we face the thinking of men, but also in religion. In this field there is much confusion. What is the truth? The Word is the acid test. Confusion is the result of a lack of knowledge of the Word. Jesus said, "Ye do err, not knowing the scriptures." It is like the words of the prophet, "My people . . . [perish] for lack of knowledge." We can know and should know. Why then should we be confused? "Ye shall know the truth, and the truth shall . . . [set] you free."

The purpose of the Winter Bible School Council is to encourage more Bible schools and direct the Bible study. It can help by way of suggestion. Elsewhere in this issue you have a suggested systematic curriculum. The council also seeks to provide a unified standard of evaluation of credit for Bible study. It is your servant with an aim to glorify God. We believe there is teaching talent unused. There is room for more winter Bible schools. A community winter Bible school is economical, provides for married and single, old and young. Farmers can arrange to take courses with their chores. Eve-

(Continued on page 21)

C. J. Ramer is a bishop in the Alberta-Saskatchewan Conference and a member of the Winter Bible School Council.

Bible Study for 'Bundant Living in Winter Bible School

Bible Training with Balance

Harold Bauman

THE WINTER Bible school is an excellent place to secure Bible training with balance. Often it is difficult to connect in an orderly way the various emphases in the Sunday school. Young people often desire to have some systematic training that helps them to be better teachers or to live more vital Christian lives.

The winter Bible school movement has helped to fill this need. With the growth of the number of schools, a guide of study was developed to give purpose and balance in Bible study. Thus many of the Bible schools held in the many different communities have the same courses and same standards.

This makes it possible for a young person to plan his course with a sense of growing in the understanding of the Bible and the skills in using it. As the general view of the Bible is gained, the individual books can be studied with greater enjoyment and understanding, knowing how they fit into God's redemptive message. As the practical courses are experienced, giving aid in how to enter into various kinds of Christian service, they become vital tools for giving the Gospel story.

In addition, all of us need a balanced training. For physical health, we cannot have a diet of all meat, or all potatoes, or all dessert. We need all of them and in good proportion. This same principle applies in our Christian growth and training. With a planned curriculum this need is met. The school has a general guide as to what courses to offer and the pupil can select with confidence to secure a balanced training.

The courses are given value according to units. A class period of forty-five minutes is the minimum class length. For a unit of credit the class meets twelve times. If the class meets twelve or more times, this gives a good study for the pupil in any given course.

The winter Bible school curriculum is full of helpful courses for all Christian youth and Christian workers. The curriculum is divided into four major divisions: Bible study, Bible doctrine, church history and missions, and practical work. Each of these divisions has a number of courses outlined.

The Bible study division deals with general Bible courses as well as specific book study. Courses in the general survey of the Bible books give an over-all view of the Bible. Bible geography, the life of Christ, and how the Bible came to us are some of the other general courses that Christian workers need. The study of the individual books of the Bible is rich for spiritual growth as well as for use in teaching and witnessing. The books of the Old and New Testaments are each arranged to give 21 units of credit in each Testament, with some books combined for study and some studied as a course in themselves.

Every Christian needs some systematic study in the great teachings of the Word of God. The Bible doctrine division seeks to meet this need with courses on fundamental doctrines of the Word, studying the Trinity, salvation experience, the church, and the Christian life. The distinctive doctrines have also been given as courses using some of the most recent Mennonite publications as source materials.

An appreciation for our Christian heritage and for the ongoing of the Gospel can be gained in the study of church history and missions. Courses cover the beginning of the Christian Church, the backgrounds of the many religious groups of today, and the story of the Mennonite Church. But of even more challenge will be the courses giving the story of the spread of the Gospel through the centuries. Stimulating courses have been released giving the story of the Mennonite witness in the mission fields entered by our church.

The fourth division of study is the one most Christians desire to experience. If courses are chosen from this division in proper proportion to the other three divisions, they can be

PAUSE THAT REFRESHES

Students and faculty of Canton Bible School during the 1953 session. Faculty members for 1954 shown here include Marilyn Studer, Secretary, Gerald Studer, Harold Bauman, Registrar, Allen Ebersole, Business Manager, Nellie Ebersole, Matron, Kenneth Good, Principal, Ray Bair. Not shown is Raymond Kramer. This school began 40 years ago because of the vision of I. W. Royer and P. R. Lantz. The twenty-third session is scheduled to convene on January 4, 1954. Attendance at last year's session was 35. The city of Canton provides Christian service activities and surrounding Mennonite churches provide Christian fellowship.

Harold Bauman is a minister in the Orrville, Ohio, Mennonite Church and also a member of the Winter Bible School Council.

Bible Training for Better Serving in Winter Bible School

Regional Bible Schools

J. Paul Graybill

Because of the increased enrollment of high-school pupils at Lancaster Mennonite School in 1946, it was necessary to discontinue the six-week special Bible term held there the preceding three winters. Seemingly in the Lord's leading the Bible school was taken out to the congregations in the form of six-week terms with classes meeting two evenings a week. This reached many more people with Bible study.

In 1946 there were six schools, and in 1953 there were twelve schools held within the conference district, sponsored by the Bible School Board of the conference. Teachers and directors for each school are appointed by the Bible School Board. These schools have two recitations periods each evening. Most schools offer four elective courses in each period, one offered five the current year, and one offered eight in each of the two periods. These twelve schools are thought of as church community schools rather than congregational schools, being geographically spaced to serve the various communities.

In 1953 twelve schools were conducted at the following meetinghouses: Elizabethtown, Strasburg, Weaverland, Rohrerstown, Manheim, Lauver's, Hanover, Gingrich's, Slate Hill, Lancaster, Groffdale, and Ephrata. Four of these schools are outside of Lancaster County. A thirteenth, Mechanic Grove, has asked to be sponsored by the Board the next year.

The total average attendance in all schools of this year was 2,901. This includes the weekday Bible school division. All the above schools except one have a weekday Bible school division, kindergarten to sophomore. The total attendance at the weekday Bible schools for children was 966, leaving a total of 1,935 in the adult schools. Eighty-nine teachers were employed in the adult division. The closely graded week-day Bible school courses of the local conference were used in the children's division. Credits are granted by the Bible School Board in the adult schools. Two hundred and fifteen single unit credits were granted this year. Six-, twelve-, and eighteen-unit certificates are also granted.

In the past few years the Bible School Board has provided a number of printed texts for use in these schools: Christian Stewardship, Biblical and Practical Nonconformity, and Jewish Evangelism (mimeographed). The eight basic courses offered this year were: Ezra, Nehemiah, Esther; Current Issues; Bible Doctrine III; Feasts and Offerings of Israel; Pastoral Epistles; Principles of Teaching; Ezekiel; Christian Stewardship.

Much could be written concerning the interest in these schools and the advantages offered. One outstanding advantage is the fact that Bible study is brought right to the people and a much larger number of people can readily participate than in one six-week day school. A larger number of our constituency are together having the advantage of Bible study.

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most helpful. The Christian will be greatly enriched with these courses on personal evangelism, principles of teaching, child study, public speaking, and the teaching work of the church. The personal life will be more challenging with studies in the Christian home, Christian stewardship, and hymn appreciation.

These are but a few of the courses that will lead to a balanced Bible training. With books that the pupil can have for his own study, the courses become more alive and the books make valuable source material for later service.

For Christian youths who are willing to sacrifice income, the experience of a six-week winter Bible school is most valuable. Many young Christains cannot gain a college training, but will be greatly helped with this balanced systematic Bible training. These six-week schools are held in many parts of the Mennonite Church. The experience of study in six or eight of these courses for one to three or more years, the fellowship with other Christian youth, and the opportunity for actual Christian service are some of the advantages of attending a six-week school.

For the many Christians in the home congregations who cannot get away for these schools, the two- or three-week schools can be a very helpful experience. These schools are sometimes organized by one congregation and sometimes with two or more congregations in a given district cooperating in the planning. Most of these schools hold their classes for five evenings a week over a two-week period. Others may have four evenings a week for three weeks, or two evenings a week for six weeks. This flexibility is helpful in adapting to each local situation. With two 45-minute class periods each evening, each pupil can receive benefit from two courses each year.

Though the type of school which is planned for your community may vary from another one near by, or if you go to a six-week school, the important thing for each Christian is to receive some systematic, balanced Bible training. The winter Bible school curriculum is an aid to this goal. The benefit of this type of training is just being realized in many communities. The increased demands for clear testimony and witness in our day need to be met with efficient and stimulating training of each Christian.

Meeting Human Needs in Mexico

E. K. Higdon

THE Mountain-of-Light Rural Center near the town of Pabellon, Mexico, was dedicated Sunday, February 18, 1951. I was among the 120 people who filled the large "assembly" room in the Paul Kepple home, overflowed into other parts of the house, and stood outside at the doors and windows. These Disciples of Christ in Mexico had never seen any such Christian service as Mountain-of-Light Center proposed to offer people. Their eyes glowed with excitement and I shared their enthusiasm.

For more than twenty years I have dreamed of a place like this where Christian men and women could help farmers solve their economic problems, introduce them to Christ, and train their sons and daughters for full-time Christian service among rural people. Had this been done fifty years ago in central Luzon in the Philippines, the tenant-landlord struggle that has produced the "Huks" agrarian rebellion and prepared a fertile seedbed for communism might have been fairly settled before the new Republic came to birth.

The Mexican farmer may yet be saved. He needs help. He belongs to that underprivileged two thirds of the world's population who live on 2,000 calories a day. (A caloric intake of 1,800 is necessary to sustain life.) He can now expect, not threescore years and ten to accomplish his life purpose, but one score and ten. Thirty years is not long to live but someone has said that it is a very long time to go hungry.

I first saw Mexico in February. There had been no rain since September and would be little or none until June. Thousands of acres of bleak, drab countryside stretched endlessly along the highway and revealed in their gray cracked features the ravages of the dreary dry season. In places where a little water or a well-planned irrigation system slaked the parched throats of small plots or larger acreages, citrus fruits and vegetables grew in abundance. Where there was water, there was life. Flowers blossomed. The grass was lush. Gardens grew green with vegetables, and fields of corn, beans, and sugar cane gave promise of good crops. The contrast was astonishing.

The Mexican farmer always has a hard row to hoe. His implements are no more modern than a hoe and the row has been harder for the past three years because of almost unbroken drought. In the state of Aguascalientes where Pabellon is located, the farmer buys corn in the city at $1.80 a bushel to feed his family. Corn and beans are his daily bread. Corn was so scarce some time ago that the government took action prohibiting anyone's feeding it to animals. And on March 5 the president of the republic placed 240 items on the price control list—corn, beans, and rice among them. The lot of the farmer is drought and dust and high prices.

They help the Mexican boys learn to grow good crops besides giving them the Bible.

The farmer of Mexico too often drives a little burro, a scrawny horse, or a hungry ox, or hitches two of them together in an oddly mated team to a plow that would be a museum piece in Illinois or Iowa. But he wants to do better. Some men were doing their spring plowing several weeks in advance of the season so that they could come to the United States to work until planting time at home.

A New Life to Those Who Want It

The Mountain-of-Light can give new life to those who want it. The staff of five missionaries is well prepared for the job. The Paul Kepples live on the farm a mile or two from Pabellon. Paul is director of the Center, supervises construction, does dozens of jobs. Ella is housekeeper, homemaker, author. Both teach in the training school. Paul, Junior, studies high-school subjects (his mother tutoring), runs the tractor, installs plumbing in the new buildings, makes himself generally useful.

The Byron Spices and Hallie Strange live in Pabellon, a station opened in 1947. It has no organized church but there were 32 in Sunday school on February 11. The attendance in the young people's meeting was 35 that day. And the Women's Society had a dozen or more at their meeting later in the week. The Kepples, Miss Strange, and the Spices preach, teach, sing, sponsor youth groups, and co-operate in other ways with the Mexican pastor and lay leaders.

Marjorie Spice gives piano lessons. Byron is the station photographer. Hallie Strange presides over *Casa de Hogar* where ten public-school girls—nearly all from rural districts—have a happy Christian home. They learn to cook, to sew, to care for their rooms, to sing, to play the organ, to live peaceably together, and to know God.

Preparation for Christian Service

Byron Spice manages the 100-acre farm and teaches agriculture in the training school. Under the wise guidance of the Kepples, the boys in this school are preparing for full-time Christian service. Five have finished the first six grades in public school and two have completed two years of high school. These seven are in the school at the Center but the other two or three attend the town school until they finish the sixth grade. Then they, too, will give full time to the studies in the training school—Spanish grammar and literature,

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E. K. Higdon is the recruitment secretary of the foreign division of the United Christian Missionary Society. The article is reprinted by permission from World Call.

FOR BETTER ONIONS

Byron Spice (with sprinkler) instructs Mexican boys in the care of onion sets. Onions are an important crop in this area. Paul Kepple is at right. Spice has since completed his term in Mexico and is preparing for Paraguay.

mathematics, history, English, music, agriculture, Bible, public speaking, the care of a parish, and two hours of farm work per day.

The boys learn to drive the tractor and to operate modern farm implements. But they also drive burros, oxen, and horses hitched to simple tools such as their parents and future parishioners use. They learn the value of fertilizers, of crop rotation, of multiple crops— they have helped Byron plant 39 varieties of wheat, oats, and barley—of irrigation.

They already know how precious water is, for some of them have carried the family supply for miles. Its scarcity has given rise to the saying in Zacatecas that the family bathes on the stairway. They are deeply interested in the five connecting shallow wells (10-15 feet) that were dug recently and now provide water for six acres; and the farm's one-seventh interest in a deep, very costly well that irrigates six to seven acres on another part of the farm. They may someday share in the thrill of solving the irrigation problems for the remaining acreage there and for other farms everywhere.

Here farm-bred boys and girls receive training in a setting that should make them eager and proud to serve in rural parishes when they finish the course. Thus this Center ministers to Mexico at the points of its most profound need: (1) rural reconstruction, social and economic, (2) the education of youth, and (3) a saving knowledge of Christ. As the church, the farm, and the school develop side by side, the program will always be Christ-centered.

A WINTER BIBLE SCHOOL

(Continued from page 17)

ning classes make it possible for all to attend. Here Christians of all ages and walks of life can study together and a congregation that prays, sings, and studies together will stay together. Do you have a winter Bible school in your community? Why is it not possible to have one? Can you attend a winter Bible school? It not, why not? Why not plan to begin or plan to attend a winter Bible school now?

Be sure to read the article, "We Need Winter Bible Schools." Note the graph. Why live below par? Certainly you can read and study by yourself—don't neglect that in your life—but the Bible teaches that we are to help each other. The abundant life is the well-rounded life, the life that has no deficiency. Bible study for 'bundant living through winter Bible school.

Your Farm

This is how one young person answered the question of where to serve the Lord best.

I Chose to Return to the Farm

Austin Heise

THOSE DAYS at Upland College were great days—days full of fun, study, and spiritual enrichment. Sessions in the dormitory, climbing "Old Baldy," and explosions in the chemistry laboratory made life exciting. Another kind of thrill came from witnessing about Christ to the prisoners in jail and from offering tracts to the unfortunate men and women stumbling down Skid Row. Not only the Gospel team work but also the spiritual atmosphere of the college made us students aware of a duty in giving service to our fellow men. We discovered that college was not primarily meant to provide fun. Its purpose was to prepare youth to live in the future.

One day with these thoughts in mind, I found myself making a serious inquiry. "Dr. A, I do not feel that the Lord, at present, has called me to any particular phase of active Christian service, yet I am here in college preparing myself for a life of service. Would you have any suggestions to guide me in my preparations?"

The reply which I received was somewhat different from that which I expected. "Return to your home community; there is a tremendous opportunity for service in rural churches." Yes, this was the gist of his suggestion—return home.

As the months and years of college passed, all the doors seemed to open for my return to the farm. My major course of study and interest in college was biological science. God's world of nature held the greatest appeal for me. I knew I could enjoy farming as a business.

In this anticipation other phases of farming came into the limelight. There was the realization that the farm helps to provide for the physical needs of humanity. Our relief workers spend time as well as themselves trying to win lost souls to Christ. They try to bring a new hope to them. How do they endeavor to do this? It is through the medium of giving food and clothing to the needy. Christian farmers are needed to grow crops and food in order that these souls might be saved. It is a calling to provide food that it might be given "in the name of Christ."

In addition, I felt there was a major advantage in returning to the farm. The expression has often been repeated, "There is no place to raise children like the farm." But today the complaint is that children raised on farms do not have access to the many cultural advantages which are

MODERN FARMER

Complications of returning from college to the farm include the problem of financing a large-scale enterprise with adequate machinery.

This article appeared in the Brethren in Christ publication, Evangelical Visitor, and is reprinted here by permission.

provided in urban areas. However, to a large extent, this situation is disappearing in many rural areas. With very little effort a farm boy or girl has within reach activities that help him become well informed and socially adjusted. Nevertheless, here is a great open door for service. It is the duty and privilege of a college graduate who is returning to rural life to bring new opportunities to the children of his community. Think of the new ideas, of the social life, and of the spiritual encouragement a Bible Club could produce in a rural community! I feel that our boys and girls in the farm homes ought to have the same chance for expression and social experience as those in the urban homes. Here is my opportunity to help raise the level of our rural life.

Although all these factors contributed to my returning to the farm, yet the greatest calling came from my home church. The membership consisted of about seven families and during the school year most of the young people from these families attended a church school which took them from their home congregation. There needed to be new recruits to help continue the work that had been faithfully carried on by the older ones. The invitations from the home church to return were almost pleas. In this respect, God spoke the clearest. At this point in my life, I felt I could give the greatest contribution to my home church. I was challenged with the possibilities of Sunday-school expansion, of witnessing to the neighbors, and of bringing new enthusiasm to the church. I felt it would pay spiritual dividends to put into practice some of the knowledge gained in school. The "give and take" experienced in the dormitory with the buddies ought to help with the neighbors. My goal was to present and live a positive salvation before them—to invite them to our Sunday school and church services, to tell of the inspiring revival our church might be having, to be alive for the Lord. Our neighbors must know that it is not enough to be good. We must be more than good. We must make them hungry for the best thing in this life. They must feel that they are missing everything until they put Christ first in their lives. We must provide an attractive church program for them. They must see us at work in their community by making a worth-while contribution to its activities that are wholesome.

Upon returning to the farm my wife and I found that our goal was workable but that there were also complications. Today, a very large capital investment is needed to commence farming. Without proper equipment, a farmer can hardly work his land. Then, also, to locate a farm either for rent or for sale is a difficult task in many rural districts. With the shifting of the population from rural to urban districts, we are finding a gradual trend of large-scale farming. This makes it almost necessary for a young man returning from college to obtain financial aid. When and if he should receive a promising start there is the hovering possibility of a draft call. Financially, this could inflict a terrific burden.

From the social viewpoint, discouragement could arise in returning from a college situation to the farm. Due to the movement of young people to our schools and to other more active phases of Christian service, the most talented and educated of our young people often do not return to the rural churches. There are not so many young people with whom to associate in the home church and there may be a temptation to loneliness.

However, despite the possible difficulties, we hope that by our returning to the farm, we will be able to help build our home church as well as our community. We hope that other young couples will see the opportunity of service in their "Jerusalem." By this movement we pray that the spirit and numbers of many of our rural churches will be rebuilt. We have a great heritage; let's maintain it for Christ and His kingdom.

WINTER BIBLE SCHOOLS

(Continued from page 8)

a standard curriculum and pattern for giving credit. All schools should seek to co-operate in unifying their efforts by adhering to these as much as possible. We must always keep the progress and welfare of the individual pupil in mind. The courses are pupil-centered in this pattern. Some standard Bible tests are available for checking pupils and their learning.

The WBS provides a diversity of opportunities for self-expression and service. Among these are practical experiences in tract work, personal evangelism, mission activities, public programs, music, and testimonies. Students are encouraged and helped in their personal devotions, and prayer meetings are provided by which they may cultivate these deeper experiences.

Results of the WBS in the Church

There have been some conversions, both of students themselves and others to whom students gave witness. Many have consecrated their lives, all have grown spiritually, and the church has been enriched. Many adult members and workers have testified to the blessings of the WBS in their church interest and service. Frequently, and in all sections of the church, one finds workers in all types of service, who had received their training largely through the WBS Among these are ministers, teachers, superintendents, mission workers, and voluntary service workers.

There have been many social blessings also. Young people often find their life companions. Here are people with common interests and purposes, so essential to a happy Christian home life. Faculty members provide spiritual counsel and help to those having problems in the social area of life. Many youths have changed their vocational interests as a result of teaching on stewardship from the Christian point of view.

Only eternity will reveal the results of this work. Together, board members, faculty, personnel, and students labor for the spiritual welfare of people and the church. Every one who prays, visits, or attends, all who contribute are laborers together with God in this great work.

Mileposts

I think of our winter Bible school sessions of the past 20 years as mileposts in my life. They have settled me in my Christian experience and fitted me for service for God more than anything else. I enjoy preaching the Word of God, but I want to testify to my conviction that winter Bible schools do more to strengthen Christians in the Bible than any other single program of the church. Every winter Bible school is a milepost.

—Willis Yoder, Smith, Alberta.

Moment of Glory

Theobel Wing Alleeson

RATTLE, RATTLE, rattle. Dena glanced up from her book. That would be Bumpy with his load of newspapers for the school paper drive. Bang! Oh, dear, what has he done now? She stepped to the door, fearing the worst. The whole load of papers lay helter-skelter all over the front walk. Bumpy was hurriedly trying to retrieve them.

"There was a stone on the walk. I didn't see it, Mom. But I'll pick 'em all up."

Dena watched him in despair. Ten years old, large and clumsy-footed, but with a fine head and honest blue eyes, her Bumpy was the same problem today that he had always been. Only getting worse. He could never seem to touch anything but that he knocked it over or fell on it. Poor Bumpy—the name had just fastened itself upon him automatically. It fitted him too well.

"I should think you could look where you are going," she began. His pained face stopped her.

"I did look—and I got the biggest load of anybody, even Jake Holman. It was too big—that's why it fell off."

Dena had to smile. After all, he always tried. Nobody could say Bumpy was lazy.

"It is a fine load, Bromley. I'm sure Miss Crosley will think so."

"Miss Crosley—aw, she won't. She never thinks anything I do is good. She hates me."

"Oh, Bromley! Of course she doesn't!" But she thought hastily, now what brought this up? "What have you done now, Bumpy?"

He hung his head. "Well—the little kids were having a snow story and they had a sheet on the floor—and I was in there getting some books and, well—I sort of stepped on the sheet—"

"Oh, Bumpy, why can't you be careful? Be careful like other children?"

"Aw—fooey. Nobody likes me. I can't do the way they do. And—and I've got such a sissy name—"

Dena started. She eyed him hopelessly. His shirttail hung out, his hair stood up in rebellious tufts, his trouser leg was torn, and he had the inevitable soiled bandage on his knee. Just a gruffy little boy, hungering to be part of his world, awkward, noisy, and unpredictable. And now *what* was this?

She said carefully, "What do you mean—sissy name?"

"Bromley—it's sissy. It's the sissiest name in the whole world. I hate it."

Dena gazed at her son as though seeing him for the first time. "It is your Uncle Bromley's name. It is a fine name."

"I wisht he'd a-kept it. I don't want it!"

Dena sighed. "Well, Bumpy, what *would* you like for a name?"

"I'd like Bill." Bumpy came back like a shot. "Call me Bill. That's no sissy name. Don't like Bumpy very well, either. Want to be just Bill."

Dena gasped. "Yes, Bill is a good name. I'll talk it over with Daddy—how will that be?"

Bumpy's blue eyes shone. "Oh, will you, Mom? Oh, Mom, thanks! Tell him I want to be Bill *always*."

When Dena mentioned the matter to Grant that evening, he listened thoughtfully.

"Maybe there is something in what the kid says, honey. To be brutally frank, I never did like the idea of tagging that poor little tyke with such a fancy name as Bromley—fine as your uncle is. Maybe we should do something about it if he is so unhappy."

"You're sweet, Grant—and right. Let's call him Bill for a while to see how it works. Bumpy—Bill—is a child who needs all the help we can give. Let's try it.'" She raised her voice. "Come on, Bill—it's time you went to bed!"

Bill came running, eyes glowing. "You did say it—goody! Can I be Bill forever'n ever?"

"Forever'n ever!" laughed Grant. "If Bill turns out to be a better boy than Bromley, we'll just kind of put Bromley in the ash can and keep Bill."

"Oh, thanks, Dad, thanks! Good night, Mom. Don't forget."

But Dena did forget. The next morning she called up the stairs, "Time to get up, Bumpy!"

There was no answer.

"Come, Bumpy—it's late!"

Still that mysterious silence. She heard Grant chuckle over the morning paper.

"Oh!" Dena tried again. "Time to get up, Bill!"

Bill hit the floor like a cannon ball. "All right, Mom!"

"Hm!" Dena observed. "I see he means business. I'll have to keep on my toes."

Bill came down, brushed and clean. He stood up straight.

"Happy, Bill?" questioned his father.

"Oh, yes, Daddy! I like being Bill. But you know—there's one more thing—"

"What is that, Bill?" Grant wanted to know.

Bill looked at his shoes. "Well—I'd like—I wisht I could—"

"Tell us, honey," Dena encouraged. "Is it something at school?"

"Yes!" he burst out. "I want to be a guard—at the corner, you know—a crossing guard. Miss Crosley's going to ask some boy, and I want it to be me!"

Dena gasped. "But I thought it was only the big boys who got those jobs. A job like that is so very—important."

Bill seemed to grow an inch. "That's why I want to do it. I never get to be in anything. I can't sing—or play the trumpet like Mort Jones—or speak pieces—or anything. So I never get my name up on the blackboard."

"Blackboard? What for?" Dena was puzzled. But she felt the longing in his tone.

"Anybody that does anything—good—he gets his name up on the board. 'Most every kid has been up there but me. So you see—"

Dena did see, with a terrible hurt in her heart. All the other children had been honored. But poor Bill had never yet had his moment of glory. How could she help him? This didn't seem the way.

"But, honey—you know you got the nickname Bumpy because you were

Bromley had an ambition to do something really worth while like serving as a crossing guard at the corner.

always bumping into things—not being careful," she tried to explain. "You'd have to be *very* careful—all the time—to be a guard."

"I could do it," he said, stoutly. "My name is Bill now."

"Well," said his father. "Go ahead and ask Miss Crosley about it, son. I believe you can do it."

Bill came home that night jubilant. Miss Crosley had agreed rather reluctantly to let him try the job. Dena's heart lightened as she saw his eager face and shining eyes.

"What did Miss Crosley tell you, Bill, about what you would have to do?"

"Well, I have to go out early and get the flag and stand on the corner and raise it. Then the cars will stop and I have to see that the little kids all get across the street. Then the big ones. And, boy, those cars really have to stop when they see my flag!"

"You must be watching every second, Bill. Some child might get away from you."

"You have a very responsible job, son," Grant went on. "You realize that, don't you? But I know you can do it."

"'Course I can," said Bill, loftily. "Nobody is going across until I flag 'em over!"

Dena did not feel very easy in her mind, but she determined to show her faith in him. Every day when she knew Bill was going on duty she said a little prayer for him. One day she strolled around by the school just before closing time. She saw a businesslike Bill hurry out with his flag, and take his stand on the corner. Then the bell rang and the children began pouring out of the building. She stood out of sight and watched him flag the smaller children across the busy street. Why, he might have been doing it all his life! With a throb of pride she was about to walk on when she saw Jake Holman suddenly rush out and jostle past Bill when his flag was down. Out into the street Jake started, yelling at Bill as he shot past.

"Don't need to think you can keep me back with your old flag!"

"I sure can!" Bill shouted, grabbing him by the sleeve. "It's my business—and you can't go without the flag!"

"Who says I can't? You old Bumpy-good-for-nothing! Can't do anything else; so you have to be a crossing guard! Think you're pretty smart, don't you? Well, I'll show you!"

Dena could hardly believe her eyes when she saw Jake tear his sleeve out of Bill's grasp, and then lurch out into the traffic. She had a fleeting glimpse of Bill's set face as he whipped up the flag! There was a scream of brakes and a boy's wild cry, as Jake fell. The next second the sidewalk was empty, and Bill, too, was in the street. In frozen horror Dena watched Bill seize Jake just as the heavy truck jolted to a stop. It was so quick that she forgot to breathe. And then there was nothing in all the world but the sight of both boys lying still there on the pavement.

In the hospital it seemed forever before Bill opened his eyes and looked startled.

"Where is Jake?" He struggled to move. "Did I get him—where is he?"

"He's in the waiting room," said Dena, squeezing his grimy little hand. "He wants to thank you, Bill, for saving his life—you really did, you know." Pride shone out of her like a light. "You are a hero now, honey."

"His life—shucks! It was my job not to let any kid get in the street—I *had* to go after him. But what am I here for—ouch, my leg!"

"It's broken, son," said Grant, giving him a reassuring pat. "But after a few weeks it will be okay. Thank God you weren't killed!"

Bill's blue eyes shone. "But I wasn't—because I had to do it. I had

(Continued on page 32)

Homemaking

News and Views

For This I Am Thankful

Phyllis Ramseyer

A Testimony from the Youngest of Nine Children

MY GRANDPARENTS were farmers who came to this country from Switzerland and Germany. They had rather large families. These Christian uncles, aunts, and cousins have had a large influence on my life. Since childhood, we cousins were constant companions, playing and working together. Many were the times we waited with great anticipation the coming of Grandmother for a visit.

We are a large happy family, seven girls two boys. Only four brothers and sisters were at home when I was born; the rest being much older were married or away at college. As a result I, the last one of the family, have gone much more to the younger ones for counsel and advice. For a large family we had plenty of opportunity for "give and take." For this I am thankful. We learned to like "hand-me-downs"; to wash and dry dishes, or wash the clothes because Mother was busy preparing to send someone off to college!

Mother and Dad seldom answered a question of mine with a definite "Yes" or "No." They guided me in making my own decisions by helping me to look at the problem from all sides. At the time I wished they would simply say whether I could or could not do this or that, but now I realize that it was a good way of teaching me how to decide things for myself.

We were always taught to take care of our money and use it wisely. We raised animals or took care of a little garden of our own and then sold the products. This money was usually put in the bank.

As I entered school, I formed many friendships outside the family which also influenced my personality and character development. They were fine Christian friends. Mother made me feel free to have my friends come to our home at any time. We often had parties on the spur of the moment. Our home was always open to anyone.

A very strengthening element in our home has been the patient "fitting together" of Mother. Any large family, to be able to work together harmoniously, must have capable leaders. Mother did not get excited and "worked up" about little matters. We soon learned to take things as they came. She had to do a lot of planning to make things run smoothly; and if something didn't work out quite as she had planned, the next best was all right.

One of the most pleasant memories I have was when our whole family, including in-laws and nieces and nephews would go for a week's vacation to a cabin. How Mother and Dad could plan and supervise all that needed to be done before, during, and after these excursions is most amazing. These were times when we learned to know each other even better. Climbing mountains, cooling our milk in the stream near by, singing, playing games, and washing dishes together are just a few of the precious memories of those trips. Now even though we are scattered, we plan for all to be together at least once a year. We often spend our time singing together. It is a tradition that when we are all together, we sing our grace and thanks to God. This is an element which makes all close together and close to God.

Family devotions in our home have been at breakfast. A devotional booklet and the Bible are used. Mother and Dad did not always take charge but often had one of us plan them.

Many times Mother and Dad would surprise us by packing our dinner and announcing that we were going away for the day. They were often "educational" excursions—to a bottle factory, a mushroom house, a strip mine, or a cavern. These are times we will never forget.

We have had many friends in our home. My brothers and sisters brought their friends from college to our home for week ends or vacations. Many times our home had two or three foreign students in it during Christmas or Easter vacation. This is the best way to learn to know different types of people—live with them. We have always kept in touch with these friends, and the circle is getting larger and happier.

Even though I was the youngest one of our family, it did not seem that way since I have a niece one and a half years younger. We have always been very close, almost like sisters. I have constantly been surrounded by small nieces and nephews and so I have learned a great deal about children. I have always felt fortunate because my parents encouraged me to think about a goal in life, but never "set" it for me. It is my aim to help others, to teach them to learn to know God and love each other. Having grown up with children and worked with them, I have grown to love them. I think I can do a real service to mankind by teaching small children. I want to do God's will. If He feels I should change my course, I am willing to follow. As I grow older, I realize that God will direct me in every area of life. He will help in making the vital decisions still ahead.

All the examples I have mentioned are only a small portion of the many positive and constructive experiences in our family life that have helped me. As I reflect upon them, I have been made more conscious of the privilege I have had of growing up in my family. For this I am thankful.

Phyllis Ramseyer, Smithville, Ohio, a junior in Elementary Education at Goshen College, wrote this paper as an assignment in Psychology of Childhood on the subject, "What experiences in your home and family living have contributed constructively to your growing up?"

A Challenge to Parents

Miriam Stalter Charles

THE CREATION of a strong family life in which the Spirit of Christ permeates the total environment is no easy nor quickly done task. It is a day by day process continuing for a lifetime and requiring the cooperative efforts of each member of the family. The responsibility of leadership in the execution of this task, however, has been given to the more mature members—the parents.

When God places a child in the home, He puts a great responsibility upon the shoulders of the parents.

They are called upon to direct the children in their earliest learning experiences.

To what nobler and more satisfying task could a mother or father dedicate himself than that of making the learning connections for the children in their home?

This task with all its ramifications demands dedication of the best of one's time, energy, talents, and thought. The spirit of dedication to this responsibility should be the same for both father and mother but the meaning of dedication in its practical outworkings will be different. Normally we expect mother to be the homemaker and father the breadwinner and together they are partners in homebuilding and child nurture.

The superintendent of women at a large Bible institute with many years of experience in working with children and young people says this to mothers: "If I were a mother I'd make the job a full-time one. I'd concentrate on bringing up my family. It would be a sacrifice but it's a God-given responsibility, and it would be mine—along with my husband and no one else. Others may contribute . . . but it would be my responsibility first and foremost."

Sacrifice may be involved for a mother who makes her job a full-time one. It may mean any of a number of things, such as her willingness to accept a lower standard of living as far as material conveniences or even necessities are concerned. But willingness to sacrifice things of lesser value for the achievement of higher values such as happiness, security, and harmony in the home and the building of worth-while character will bring her a far richer reward than anything money can buy. I believe there are few rewards which could come to a mother more satisfying than that expressed by a little five-year-old girl. It was the last morning of a five-day motor trip enjoyed by several friends and their children. As they were driving along, Cathy in her natural and spontaneous way said, "This is the happiest day of all, because today we go home." Her material home had been at least four different dwelling-places within the past two years, but her father and mother had given her the affection and attention which made her feel secure.

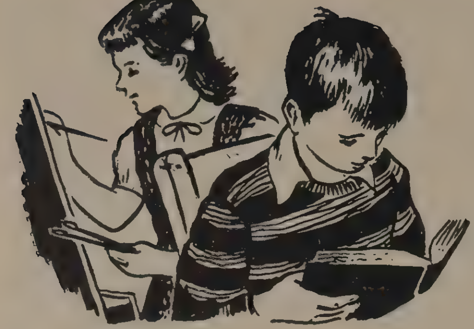
The task of guiding children in their learning experiences is one to "call out the reserves" in any mother's talents.

While we commonly assign the father by nature of his functional role in the family to the work of breadwinner, nothing can substitute for a father's comradeship in the growing experience of his children. Failure to provide this comradeship during the early years of childhood is likely to result in regret. A certain father who watched his children grow up and did not have the satisfying experience of seeing them within the fellowship of the church confided to a friend that he had not taken time to read Bible stories to them in their childhood. Then he went on to say, "I see now that I should have unhitched the team an hour earlier in the evenings."

As motivation for dedication to our task we have these lines of poetry:

"O happy home, where each one serves Thee, lowly
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto Thee."

A former elementary school teacher and college instructor in education, Mrs. Howard Charles, Goshen, Indiana, finds homemaking with the care of her two-year-old son a rewarding full-time job.



Young Community

Embroidery Contest Winners

Division I (12-15 year olds)

First Prize—Ruby Nisly, R. 1, Mogadore, Ohio, 15 yrs.

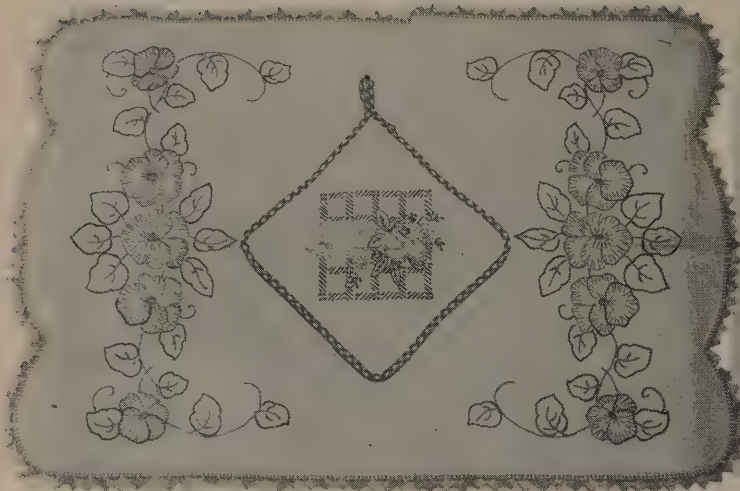
Second Prize—Ethel Steiner, R. 2, Dalton, Ohio, 12 yrs.

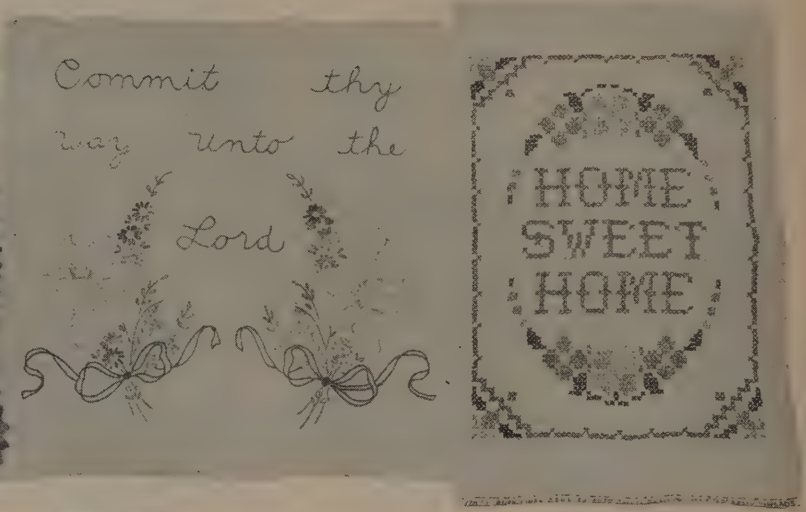
Division II (under 12 yrs.)

First Prize—Edith Steiner, R. 1, Dalton, Ohio, 10 yrs.

Second Prize—Margaret Brenneman, Elida, Ohio, 7 yrs.

Judges were Ruth and Rhoda Ressler of Scottdale.





These are the embroidered pieces that won first and second prizes in Division I of the contest. In the middle is the pot holder that Ruby Nisly made. It has a lot of lovely fine stitches on it. The scarf is the one made by Ethel Steiner. Although it didn't count in this contest, the crocheted edging was made by Ethel too. Notice it.

These two pieces won first and second prizes in Division II. The quilt block made by Edith Steiner has a great variety of stitches and all of them made very well. The sampler is made of cross stitch and is mostly blue. It is a pretty thing!

This scarf deserves a special prize. It came too late to be judged with the others but it was mailed in time. You see it came from Luxembourg in Europe. It was made by Lois Fretz, Rue Emile Mayrisch F2, Esch/Alzette, Luxembourg. She is 11 years old. The scarf is made on ecru material and has many lovely satin stitches that look as neat on the back as on the front. Lois is receiving a prize for this work.

Ruby Nisly. She is in the ninth grade at the Lake Center Christian Day School. She is a member of the Maple Grove Conservative Church at Hartville, Ohio.

She says, "I learned to embroider about five or six years ago. My older sisters helped me get started in this. I have six sisters and we can all embroider, including my mother. At the present time I am helping to embroider a set of seven tea towels for a relief sale on September 30. The girls in our junior sewing circle are making all kinds of clothing and also other articles; then on the 30th we will have a sale, with the money going for relief. We have been doing this for several years and I think it is very interesting . . . . We have been rolling bandages and also we made scrapbooks to give to some hospital or some other place.

"My hobbies are reading, embroidering, baking, and sewing. I have been making most of my own dresses."

Edith Steiner. She is in the fifth grade at the Dalton School. Her mother taught her to embroider by drawing pictures on feed sacks. She says, "My first piece was a quilt for my doll that my mother drew on a feed sack. I did that when I was seven. The piece I sent is a patch for my second embroidered quilt. Mamma gave my sister and me enough patches with Bible verses for each of us a quilt."

Her other interests are crocheting (bookmarks and handkerchief edgings), collecting recipes, baking cakes and cookies, making candy, and taking care of five pet rabbits.

She has three sisters and one brother, lives on a farm, goes to County Line Mennonite Church where her daddy is a minister. (Her mother told her to add that she sometimes has to be called twice when it is time to do dishes. I guess they didn't want us to think she is perfect!)

These are the other pieces of embroidery that were entered in the contest. Many of them are very nice. The two big scarves have crocheted edges that Helen Jackson and Kathryn Lehman made themselves. (Of course we didn't judge the edges as that is not embroidery but it did make a nice finish on the scarves.) Two boys entered the contest. You can see the candlestick of Calvin Lewis Miller near the center. I don't believe the pillow slips embroidered by Delbert Seitz show on the picture. Honorable mention should go to Reba Ann Kauffman, Bird-in-hand, Pa., for the scarf with the little houses near the top. It is very nice embroidering and the colors are well chosen.

RIDDLES

These are real riddles with a catch to them.

1. What can run and can't walk, has a tongue and can't talk?
2. What has eyes and cannot see?
3. What has legs and can't walk?
4. What goes all the way around the house and makes one track?
5. What can be seen when covered?
6. What has a face and never washes it?
7. What is always found in pairs?
8. What grows larger the more you take from it?
9. What is full of holes and yet holds water?
10. What has pains and does not ache?

TREE QUIZ

The answers are the names of well-known trees.

1. A nut you like on bread.
2. A fence and a tree's products.
3. Land that borders on water.
4. The remains of burnt wood.
5. A fish wood.
6. A wooden receptacle and a church officer.
7. A male deer and what he sees with.
8. A canine wood.
9. An insect with a whistling buzz.
10. Always the same color.
11. A wood you chew.
12. An animal's coat.
13. A tree that means "long for."
14. A colored wood.
15. A tree that bears the name of Holland's flower.
16. A southern product wood.
17. The way a well-dressed young man looks.
18. Two trees.
19. The wood that has the name of an ore.
20. The second personal pronoun.

A BIBLE QUIZ

1. How many books in the Bible?
2. How many books in the Old Testament?
3. How many books in the New Testament?
4. How long did it take to write the Bible?
5. What is the longest book in the Bible?
6. What is the shortest?
7. What is the shortest verse in the Bible?
8. What is the love story of the Bible?
9. What is the hymnbook of the Bible?
10. What book is a census report?
11. What book contains the priestly laws of the Hebrews?
12. What book contains the story of a great fish?
13. Where do we find stories of Moses?
14. What two books in the New Testament were written by a doctor?
15. What book is full of wise sayings?
16. Where do we find the Ten Commandments?
17. Where do we find the Lord's Prayer?
18. What is the Shepherd Psalm?
19. Where do we find stories of the early Christian Church?
20. Where do we find the Beatitudes?
21. What is the greatest sermon ever preached?
22. Name the Gospels.
23. Who wrote most of the epistles?
24. Where is the famous love or charity chapter?
25. What is a quick way to find Psalms?

A MENNONITE COMMUNITY QUIZ

How well do you know the Mennonites?

Name the state where these are located.

1. Willamette Valley
2. Eastern Mennonite College
3. Little Eden Camp
4. Hans Herr house
5. La Junta Mennonite Hospital
6. Knoxville Mission
7. General Mission Board headquarters
8. West Liberty Children's Home
9. Rocky Mountain Mennonite Camp
10. Blooming Glen Church
11. Wayne County
12. Elkhart River
13. Warwick River
14. Mennonite Publishing House
15. Landis Valley Museum
16. Shenandoah Valley
17. Rockway Mennonite School
18. Laurelville Mennonite Camp
19. Hesston College
20. La Plata Church
21. Philhaven Mennonite Hospital
22. Dhamtari Christian Hospital
23. Mennonite Central Committee headquarters
24. Chesley Lake Camp
25. Bragado Church
26. Walnut Creek Church
27. St. Jacob's Church
28. Goshen College
29. Sheridan Church
30. Reiff Church
31. Eureka Home for the Aged
32. Lancaster County
33. Holmes County
34. East Union Church
35. Bihar Mennonite Mission
36. Weaverland Church
37. Shirati Hospital
38. Manson Church
39. Roanoke Church
40. Canton Bible School
41. Mennonite Home Mission
42. Franconia Conference
43. The Mennonite Hour headquarters
44. Hannibal Mission
45. Beech Church
46. Obihiro Church
47. Western Mennonite School
48. Reading Mennonite Girls' Home
49. Haile Mariam Mammo Memorial Hospital
50. Lititz Church

FISH QUIZ

The answers are the names of fishes.

What fish

1. Does the miser love?
2. Twinkles in the sky?
3. Is musical?
4. Is the royal fish?
5. Is the carpenter's fish?
6. Is the soldier's fish?
7. Is a color?
8. Is like a bird?
9. Is another name for a road?
10. Is a household pet?

(Answers on page 31)

SAUL'S PALACE

A reconstruction of Saul's palace at Gibeah. Jerusalem is in the distance.

THE PROMISED LAND

(Continued from page 13)

Around the corner of the Sea of Galilee lies Capernaum. Prominent in this area is a large portion remaining of an old synagogue; whether built by the centurion or on the foundations of one he built we do not know. Here, too, are the ruins of an ancient Christian church said to have been built in honor of Peter's wife's mother who was healed by Jesus in this town. Within sight is the Mount of Beatitudes where Jesus preached the greatest sermon ever heard.

As you walk the shores of blue Galilee, many scenes from the New Testament come to mind. You see men catching fish and Jesus walking on the water, calling the disciples, and stilling the storm.

In Israel one notices the lack of interest in old things and a keen interest in building up the new. We can appreciate that feeling when we realize what these people have gone through to get what they have.

Reluctantly we left these sacred spots. Our work in Greece was calling and we had to say farewell to the Promised Land and sail the beautiful Mediterranean to the country of Homer, Plato, and Socrates.

PLEASURE OF BIBLE STUDY

(Continued from page 16)

in a chapter to each other. See how the chapter looks and give it a title if you have not done so before.

4. Follow this practice for the chapters of an entire book (or for the lesson assignment), and see how the whole is related to the parts and the parts to the whole.

5. Look for progression of thought development in a paragraph, in a chapter, in a book. Try to discover the movement in the book. What are the objectives and goals of the writer?

6. Make observations. List in 1, 2, 3, order things you have discovered, new things you have found.

7. Study persons and places mentioned in your assignment or book. A map will be helpful if needed. Locating the lesson in history will be helpful.

8. Record questions you may want to ask your teacher, and list the difficulties you encountered in your study. The value of a good teacher is his ability to assist you, and lead you into a deeper understanding of the Word.

9. Be sure that you see relationships and get the greater lessons which the writer wants to teach. Avoid losing yourself in endless details. Don't be a quibbler.

10. Interpret correctly the Scripture studied. Do this with an unbiased mind. Find out what the Scripture actually means, and do not try to make it say what you think it means. Record your discovery.

11. Apply the truth learned. Of what value is it to Christian living today? Make the application personal as well as to the times.

12. Reflect upon the value of the total study to your spiritual life. What has happened to you in the preparation of this lesson and in the class?

Bible study is a pleasure, discovering new things in Christ. But remember also that Bible study is work; it is difficult work. It requires application, diligent application and perseverance. Study should be attempted only in the spirit of prayer, and always with the help of the Holy Spirit who is the great Teacher. —C. F. YAKE

Farm Outlook

Observers who keep an eye on the economic weather see several distinct warnings of storms ahead, especially as far as the farmer is concerned.

Farm economics say the main threats to farm prices are high output of many farm commodities, slow export markets and probability of a drop in what is now a very high business activity.

Farmers are producing grains and fats in amounts well above both United States and foreign demand. High production together with the large reserves of wheat, corn, cottonseed oil, and butterfat actually sets ceilings on prices, not only in these commodities, but also in related commodities.

With the exception of corn and rice, commodity exports have fallen sharply in the last year. There appears to be little hope for the over-all export demand to increase.

There is no great need for much more of our surplus production in the world except on a give-away basis and farmers in other countries will resist efforts of the United States to "dump" large supplies of farm products in their own countries.

Business activity for the past two years has been too high for us to expect it to continue. Farm economists expect some recessions but we need not become too alarmed about it if we follow a conservative and efficient system of farming and keep debts under control.

The violent fluctuations in the general price level made and broke more people financially than any other factor during the past 25 years. The nature of farming is such that it is affected much more by changes in the general price level than are most other businesses. Therefore farmers would do well to adjust their economy to a declining price level. —S.J.S.

Answers to Riddles

1. Wagon
2. Potato
3. Table
4. Wheelbarrow
5. Book
6. Clock
7. Scissors
8. Hole
9. Sponge
10. Window

Answers to Tree Quiz

1. Butternut
2. Walnut
3. Beech
4. Ash
5. Basswood
6. Box elder
7. Buckeye
8. Dogwood
9. Locust
10. Evergreen
11. Gumwood
12. Fir
13. Pine
14. Redwood
15. Tulip tree
16. Cottonwood
17. Spruce
18. Pear
19. Ironwood
20. Yew tree

Answers to a Bible Quiz

1. 66
2. 39
3. 27
4. About 1600 years
5. Psalms
6. II John
7. "Jesus wept"
8. Ruth
9. Psalms
10. Numbers
11. Leviticus
12. Jonah
13. Exodus
14. Luke and Acts
15. Proverbs
16. Exodus 20 & Deut. 5
17. Matthew 6 & Luke 11
18. 23rd Psalm
19. Acts
20. Matthew 5
21. Sermon on the Mount
22. Matthew, Mark, Luke, John
23. Paul
24. I Corinthians 13
25. Open the Bible to the middle

Answers to a Mennonite Community Quiz

1. Oregon
2. Virginia
3. Michigan
4. Pennsylvania
5. Colorado
6. Tennessee
7. Indiana
8. Ohio
9. Colorado
10. Pennsylvania
11. Ohio
12. Indiana
13. Virginia
14. Pennsylvania
15. Pennsylvania
16. Virginia
17. Ontario
18. Pennsylvania
19. Kansas
20. Puerto Rico
21. Pennsylvania
22. Madhya Pradesh, India
23. Pennsylvania
24. Ontario
25. Argentina
26. Ohio
27. Ontario
28. Indiana
29. Oregon
30. Maryland
31. Illinois
32. Pennsylvania
33. Ohio
34. Iowa
35. Bihar, India
36. Pennsylvania
37. Tanganyika Territory, East Africa
38. Iowa
39. Illinois
40. Ohio
41. Illinois
42. Pennsylvania
43. Virginia
44. Missouri
45. Ohio
46. Hokkaido, Japan
47. Oregon
48. Pennsylvania
49. Ethiopia
50. Pennsylvania

Answers for Fish Quiz

1. Gold
2. Star
3. Bass
4. King
5. Sawfish
6. Sword
7. Blue
8. Flying
9. Pike
10. Cat

THE NEW EVANGELICALISM

(Continued from page 16)

we also believe that the non-social Gospel is inadequate. We believe the statement of James that faith and works must go together. We therefore wish to express our deep concern that as a church we should not depart from the basic assumption that good social behavior must be secured as the outworking of a regenerated heart, that only the Spirit of God can produce the fruit of the Spirit. We would warn our people against any program of social or economic improvement which is divorced from the evangelizing purpose to bring men to Christ as both Saviour from sin and the Lord of their conduct.

"We are further concerned that the church should acquire a better understanding of the principles of social justice contained in the Gospel of Christ, and urge our preachers and teachers to study and to set forth the social obligations expressed and implied in the teachings of the Old Testament prophets, of our Lord, and of all the apostles. We are deeply concerned that the social conscience of all our people may be aroused and sharpened, so that we may sense more and more the implications of Christian love and brotherhood in the complex details of modern life. We believe that our Christian testimony to the world about us can be effective only as we confess unsocial conduct to be sin and cleanse our lives of its defilement."

We dare not boast, for our total impact upon the world has been pitifully small. But since we have always considered ourselves as evangelicals, it is a satisfaction to see other evangelicals, especially men of the stature of Ockenga and Henry, becoming aware that true Christian faith has two dimensions—upward toward God and outward toward man.—PAUL ERB.

OUR CHURCH IS GROWING

(Continued from page 11)

Christian. Soon after this prayer meeting the man confessed Christ openly. He remarked that the prayer of Don Aurelio did much for him.

A young man has been praying fervently for the conversion of his father. The faith of this young man has not wavered and we know that his prayer will be answered because through the years he has continued faithfully in prayer.

It is inspiring to know and see that so many have taken up their responsibility in secret and public prayer realizing that God can bless and promote growth when their purpose is true prayer.

Dona Juana Rolon is mother of a family that was won to Christ by the oldest son, Samuel. The father, however, is not a Christian. She teaches the very small children in Sunday school.

It Grows Through Working Together

In 1946 there was only one Mennonite congregation in Puerto Rico. In 1947 the second was organized. In the beginning the fellowship was within one congregation but as others were added, activities were organized to bring together the members of the church for fellowship and study and to promote a feeling of unity.

One of the first united activities was the Bible Institute held each year in the fall. Young and old have been welcomed to this period of fellowship and study, and many doctrines, book studies, and subjects related to Christian service have been taught and many opportunities have been presented for discussion and clarification on themes which are new to a young church. Approximately 200 members of the Mennonite Church in Puerto Rico have opportunity to attend these meetings and a sizable number enroll in the classes each year. The Bible Institute has provided a wonderful opportunity for the members of the various congregations to get acquainted with each other and become conscious that the church is a larger fellowship of believers.

The annual meeting of the Mennonite churches is held in the spring of the year. Groups from the congregations come in cars, trucks, and buses. The program includes devotional and prayer sessions, and speakers on the various subjects related to the church; all congregations are represented on the program.

It is at this meeting where the

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members can make decisions which affect the church as a whole. Decisions have been made to support the radio program financially, to develop a fund for the support of national missionaries, and to help individual congregations build their own churches. The annual conference has been a means of blessing the church in Puerto Rico since its beginning in 1949.

The youth camps held during the summer months are yearly activities to which the young people look forward. Young men from 14 years and up spend a few days in a retreat where Bible study is an important part of the program. The young women also spend a few days together in fellowship, recreation, and study of the Scriptures. The camps are doing much to bring our young people together.

The church in Puerto Rico is working for the common purpose of bringing the lives of the people "out of darkness into his marvellous light." There are many adversaries and obstacles. But the Holy Word of God goes out into many communities and the church becomes a true light that we pray might burn brightly until our Lord returns.

MOMENT OF GLORY

(Continued from page 25)

to because I don't have that old Bromley name any more. That sissy Bromley couldn't have done it, but Bill could. Daddy, can I be Bill forever and ever—really and truly?"

Dena's eyes filled as Grant looked straight into the eager eyes of his son.

"Well, Bill, I guess *so*—forever and ever. If you care that much, we'll go see the judge about it just as soon as your leg is well."

"Oh, Dad—swell! And now I just bet Miss Crosley'll put my new name up there on the blackboard—"

"I surely will!" said Miss Crosley's voice from somewhere near by. "Your new name will go right up to the top of the board tomorrow, Bill. You did your job and no one can do more. We're all proud of you! We want you back on that job just as soon as you are well."

Bill's smile grew until it covered all his face. And Dena knew with a deep thankfulness that at last it had come—his moment of glory.

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Viewpoints on World News

Intercultural Exchange

Carl Kreider

Chicago is less than 24 hours away from Tokyo by regularly scheduled flights of air liners. A short time ago one of the faculty members of International Christian University learned that his daughter in America was stricken with polio. The seriousness of the case was discussed with the husband of the daughter by the Tokyo faculty member by trans-Pacific telephone. They decided that her complete recovery would be a matter of months and that it would be hastened if the mother returned home to care for the daughter and her two small children. She immediately left for home by plane and is now ministering to her daughter. This incident which could be repeated hundreds of times in recent years (often in even more dramatic instances) points clearly to the fact that modern communication has brought the remote corners of the world much closer together. Long distance planes, however, can carry anxious mothers on missions of mercy, or they can carry atomic bombs on missions of annihilation. They can carry diplomats suing for peace after a destructive war, or they can carry emissaries of good will. It will be the purpose of this article to describe briefly some of the recent attempts to use modern transportation facilities to promote the exchange of cultures.

A few weeks ago I went to Yokohama to see the Japanese ship *M.S. Hikawa Maru* sail for America. It happened that five students were aboard who were coming to America to study in colleges which are members of the Council of Mennonite and Affiliated Colleges. There were nearly 150 other students aboard as well. Ninety-two were being sent to America under the terms of the Fullbright Act. This program is sponsored by money which the United States has realized from the sale of surplus military supplies in Japan and is used not only to send Japanese students to the United States but also to send American professors and research scholars from the United States to Japan. Agreements with other countries similar to the one with Japan provide for a similar intercultural exchange between the United States and many other countries. Several faculty members of Mennonite colleges have already participated in this program as research scholars, students, and professors, and many more will no doubt participate in the future. The *Hikawa Maru* also carried a number of other Japanese students who were going to America under scholarships provided by various Protestant mission boards better to prepare these young people for service in the Christian Church of Japan.

The sailing of a great ocean liner is always a colorful affair. Paper streamers connect the people aboard the boat with the people on the dock who must stay home. As the ship moves to sea these colorful streamers are of course torn by the motion of the ship. Many friends and relatives are usually on hand to watch the boat sail. I have never seen as many for a single boat as for the *Hikawa Maru*. There were two military bands. A group of young people from a Christian Church sang a song dear to many Japanese Christians, "God Be with You Till We Meet Again." Sunday-school classes were there to bid their teachers good-by. The whole crowd was so large that there was scarcely any standing room on the pier. Though not articulate the whole spectacle was a marvelous affirmation of faith in the great intercultural exchange which this sailing represented. Yet only a fraction of the Japanese students going abroad this year were on that one boat.

Another example of intercultural exchange is the International Student Seminar sponsored by the American Friends Service Committee. Some of the young Mennonite missionaries in Japan spent two busy weeks of their summer vacation participating as students in this seminar and it was my good privilege to participate as a member of the faculty. The seminars met on the campus of two of the Christian colleges for women in Japan, one in Tokyo and the other in Kobe. Students were carefully chosen so as to include those from as many countries as possible and those of as high caliber as possible. Approximately one half were Japanese and the others came from many other countries: Korea, China, Indo-China, the Philippines, Ceylon, New Zealand, the United States, Canada, England, and Germany. For two weeks they lived together in the dormitory, they ate together in the dining hall, they played together in the gymnasium and on the athletic fields, they listened attentively to lectures from many different countries, and they participated actively in discussion groups and student forums. They were seeking answers to the way in which both Freedom and Security may be attained by young people in our time, and they were attentive to the claims of the Christian Church in providing the answer to this question.

Frequent visitors to Japan constitute another type of intercultural exchange. Sometimes their visit is financed by Foundations, such as for example the visit of Mrs. Franklin D. Roosevelt to Japan last winter. Sometimes they come as personal representatives. For example, the former American Secretary of State, Francis B. Sayer, is currently spending a year in Japan because of his personal interest in the future of this country. Many of the Mennonites who attended the World Conference in Switzerland last summer were also attending at their own expense. Churches and mission boards are constantly sending workers and commissioners who move from one country to another. These people must watch very carefully what they say, for the people in the country receiving them eagerly await their statement of impressions. For example, Mrs. Roosevelt told the students at International Christian University that if they wanted freedom they would have to fight for it. She meant to imply by this that constant vigilance was the price of freedom. The students, however, resented her statement because they interpreted her to mean that Japan should rearm. Inasmuch as Japan was disarmed eight years ago at American insistence the Japanese are understandably sensitive about suggestions of rearming.

International Christian University itself is one of the most interesting and promising examples of intercultural exchange. Although most of the students attending the University now are from Japan, Chinese and Korean students are also members of the first class. It is an established policy, however, that one half of the faculty are Japanese and the other half from abroad. Of the non-Japanese members of the faculty currently serving here, one is a Swiss national, several are Canadians, and the remainder are from the United States. Faculty members from China and India are due to join the staff soon. The Americans, furthermore, include one who was born in Great Britain, one who was born in Germany, and one who was born in Japan. Almost all of them have taken university work in at least two countries. A faculty meeting is, in a group of this kind, in itself an intercultural exchange.

Current regulations for I-W service offer another marvelous opportunity for intercultural exchange at its best. The Mennonite Church has profited greatly from the service of a substantial number of relief workers in the years immediately following the close of World War II. Although it is desirable that most of the I-W workers serve in the United States, the continuing service of the men who go abroad, often at substantial personal financial sacrifice, is also highly significant. The first such worker to arrive in Japan is serving on the faculty of International Christian University. In many ways the unique nature of his appointment makes it possible for him to make an even more significant contribution to the Christian program in Japan than is true of the other non-Japanese faculty members who come on regular appointments.

Intercultural exchange should not, of course, be confused with the main purpose of the Christian Church, that of world-wide evangelization. Indeed, intercultural exchange of the wrong kind may do far more damage to the Christian cause than it does good. It must be recognized, however, that Christian work may be made very difficult or impossible where the lines of culture communication have been closed. Japan, for example, was relatively receptive to the Christian message 400 years ago, but poor intercultural relations between Japan and the West caused the Japanese Government to close very tightly the door to any kind of international exchange between Japan and the Western world: economic, political, or religious. This period of cultural isolation lasted for about 250 years and was broken down only about 100 years ago. Although cultural exchange has grown in the past 100 years, and has taken tremendous strides forward in the past decade, there is less reason to be optimistic about the quality of such exchange than about its quantity. It is here that the Christian Church meets a formidable challenge, one that requires the best efforts and most searching prayers that Christians in all countries can muster. Peoples everywhere are seeking a better way. That way can be illuminated only by the "Light which lighteth every man."

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Elizabeth Bauman

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Take thistledown,
Milkweed purses and
The clinging brown
Balls of burdock; take
The blond wheat stubble,
Faded rust of woods
And cloudy trouble.
Mingle them into
Late afternoon.
And add one sliver of
Thin fitful moon.
You will have autumn's last
Lovely experiment,
And know strange beauty came
When summer went.

—Frances Frost

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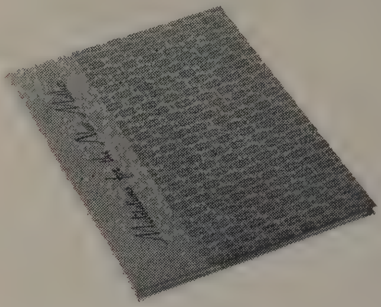

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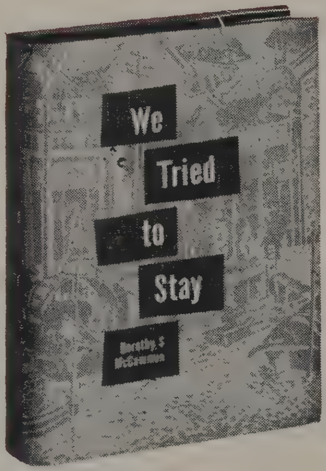

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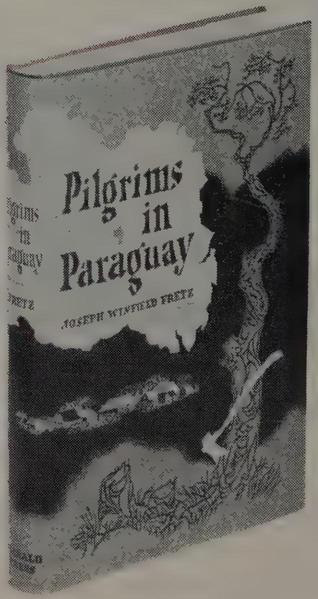

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DECEMBER 1953

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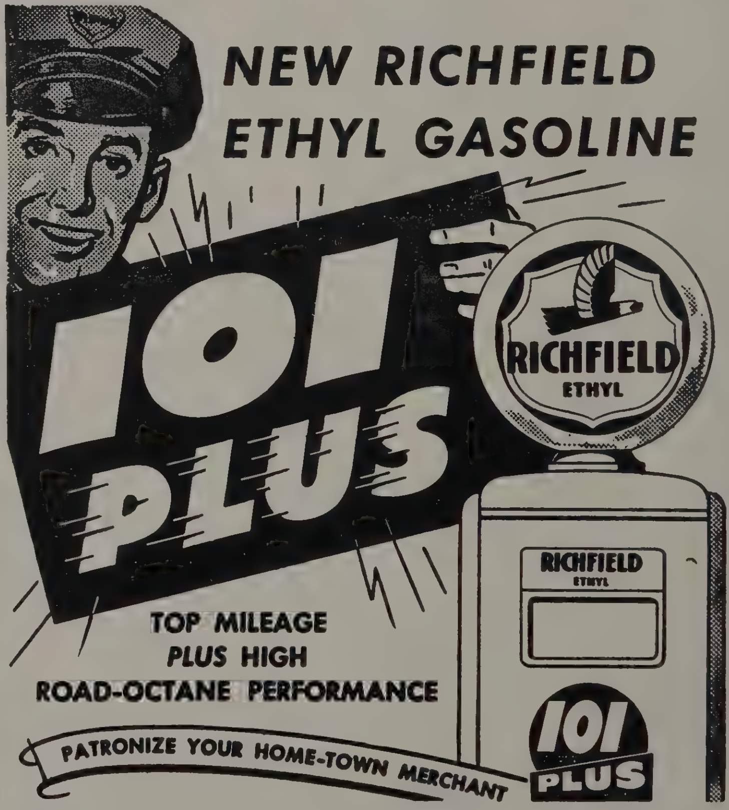

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Our Churches

Mennonites have lived on the high plains of the panhandle of Western Nebraska near Chappell since about 1885 when Nicholas A. Roth and family moved from Elkhart County, Indiana, in search of a climate more agreeable to Brother Roth who suffered from rheumatism. It is said that Roth was entirely dependent on crutches in Indiana, but after a few weeks in the sunny climate of Western Nebraska, he was able to lay aside the crutches.

Eventually a small church was erected three miles east and two miles north of Chappell. This was replaced in 1917 by the present building. A significant change came to this group in the thirties when because of crop failures and depression conditions, many were forced to leave the farm and work elsewhere. Today only three member families live in the country.

The present membership is 61 with John Roth and Fred Gingerich serving in the ministry. This congregation is 135 miles from the nearest neighbor Mennonite church at Thurman, Colorado. Therefore we are especially glad for visitors.—Fred Gingerich.

Mennonite Community

DECEMBER 1953

Volume 7 Number 12

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Sunset

The glorious scene on the adjoining page—it may be a sunset! In the words of the psalmist, it shows a strong man who has just run a race. He is nearing the end of his course. It has been a successful race. The preparation was strenuous. The race received his best efforts. The task is completed. The memories will always be pleasant.

And so it is with THE MENNONITE COMMUNITY. This issue marks its sunset. It is a graceful sunset which tells of a day well spent, a task accomplished, a work well done. As with the sun, it has given light on many a path, warmth to many hearts. Now, its work completed, it slips quietly over the horizon.

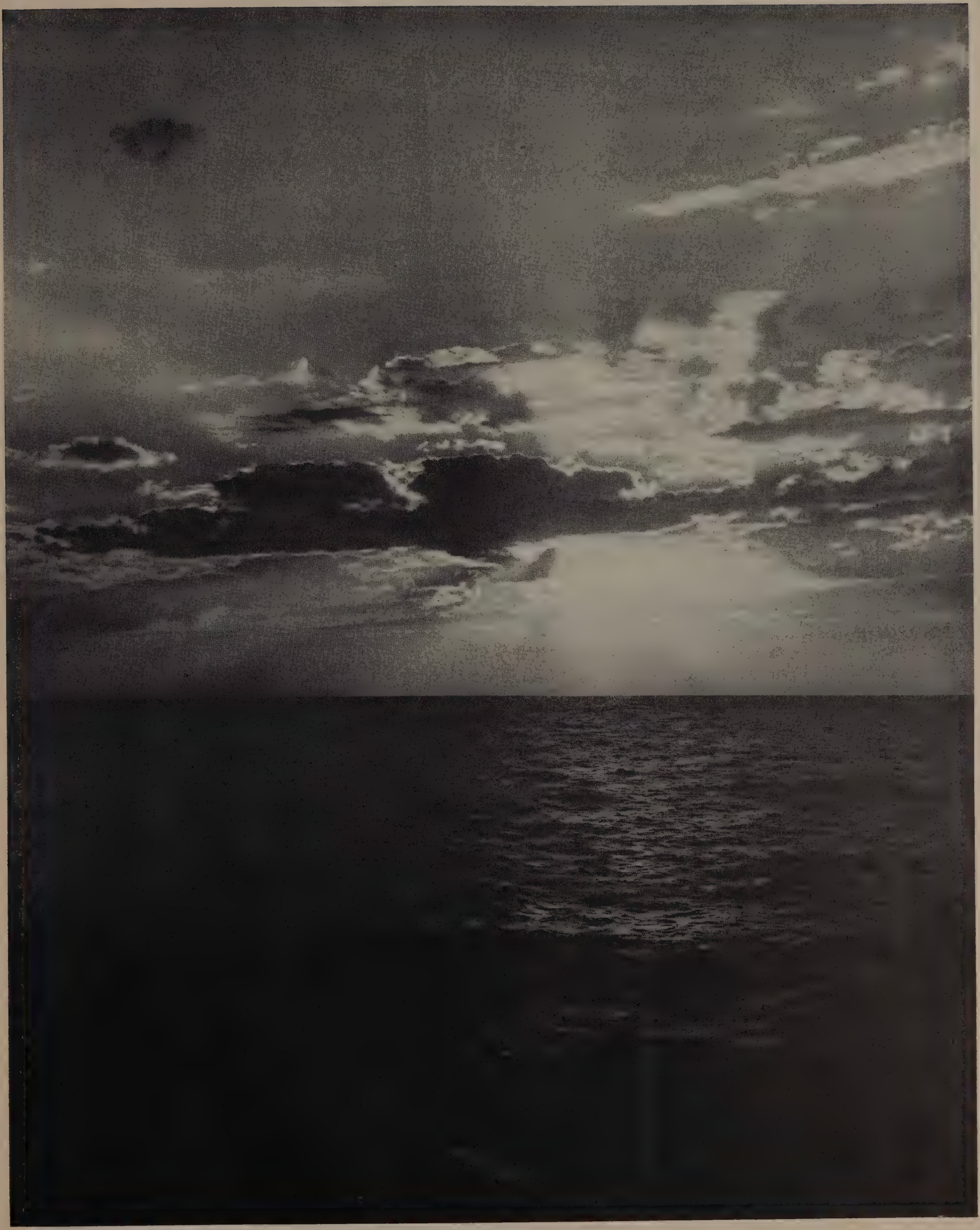
* * *

But the picture may be a sunrise! It is a strong man coming forth to run a race! It pictures youth, vision, and vigor. The day is before him. Travelers and toilers, in the field and on the highway, need his strength. Vegetation, flower, and plant need his warmth. Yes, man, bird, beast, and all life have awaited his coming. What a race of blessing to many today!

And so this is the sunrise of *Christian Living!* As yesterday's sun does not warm the earth today, so yesterday's vision and efforts do not answer the call for today's Christian literature need in the home and the church. *Christian Living,* coming over the horizon, is your Church Publishing House's answer to that need. We believe it will help to bring the light, the warmth, and the cheer needed in our homes and communities today. May this strong man run his race well.

As stated previously, any unexpired subscriptions to THE MENNONITE COMMUNITY or *Christian Monitor* extending beyond this (December) issue will be credited to the new publication, *Christian Living.* From this time forward subcriptions will be received for *Christian Living.*

A. J. METZLER.



"The heavens declare the glory of God; and . . .
In them hath he set a tabernacle for the sun . . .
(which) rejoiceth as a strong man to run a race."

Two Loaves and Twenty-One Fishes

What attitude shall an American Christian hold toward the overeating of Americans and the forced fasting in many other countries?

WE TEN WOMEN feasted on twenty loaves and two hundred and ten fishes, and we were filled. Determined not to let this hinder us, we consumed two coconut cream pies and close to a gallon of coffee. Quite a contrast with five loaves and two fishes that fed five thousand!

Early that morning we had left home to serve for a day at the relief clothing center. The road cut a wide swath through a golden grain carpet, hid between peach orchards heavy with early fruit, and burst out again into green corn fields. We came to Lancaster County . . . one of the richest in agriculture in our nation . . . and other nations were plagued with frightening want. Were we more deserving than those who would benefit from our work today?

At one end of the clothing center workroom a wall of Christmas bundles invited us to open, check, repack, and bale them. We looked at the gaily colored, towel-wrapped bundles and tried to picture the joy they would bring. The morning hours whisked by as we worked. Occasionally we held up for the admiration of the others a hand-knitted sweater or a cunningly dressed doll. How some little Arab girl would be thrilled to get this gift on Christmas morning! Our hearts swelled with warmth. We were a link in a chain reaching from Christian givers to gaunt, pinch-faced receivers.

Noon brought its welcome interruption. Knowing the joy of fellowship with the regular workers at the clothing center, we had brought a noon meal sufficient for them, too. The tables sagged under casseroles, salads, and desserts, an abundant meal even by Lancaster County standards! Before we bowed our heads to return thanks, we noticed this sign on a card above the table. "One dime will buy two glasses of milk or one bowl of rice and take it to a Korean or an Arab child."

The author of this article prefers to remain anonymous.

When the meal ended, we groaned as one woman brought out a large watermelon. By unanimous decision we kept it for an afternoon treat. The clothing center workers shared the watermelon feast when the afternoon work was finished.

"Let's stop and have our supper on the way home," suggested one of our number. The majority quickly agreed. Several recommended a seafood restaurant about halfway home, and there we stopped. That's where we ate the twenty loaves and two hundred and ten fishes. The menu featured twenty-one fried shrimp in a basket with two hot rolls, and we ordered it.

In the luxury of a well-appointed restaurant there were no conscience-pricking reminders of hungry Koreans. In fact, we forgot to return thanks for our food. Conversation took a drastic turn as women compared notes on their favorite restaurants and delicacies. Some talked at length of the delights of eating Smorgasbord with seventy varieties of food to choose and taste. One woman confessed quite complacently that she and her husband visited a famous Smorgasbord restaurant and ate a full course meal in addition to Smorgasbord. To relieve the physical discomfort they walked home rather than calling a taxi.

Although we ten women carry a combined three hundred pounds of excess weight, we couldn't resist fresh coconut custard and the inevitable coffee. The bill we paid would have supplied a Korean child with food for two months.

I couldn't sleep that night. Maybe it was the combination of fried shrimp and fresh coconut custard. Maybe it was the memory of a sign, "One dime will buy two glasses of milk or one bowl of rice and take it to a Korean or an Arab child." Maybe it was the mental picture of a little boy placing a picnic lunch of five loaves and two small fishes into the hands of Jesus.

What had we really given to the Lord that day? Anything at all? Wasn't it commendable that we had served at the clothing center? We might have gone shopping instead, or caught up on our magazine reading, or finished that left-over mending from last week.

How much did the little boy give to Jesus? He knew that five thousand were waiting to be fed, and he had only his own small lunch. But in daring faith he gave it all. He might have offered to share half and half with Jesus even though he was hungry enough to eat it all. (I guess that's how we had shared our day.) But he risked going without his own supper in order that Jesus might have it all. Knowing a small boy's appetite at a picnic, I wonder if he didn't receive more than he had given. Have you noticed the added flavor of a loaf that is shared? Maybe it tasted so good, received from the hand of Jesus, that he ate seven loaves and five fishes all by himself!

But what could I do, just I alone? Even if I wanted to give up the shrimp and hot rolls, how much good would my little bit accomplish? Andrew put this doubt into words as he looked at the boy's lunch basket. "What are they among so many?" Maybe the disciples had these same fears as they took a handful of bread and fish from Jesus and carried it with forebodings to the company of fifty that He indicated they should feed. Would they be making themselves ridiculous? Would they be embarrassed before the expectant company when the handful fed only one, and forty-nine went hungry? If they gave sparingly at first, their caution soon fled. The promise of Jesus was true! The food would satisfy them all, with some to spare. Taking the bread from Jesus and carrying it to the hungry multitudes, they became fellow-workers in a miracle!

As a follower of Jesus, I saw in this a new responsibility. The abundance of food is not mine to devour, but mine to share. My little plate of shrimp and rolls still looks insignificant, but I am ready to give it in

One dime will buy two glasses of milk or one bowl of rice and take it to a Korean or an Arab child.

daring faith. I may not have the thrill of seeing the five thousand it will feed, but I know it has come from the hands of a miracle-working God.

But what would others think of me if I refused to join them eating shrimp and rolls? Would I become the social outcast? Misunderstood by my Christian friends? Would I be shunned as the kill-joy of their social gatherings? Another mental picture arose to answer my questioning. I saw a woman kneeling before Jesus, breaking an alabaster box of ointment and pouring out the perfume on His feet. She risked the misunderstanding of Jesus' dearest friends. Her perfume would have cost a working man's wage for a year. This aroused the criticism of Judas, who with a false piety reminded her of the needs of the poor. Probably even Mary's closest friends regarded this as an "unnecessary" sacrifice.

Mary's one act of adoration was to the person of Jesus, done for His burial. Jesus understood, and that was Mary's reward. But as Jesus reminded Judas, we have the poor with us always. When we want to pour out ourselves and our possessions completely to Him, we cannot kneel at His feet as Mary did. Now our contacts with Jesus are spiritual. Our physical contacts are with His brothers, the poor who are thronging us. We show our love for Him when we give to these needy ones in His name. And He graciously receives it as though done to His very person.

Mary dared to be different. I remembered reading in a devotional book that morning, "The way to a fuller intimacy with Christ often lies through passages in life we must traverse alone." Mary risked being alone. Alone? Was this something to be feared when Jesus had promised, "Ye are my friends, if ye do whatsoever I command you?" Alone? "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Is this the choice? Lose the intimacy with some few friends to gain a greater intimacy with the Lord? Risk their disapproval in order to bask in His loving approval? Then there is no choice. The Lord's favor, placed in the balances against the passing favor of friends, far outweighs the other. If this choice shuts me out from some of their social occasions, it shuts me in with Jesus.

My darkened room suddenly became a holy sanctuary. In His presence there was truly fullness of joy. Then the Lord brought to my mind a promise I had often recited quite glibly. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I saw Jesus enjoying the festivities of a wedding reception. He didn't blight the feasting with a morose stare of disapproval. As an honored guest He joined in the merriment. Jesus shared in these human emotions, and sharing them He exalted them. To show His approval, He used His miraculous power to produce more when the refreshments ran short.

Jesus didn't follow the austere life that John the Baptist had led. He and His disciples shared in times of feasting and joy. Jesus lived as a Man among men. He, the Holiest of all, was never accused of a "holier than thou" attitude toward those who mingled with Him in social gatherings. He dined in the homes of

(Continued on page 34)

Mennonites are leaving the Garden Spot because they feel a call to give a witness with their work in

New Communities in Pennsylvania

Paul N. Kraybill

AN URGE to go somewhere else is invading the Mennonites of Lancaster County, Pennsylvania. During the past few years it has come because of high land prices. More recently, however, at least two additional factors are spurring what may soon be a decided movement.

Young men interested in farming often rent for several years until they can accumulate enough capital to begin their own operations. Among many of these there is a growing conviction against the raising of tobacco. Unfortunately, it is often difficult to rent a farm without consenting to raise tobacco. Some have agreed to farm tobacco as a temporary expedient until they can become independent. Others are not willing to do that and are looking to new areas where they may be able to buy a farm at a reasonable price and be independent of any landlords.

The next factor is the growing realization on the part of many that life is too sacred and their Christian responsibility too significant to spend their lives as slaves to stubborn mortgages or to live only for themselves. Many young people have caught a missionary vision through CPS, VS, Christian worker band activities, church schools and short Bible terms and are no longer interested in living their lives to themselves. This conviction has seized that particular group that has no call to anything other than farming or carpentering. Yet they do have a call to live and work in such a way that a definite Christian witness can accompany their vocation.

It is this conviction shared by many that has spurred some of us to an interest in locating and organizing new communities in areas where a Christian witness is greatly needed.

Already there has been a pushing out into the periphery of our Lancaster Conference district. A number have moved into such outlying areas as southern Lancaster County, York County, and Lebanon County where there are small Mennonite congregations. In York County some closed Mennonite churches have been reopened.

A few Lancaster Conference folks have moved into two areas beyond the conference district, Penn Valley in Berks County and Buffalo Valley in Union County.

The Buffalo Valley settlement is the larger and the better organized of the two. Lying about eighty miles northwest of Lancaster City, and twenty miles north of the northernmost reaches of the Lancaster Conference district, this was the scene of a former Amish resettlement project that miscarried. The movement to this area began in 1948 and was prompted mainly by the economic factors named. In 1949 the Eastern Mission Board assumed responsibility for organizing the group, securing for them the use of a commodious, closed Presbyterian church. The congregation is now independent and looks forward to building a house of worship.

There are twenty Mennonite families in this area. The Sunday school and church services reach only a few outside this group. The summer Bible school program, however, does reach more non-Mennonites, about half of the enrollment of 100 being non-Mennonite.

Economically the group is doing very well. The group has adjusted well to the community and to each other even though they represent diverse backgrounds. Only a fraction of them are from the Lancaster Conference area. They enjoyed cordial community relations.

The new community movement, however, which promises to be the most significant and fruitful is the one that is in the early stages of development in northern Pennsylvania.

For years many Lancaster County men have been traveling to the northern tier counties of our state as hunters, potato and cattle buyers and even as vacationers. As they learned to know the country they became aware of great spiritual needs. Associating with people of the area, noticing many closed churches and visiting in some of the neglected churches that

FARM IN BUFFALO VALLEY

This is one of the first farms purchased by Mennonites here. The operators are twin brothers, John and Samuel Weaver.

Paul N. Kraybill is Assistant Secretary of the Eastern Mennonite Board of Missions and Charities.

INSIDE THE CHURCH

The Presbyterians still use this historic shrine for a periodic home-coming service while the Mennonites of Buffalo Valley worship here regularly.

BUFFALO CHURCH

Twenty Mennonites familes worship here. They look forward to building a church of their own soon.

were trying to carry on, deepened that conviction.

In 1949 a request came to a member of the Itinerant Evangelism Committee for a summer Bible school. The request came from a northern Pennsylvania resident who had learned to know our people. The committee approved the project and a group of young people were sent to conduct a school at Morris Run. This group had for its leader a lay brother who often had hunted deer in that area. The school was gratefully received by the community and the group was invited to return.

In 1950 another school was held at the same place. A second school was opened at Wheelerville by another group of laymen, including some hunters. Meanwhile, Raymond Charles visited the area with some interested brethren and as a result the Itinerant Evangelism Committee sent out a survey team composed of VS personnel and headed by Allen Shirk. This team did a tremendous job in locating needy areas and opening up opportunities for further service. The team arranged for one school, the third to be held that summer.

In 1951, the writer was appointed field worker and another survey team was sent out. Also at this time many congregations that were looking for an outpost decided to answer an appeal to sponsor one of these schools as a congregational project. As a result of all this there were fourteen schools in 1951. In 1952 the number increased to twenty. In 1953 twenty-one were scheduled but two were canceled because of polio. These schools are all located outside of the Lancaster Conference area and most of them are in rural sections. Fourteen of these schools are in northern Pennsylvania and southern New York. The remaining seven are in central and eastern Pennsylvania. Some of the schools are held in closed churches, some in tents, and some in other churches that are unable to operate their own program.

We have tried to work with the local groups and win their confidence rather than operate in competition with them. Gradually we are looking for and finding areas where we can work independently without encroaching on other churches.

Most of these rural areas are characterized by fairly good to very good farming land. Farming practices vary. Potter County is being improved very rapidly. It already is famous for potatoes and is now rapidly increasing its acreage of productive crops. Dairying is typical of the northern tier counties and many high quality cattle are raised. The average standard of living is lower than in the eastern and southern counties of the state. Farming operations are somewhat crude. Buildings are poorly kept and many farms have been farmed out and left go to ruin. It is the same familiar story of the land being unable to provide for its people because its people have not cared for the land. Consequently young people leave the farms and the situation grows worse as old folks are left with the farms.

FIRST MISSION OUTPOST

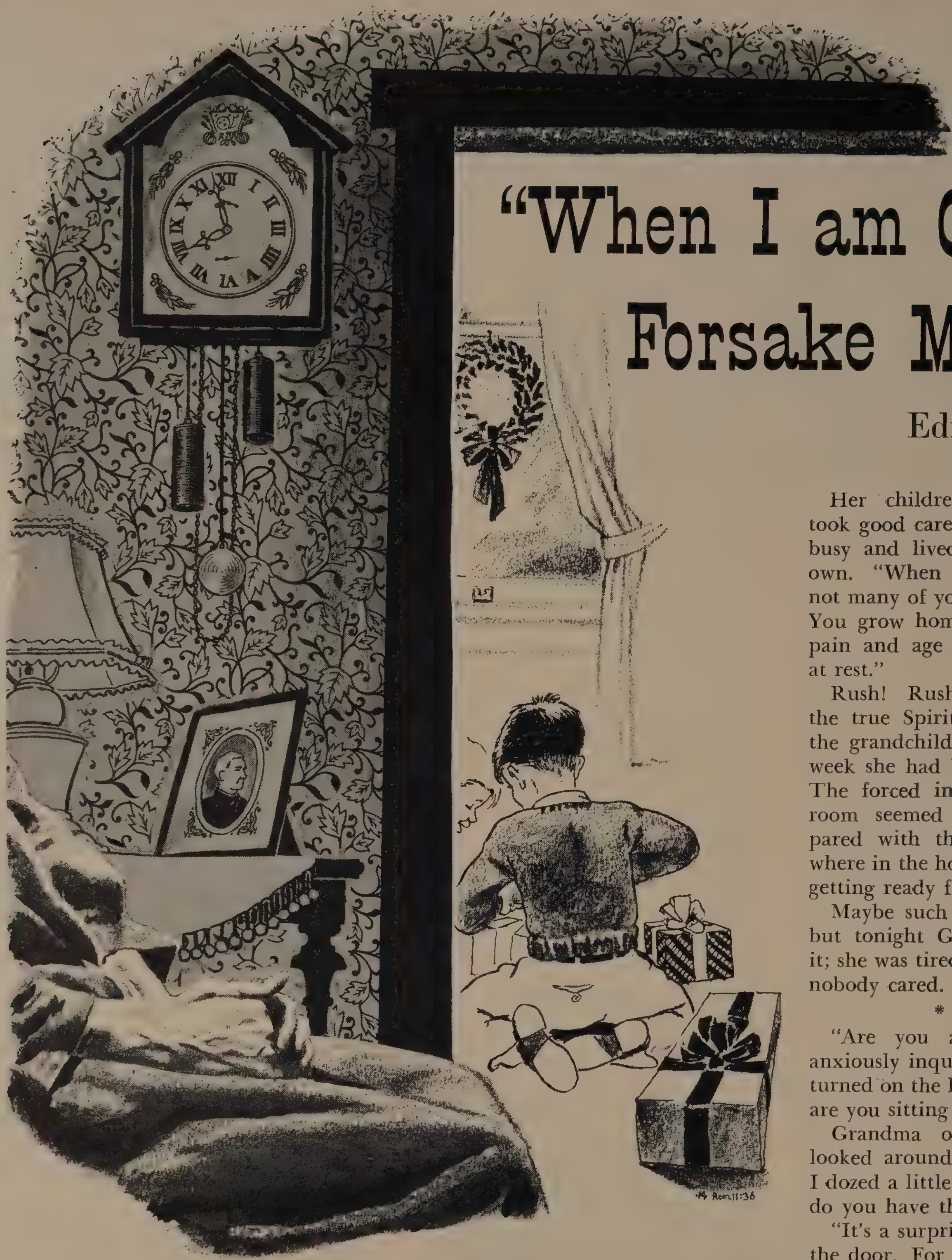
York's Corners Mennonite Church in southern New York state. Summer Bible schools created the interest that reopened this church.

There is a striking parallel between the physical condition of these communities and the spiritual condition.

There are to be sure many churches and strong church loyalties. The appeal of closed churches is touching to many but a bit misleading. Ofttimes these closed churches are in a place where there are other churches, or in a place where the population has shifted. Sometimes they are unavailable even if they are in needy areas.

Modernism has taken a heavy toll in these areas. The vitality of the old Gospel message is gone and the social program of that religion finds little opportunity for expression in these tiny scattered parishes. The poverty of the area has been a further handicap. Three to five churches

(Continued on page 34)



"When I am Old.... Forsake Me Not"

Edna Mast

"Peace on earth and mercy mild,
God and sinners reconciled."

Grandma Myers sighed and turned off her radio. Those songs of Christmas and peace were becoming as tiresome as the drip, drip of the melting icicles outside her bedroom window. And about as meaningless too, for the news commentator invariably followed with lurid accounts of new uprisings, U.N. wrangles, peace treaties. Lots of talk of peace—"peace, peace, when there is no peace"—but no peace on earth the night before Christmas!

And Grandma felt tired, so tired! The pain in her body vied with the ache of her heart in robbing her of joy and peace. And she was homesick, too, especially on this second Christmas eve since Pop had gone home. She missed him at times like this. After fifty-five years of happy married life, she felt she could not go on without him. She had hoped she would be taken first, but God planned otherwise. It seemed as though part of herself was buried out there with Pop. Life had become so empty without him.

Her children and grandchildren took good care of her, but they were busy and lived in a world of their own. "When you reach eighty-one, not many of your old friends are left. You grow homesick for heaven, and pain and age make you long to be at rest."

Rush! Rush! Rush! Where was the true Spirit of Christmas? Were the grandchildren losing it too? All week she had kept out of their way. The forced inactivity of Grandma's room seemed like stagnation compared with the turbulent life elsewhere in the house. Everyone hurried, getting ready for Christmas.

Maybe such thoughts were wrong, but tonight Grandma couldn't help it; she was tired, homesick, alone, and nobody cared.

* * * *

"Are you all right, Grandma?" anxiously inquired little Grace as she turned on the light at the door, "Why are you sitting in the dark?"

Grandma opened her eyes and looked around, "Oh, Gracie, I guess I dozed a little. Now it's dark. What do you have there?"

"It's a surprise someone brought to the door. For you! Let's unwrap it—quick!"

Eager little fingers and trembling old ones struggled with colorful wrappings, and uncovered a beautiful poinsettia, the red and green of Christmas.

"If that isn't nice! Let's put it on the stand where I can see it all the time." The fingers shook getting the card out of the envelope:

> "To Grandma Myers from the Junior Girls at Bethel Church. We love you and miss you since you can't come to church."

(Continued on page 31)

Ramona and Bernardo Maldonado of Pulguillas with their children, Marta, Eli Samuel, and Carmencita. This family was one of the first converted to Christ at the Bethany congregation.

We Are At Home in Puerto Rico

Gladys Widmer

THE VISITOR to rural Puerto Rico will find our homes dotting the green mountainsides and valleys of the island. Their small size gives many of them the appearance of bird houses, especially when they are built on stilts.

Some of our homes are close together, often around the "tienda" (community store.) Others are more or less isolated—yet not very much—for the 260,000 families of rural Puerto Rico live in an area smaller than your state of Connecticut.

Houses are built of palm bark, wood, or concrete. Especially during the last years concrete is being used to a greater extent to make them hurricane-proof. However, most are frame houses, roofed with galvanized sheeting, usually with two or three rooms plus a lean-to for the kitchen. They are often unpainted because we lack the means. Light blue, pink, yellow, or light green are colors used when they are painted. These frame structures, with a single wall are adequate for the mild climate of the island but they are not hurricane-proof. So one sees small triangular "pig houses" (you would say), close by, to serve as hurricane shelters. These have roofs of palm leaves and a room under the ground, providing good storage space when not needed for protection. However, it is very infrequently that a hurricane passes over the island.

Some of us live on "parcelas." The parcelas, given by the government, are tracts of land of from two to five acres, with houses made of zinc, wood, or concrete. The owner pays a specified amount each year and in time the land becomes his. He is responsible for the upkeep of his premises and on this he can plant vegetables and other crops that are useful for food and income.

Traveling along our highways you would be impressed with the closeness of our houses to the road. There is seldom a front yard with fence and lawn, and the living room doors open out toward the road. At night, the houses seem to be abandoned with the wooden windows and doors tightly closed. Since many are not well built, plenty of fresh air can enter.

Flowering trees, shrubs, vines, and plants add beauty to our homes and countryside. Our tropical climate is conducive to growing plants all the year round. The bougainvillaea, hibiscus, African tulip, and flamboyant trees add vivid splashes of color to the green. The stately palms pointing heavenward are always an inspiration.

Since our homes are not all along highways you would notice that many of us need to follow long, steep, winding paths further inland by foot or horse. We are used to it and can cover a great distance in a short time. In Coamo Arriba we have a community that is still several hours distant from any road by foot. All that is needed—food, clothing, furniture—and all that we sell—bananas, mangoes, avocados—must be taken up and down a steep mountain by man or horse.

More than one third of us live in town. Cuddled among the mountains lie the towns, Aibonito, Coamo, and many more, with their pastel colors of pink, blue, green. Along the coast we have the larger cities of San Juan with 215,000 inhabitants, Rio Piedras with 91,500 inhabitants, Ponce with 115,000 and Mayaguez with 85,000.

As we are able the living rooms of our homes are being equipped with reed furniture, though many of us

In Puerto Rico people with various incomes often live within calling distance. In this picture are three homes, representing the lower class, the middle and the upper middle class.

Modern apartment houses are replacing the slums of former days. One of our Mennonite members with her family lives in this building. Every Sunday afternoon services are held near here.

Juan Colon and two of his boys examine his chickens which he bought from the Project farm.

This middle-class home on the outskirts of Aibonito is an example of Spanish architecture with its broad, wind-swept villa and tile roof.

with insufficient means still use a home-made bench or two, a table, several beds, a trunk or two for storage space, and hammocks for sleeping.

Many of our homes along the highways have electricity. This means we can have electric lights and radios and a few can have refrigerators. The rest of us who live in the mountains use lamps and candles for lighting.

The kitchen is usually built apart from the rest of the house, thus keeping out smoke since most of us use charcoal or lena (wood) for fuel. The stove in one of these homes is a high wooden platform filled with dirt where the wood or charcoal is burned between stones which support the kettle or pot over the fire. More of us are using kerosene stoves which help to alleviate the work of the housewife. A few of us have electric stoves. Those with little means have a few plates, cups, and saucers and a few knives, forks, and spoons in a rack on the wall or if possible in a cupboard.

Food for the Family

"Arroz y habichuelas" (rice and beans) is our most popular food. Rice is our mainstay as potatoes are for you. Let us give you an idea of a common way of preparing rice and beans, for it is not as you would think.

Dona Vernancia or dona Mercedes, or whoever she may be, for her family of seven will purchase one-fourth pound of lard, two pounds of rice and one-half pound of beans at the tienda. (It would be interesting for you to know that most of the food comes from the mainland). She will not use measuring cups, for the storekeeper weighs out the amount and she buys just enough for that day. Tomorrow she will purchase again. She will heat the lard in a heavy, iron kettle over the fire, adding the washed rice and cooking it for about four minutes in the hot lard. She will then add salt and enough boiling water to more than cover the rice, cooking it covered until done. If she wants to make yellow rice she will cook achiote

Bob Yoder invites people to church in Penon. This is obviously a home of the lower class among which most of the Mennonite evangelization has been done.

One of the "parcela" houses built by the government and available, with several acres of ground, on long term payments. Here lives the family of don Fidel Santiago, some of whom are members at La Plata.

Simeon Rivera does a little landscaping beside his house; he is planting fern. Simeon is a member of the "Good Shepherd" congregation at Rabanal.

(an orange colored seed) in the hot lard until it gets red, before adding the rice.

She will boil the beans until tender and may add potatoes. In a separate saucepan she will mix tomato sauce, meat, garlic, onions, tomatoes, olives, and "recado" (a leaf) and add this mixture to the beans after they are cooked.

"Bacalao" (codfish) purchased in a dried, salted form is the most commonly used meat. "Arroz con pollo" (rice with chicken) is enjoyed, and in the country most of us have a few chickens. Meat from rabbit and birds is used to some extent. "Lechon asado" (roast pig) is a speciality. When the pig is ready for roasting it is seasoned, after which a pole is stuck lengthwise through the animal and then turned slowly over an open fire outdoors until done. For this reason many in our rural homes have a pig or two, which is tied close to the house and fattened. Since very little food is preserved, the part of the pig that we cannot immediately eat is usually sold. Lechon asado can also be purchased by the pound in roadside shops.

Most of our foods are fried or boiled for few of us have ovens. From bakeries we purchase our bread—a long, narrow loaf, something like your French bread.

"Cafe con leche" (coffee made with milk) or "cafe prieto" (black coffee) is an important item of every meal.

Fruits are available in abundance, but we do not usually serve them with meals as you do. We eat them anytime. Each season brings its fruits—mangoes, fresas (native raspberries), bananas, oranges, pineapples, lemons, limes, quenepas, coconuts, grapefruit, mameyes, papaya and many other luscious tropical fruits.

We are beginning to learn the importance of vegetables in our diet. In the rural parts we can profitably raise green beans, squash, tomatoes, sweet potatoes, cabbage, peppers, and lettuce, for the climate is ideal for growing these things. In urban areas the vegetable and fruit supply is limited and expensive because of the lack of distribution.

Milk is rather scarce although many have goats, or a cow, or are able to purchase raw milk from dairies, or in canned or powdered form in the tiendas. The government has milk stations where powdered milk is given to children and mothers with babies.

We have our food specialities also—pasteles, dulces (sweets) made with coconut or papaya or rice, pastas de guoyaba, pastelillas and other Latin concoctions.

Work at Home

As any housewife around the world, the Puerto Rican mother is kept busy with cooking, washing, ironing, cleaning, taking care of her children. Most of her time is spent in the home. However, the traditional place of women in Latin countries is changing rapidly due to influence from the States.

Water piped along some of our highways has lightened many of our duties. Yet many of us in the country still need to carry water in large tin cans up and down steep mountainsides. This with gathering wood takes extra time.

Some of us take our clothes to the streams to wash. Here we have clear water and with soap and rocks for rubbing we turn out clothes sparkling and clean. Even if we wash at home on washboards we usually do not have hot water. Our clothes dry out on the rocks if we wash in the stream or on fences or bushes or perhaps on a clothesline. Charcoal irons are used a great deal. They may seem large and clumsy but we have learned to handle them. A few of us are privileged to have electric irons.

Our dresses are usually made by hand. In every community there is a seamstress who is ready to sew for the rest of us and thus add to her income. She seldom uses a pattern but chooses a dress pictured in a Sears or Montgomery Ward catalog and transfers the idea to the material. The stores in our towns and cities have well-stocked shelves with materials of any kind and description. Ready-made clothing for men and boys is easily obtainable. Our clothing, as a rule, does not vary much from yours.

We Enjoy Visiting

"Entre" (come in) and "Sientese" (sit down) are said from the heart as

(Continued on page 31)

Adventures in the Near East

Digging in the Ruins of Old Greece

G. Irvin Lehman

SITE OF ANCIENT ORACLE

Delphi is 2000 feet above sea level and was thought by the Greeks to be the center of the world. Here came soldiers, lovers, statesmen, and people from other walks of life to inquire about their future success.

THREE NIGHTS and two days on the deep with excellent weather and a very calm sea in September were a real treat. After disembarking at Piraeus harbor, we went through customs. We were used to customs by now. Just a short stopover in Athens five miles inland and we boarded the day train for Thessaloniki in northern Greece. Mountains, valleys, gorges, hills, ravines, bridges, and tunnels passed before us as we traveled through northern Greece. Our train chugged through the Thermopylae Pass, famous in several battles during different wars, and a few hours later we traveled under the shadow of Mt. Olympus—the home of the ancient Greek gods.

The next day we were moving into our little apartment at Anatolia College in Thessaloniki. This would be home for one school year. During the year we found time for small trips to near-by places of interest.

Before leaving Thessaloniki we must ride to the highest part of the city which overlooks the picturesque harbor. A long massive wall runs along the top of the hill and descends to the sea itself. Centuries ago this structure, now a mere relic, was the best protection against invaders. On one of the highest spots stands a monastery which is supposedly on the place where Paul preached when he was in Thessaloniki. The Greek word translated "rulers" in Acts 17:6 is "politarchs." Some scholars questioned the accuracy of this word. However, within the last century archaeologists have learned of nineteen inscriptions which refer to the rulers of Thessaloniki as politarchs.

A modern road cuts straight through New Testament Philippi running approximately over the same area that the ancient Via Egnatia ran, (the road on which St Paul undoubtedly walked). Philippi is now composed of about five acres of parts of old buildings and temples, walls, arches, and a row of tall pillars that look like long fat brown fingers sticking out of the earth. The jail, well remembered by Paul and Silas, is still empty. Entrance is prohibited because the jail is unsafe for visitors. Several miles away over the mountain is the seaport, Kavalla. This is probably the port where Paul and Silas landed when entering Macedonia. We traveled this distance by car but tried to imagine how Paul and Silas walked over the route. The scenery is indeed beautiful with mountains (covered with snow in the winter) on all sides.

On the way to Athens we passed through Berea. The people of this town are remembered because they searched the Scriptures daily. A few very old churches attracted our attention. In one of them the guide informed us that it was the oldest church—built before Christ, 70 B.C.. Our amusement was hardly controlled until we got outside. Also in Berea there are the remains of steps of the synagogue where Paul undoubtedly preached.

In Paul's time Athens was a city of idols. There were idols on the streets, in the homes, and on top of public buildings. Archaeologists have rounded up some of them and placed them

THE CORINTH CANAL

Half of it was built by the Emperor Nero and the rest finished less than a century ago.

This is the fifth and last of the articles on archaeology by G. Irvin Lehman, a member of the Bible Faculty of Eastern Mennonite College.

in museums. More are doubtless buried under Greek sod. Athens was the mistress of the world's culture and art a few hundred years before Paul's time, approximately 500-350 B.C. When Paul visited Athens, it was still an artistic and philosophical center.

The Acropolis (city of rock) is a little mountain which rises directly out of the city of Athens. On top of the Acropolis and towering over all is the most beautiful ruin of antiquity —the Parthenon. This large heathen temple, completed in 432 B.C. is a masterpiece of architectural engineering. While partly destroyed, most of it stands as a symbol of the grandeur of the golden age of Pericles.

Adjacent to the Acropolis is Mars Hill, the site where Paul stood when he gave his famous address to the Athenians in which he proclaimed to them the "unknown God." The Athenians thought that Paul was teaching a new philosophy, Christianity.

About an hour's drive from Athens on a good road which hugs the seacoast, across the famous Corinth Canal lies Corinth in the fertile Corinthian plain. This city was settled by foreigners, probably Phoenicians. Towering above the ancient city is Acrocorinth, a great rock fortification to which the people retired in times of trouble. Acrocorinth was also the center of worship of their goddess Aphrodite, the character of whom was such that it led to a lack of sensitiveness in her worshipers, especially in regards to social morality. Paul deals with this matter in his first epistle to the Corinthians.

Archaeologists believe that Corinth rivaled and at one time surpassed Athens in size, wealth, and importance. It was a great commercial center and had a system of baths and aqueducts. (There are a number of springs near by.) Because of its wealth, it excited the enmity of Rome and was accordingly destroyed by the Romans in 146 B.C. It was rebuilt by Julius Caesar. The theater, the market place, a Roman street, and the temple to Apollo have been discovered. Near the gateway to the market place on the road was a block of stone discovered bearing these words, "Synagogue of the Hebrews." It was a secondhand block, having been used for something else before, and the letters were poorly cut indicating that probably the Jewish community at Corinth was not a wealthy one. It was a large block so was undoubtedly not far from where the synagogue had stood. If it is the synagogue in which Paul preached, then the house of Justus, which "joined hard to the synagogue," was near by. We stood on the probable place where Paul was dragged by the Jews for his hearing before Gallio.

The Greeks built for the future but the work of the elements and the neglect caused by the decay of the old religions has brought many temples to the ground. The author and wife are in the foreground.

To the northwest of Athens a good day's trip over not-so-good road lies Delphi. The approach to the ancient city is magnificent with the mountain towering on the right and the valley dropping dangerously to the left. It is 2,000 feet above sea level. Certainly one does not wonder why the ancient Greeks believed this to be the center of the world and had their oracle there. There are many, many stories of how the oracle guided both gods and men in their activities. Delphi is so inaccessible, so out-of-the-way that one can hear the swallows, crickets, and nightingales. High above the the present town is the ancient stadium while below the town are some of the lesser temple remains. The most unusual treasure in the museum is the bronze charioteer which probably represents a young prince who was victorious in the chariot races in Olympia. Since most of the ancient statues are marble, the bronze statue is unusual.

According to the most popular tradition, Hercules was the author of the Olympic Games at Olympia when he was given a herd of 3,000 oxen whose stalls had not been cleansed for 30 years. He turned two near-by rivers through the stables and cleaned them in one day. Beauty of body and grace of motion were worshiped by the Greeks. The physical came before the mental or spiritual. The Olympic Games were at first only chariot races. Later jumping, running, discus throwing and other sports were added.

AMPHITHEATER AT EPIDARUS

This is the best preserved amphitheater in all of Greece. The acoustics are wonderful.

Olympia is comparatively flat in beautiful surroundings. It is also very quiet there. There is not much left of the ruins, only the foundations of the buildings. In the museum is the most perfect of all statues; that of Hermes, the messenger of the gods, carrying the infant Dionysus. The expression on the faces can easily be seen.

On the eastern side of the Peloponnesus is Epidarus, the center of healing in ancient days. Aesculapius, son of Apollo, was believed to have been born at Epidarus. He healed many men and is supposed to have restored the dead to life in one instance. The amphitheater here is the best preserved of all in Greece and the acoustics are really wonderful.

After six and one-half years of working, teaching, studying, and traveling, we faced the joy of returning home to the good old U.S.A. Three weeks of sightseeing in Italy, Switzerland, France, Belgium, Holland, and England gave us only a taste of the old world from which America sprang.

Thank God for America!

Editorial

From Mennonite Community to Christian Living

With this issue The Mennonite Community will "bury" itself as the bimonthly and monthly paper it has been for seven years. This is in order that it can "rise" together with the *Christian Monitor,* in the new magazine, *Christian Living.* If all signs do not fail us, we predict that this new magazine will continue and improve upon the main emphases of the two magazines it replaces.

These main emphases, home and community, are so important that they deserve the strongest support the Christian Church can give them. To build strong homes and wholesome communities is to lay solid foundations for the church's missionary and world-wide witness. Our witness around the world will fade out if the home bases, wherever they are, become sterile or are engulfed by the false standards of our secular age. Christian families in Christian communities are a seedbed for the future church.

We cannot expect that tradition and good intention will carry the Christian way of life through stormy years in our changing, even revolutionary, world. "Gird up the loins of your mind." "Watch and pray." The Christian Church must keep its face to the weather. Christ told us we cannot put new wine into old bottles. This suggests a principle to guide us in a changing world. There are many reasons why we must deepen personal and family devotional life and see what it means to be a Christian in these days of materialism and unrest. Unless we really know what is eternal and what is temporal we will make wrong decisions; our children, the church, and the world will suffer. These are sufficient reasons to justify a magazine on Christian living.

Those who worked with The Mennonite Community want to thank the subscribers, advertisers, writers, artists, and photographers who helped fill its pages month after month. To become better acquainted with the scattered communities of our church we trust has increased love for the church. To present the challenge of founding new communities we believe has helped the church to fulfill its mission. To discuss stewardship and the simple life we hope has sharpened conscience and made us better disciples of the Master. Now, as when The Mennonite Community started, we firmly believe that:

If we do not USE our religion we will LOSE our religion.—G. M. S.

COVER THOUGHT

As the family assembles for the annual Christmas banquet, pause a moment and remember God's children on the other side of the world. Consider what they might need for Christmas—or any other day. Then share your abundance with them.

As One Who Serves

The disciples of Jesus lived a life of surprises. From the day He called them to walk with Him to the day most of them left Him to walk alone, they encountered a flood of new ideas and practices. Probably one of the most startling was the idea that greatness lies in service. It would not have surprised them if Jesus had called some of them to be His "flunkies." All the great and would-be great needed people to do the little jobs for Him. Jesus, being great, would expectedly do as little as possible of service work. It also would not have surprised them if He would have promoted them to higher jobs and called others to do the "dirty work."

But Jesus tried to get them away from this secular viewpoint. He showed them that greatness lies not in the fact that you can afford not to work but in that you are willing to work for the benefit of others.

The Christian who would surprise his non-Christian neighbors may be able to do so by living among them as one who serves. This idea is foreign to many. Work is a way to make money. Work is a way to establish yourself and your family for the future when hard times may come. Work is for some a source of satisfaction and for others a habit they cannot shake off. But work as service is new and strange.

Working as a servant will keep the Christian from succumbing to the temptation to "corner the market" or to cheat in weights and measures. It will keep him from turning in shoddy material or loafing on the job. It will give him a better opinion of his job and help avoid attacks of gloom at the wages or lack of advancement. It may at times lead him to forsake a lucrative occupation and move to another part of the earth where he can be of more service. Whatever he does and wherever the Lord leads him, the Christian who works as one who serves is a continual surprise to selfish, grasping non-Christians.

—D. H.

Carol Glick, superintendent of the Bethany school, lines up the fifth grade for dinner outside the school dining hall.

Readin Ritin Rithmetic A La Puerto Rico

Carol Glick

ALONG PUERTO RICO's roads, on the mountains, in the streets, alleys, homes, and schools we see youngsters, youngsters, youngsters, everywhere. Leaving their homes, dawdling along the way, entering classrooms, changing classes, going home, playing on the jungle gyms, following narrow footpaths over the mountains, standing at the window doing arithmetic. Youngsters, youngsters, everywhere!

Where are they going?

Some are going to school, some are coming from school, but many will not be in school today. The Insular Government, having patterned its public school system on that of the mainland, is trying to provide facilities for every child of school age. But there are so many children! And they are so large a proportion of the population. In 1940, 52 per cent of the population was 19 years or younger as compared with 34 per cent in this age group on the mainland.

Let us look at the situation.

Since 1900, the number of teachers has increased from 600 to more than 10,000.

The rate of illiteracy has dropped from 76 per cent to 25 per cent.

One third of the government budget goes for education.

Approximately 525,000 children are enrolled (1953-54) in school.

Only five of the 23 countries in the Western Hemisphere have a higher literacy rate than Puerto Rico.

In spite of these facts, as late as 1946, only about half of the population of school age (5-17) was enrolled in public schools. Great strides forward are being made. But still many of those youngsters we see all around will be running errands, working, or more probably just walking, loafing.

Ana Maria Ortiz supervises the ceremony of hand-washing for the kindergarten children. They are on their way to the dining hall for milk and crackers.

A La Puerto Rico

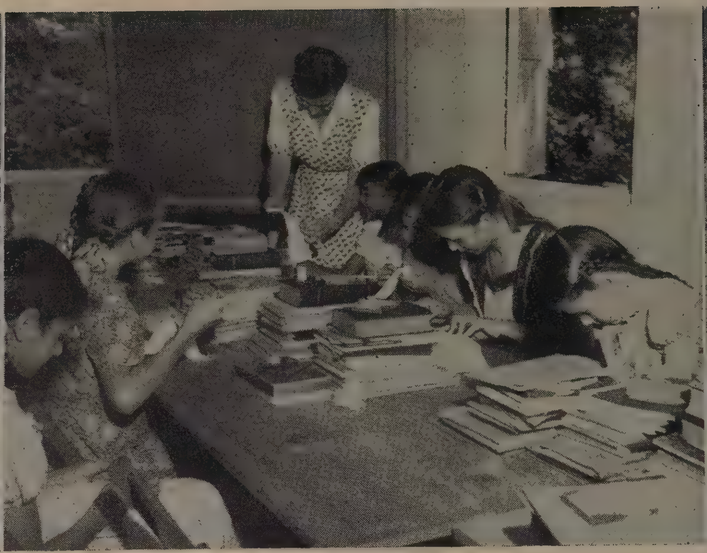
"Readin', 'ritin', 'n' 'rithmetic" and social studies, health, music, art, with the integral condiments of swing, softball, and games like "rice with milk," make a day at school in Puerto Rico look much like a day at school in continental United States.

The boys and girls study many of the same subjects. The teachers use more or less the same methods and techniques. Some have been trained on the continent. Until recently students from seventh grade up used English textbooks almost exclusively.

The school buildings are similar,

Persons desiring extra prints of the pictures used in these four articles about Puerto Rico should contact James Snyder, La Plata Mennonite Project, La Plata, Puerto Rico.

Anna Kay Massanari and the first graders do an exercise in observation.



Doris Snyder teaches the seventh-grade girls sewing.

some big and beautiful, others humble one-room houses in the mountains. These are rented to the government. Equipment is much the same but more limited.

The children wear the same types of clothing that are used on the continent in summer.

Young Puerto Rican Americans graduate from first grade, sixth grade, ninth grade, twelfth grade and from college. These graduations become even more significant where obstacles make staying in school difficult. Of 100 who begin in first grade, 70 reach third, 41 graduate from sixth grade, and only 10 finish high school.

Variations

There are differences. Schools run ten months. Schools have no heating systems because the mild climate eliminates that need. Many schools use standard uniforms. The vocational program is emphazing the training of skilled and semiskilled workers for ready participation in the enormous industrialization drive.

Puerto Ricans have done a lovely piece of work in one most difficult field, that of race relations. Descendants of the red, yellow, black, and white races learn side by side in the schoolroom without fear of discrimination, either by faculty or fellow students.

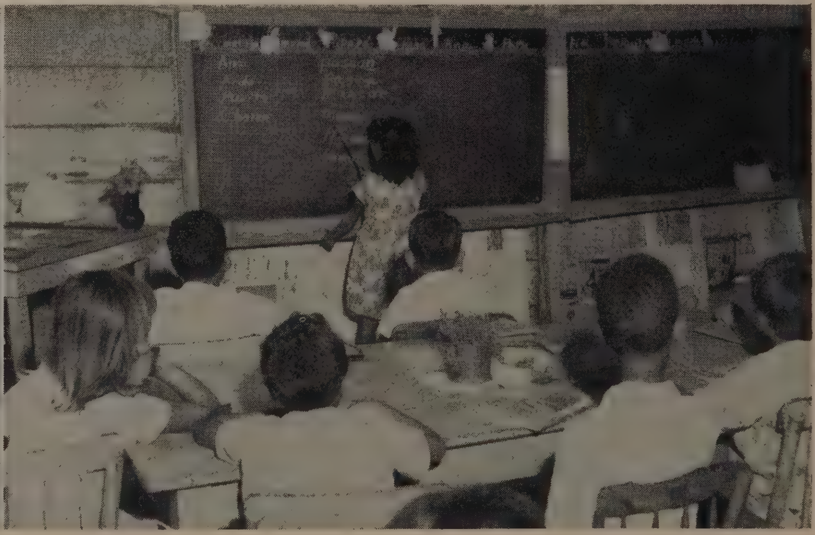
Puerto Rico has originated a pattern, now being copied in other Latin-American countries, for a junior high school which combines academic training with vocational development. These schools are called second units and are particularly adapted to rural communities. Ideally, the school becomes the center for community development in its vocational, cultural, and educational phases. Emphasis is placed on agriculture, farm mechanics, home economics, industrial arts, and health education.

Puerto Rico's educational ideals are high but many difficulties prevent the approximation of these goals.

Special problems arise in the schools because Puerto Ricans are American citizens and yet their culture is Latin American and their language Spanish. The result is that textbooks in Spanish to train for American citizenship and democratic living are practically nonexistent. In 1898 when the Americans came to Puerto Rico, it was thought that the educa-

A country grade school near La Plata. First grade meets here in the morning and second grade in the afternoon. Puerto Rico's many children are crowding her facilities.

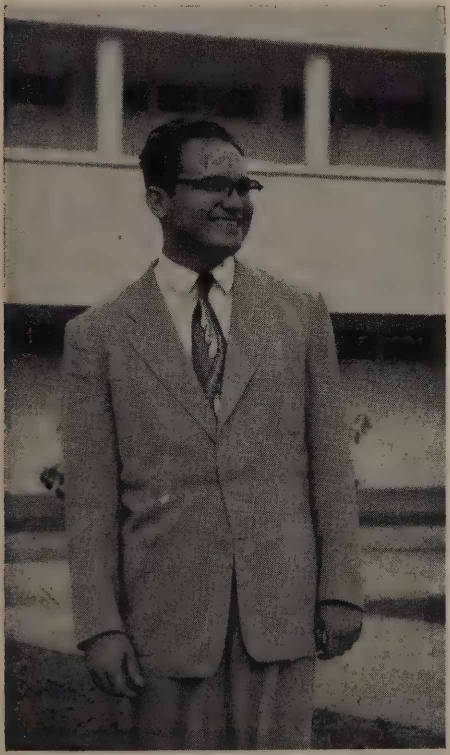
Inside the school, Miss Rodriguez's second graders do an exercise in spelling.



Dinner line at the Bethany Christian Day School. Like all school diners, our school gets an allotment of food from the government.

Mrs. Pat Ulrich and Ana Maria Ortiz play cat and mouse with their kindergarten children. Above is the Bethany school building.

tional system should be completely English. Although it is estimated that 25 per cent of the Puerto Ricans know English well and half of the rest have some knowledge of it, anyone can guess the difficulties involved in studying in a foreign language. Several years ago students staged strikes against this imposition. Later it was decided that classes should be held in Spanish. Gradually books are being written and published in Spanish for use in a democracy.



Fidel Mercado is principal of the Baptist Academy at Barranquitas. High-school students from the Mennonite churches often attend this academy. Mr. Mercado is an alumnus of Goshen College.

Private Schools and Schools of Higher Learning

Puerto Rico boasts numerous schools of higher learning. Dominating the educational scene is the University of Puerto Rico with approximately 11,000 students. It also maintains a graduate School of Tropical Medicine. The University opened Puerto Rico's first School of Medicine in 1950. The University presents a unique stage for the meeting North American and Latin-American cultures.

Then there is Polytechnic Institute, a liberal arts college founded by the Presbyterian mission but now nondenominational. Besides, there is a Catholic college, a Catholic university recently inaugurated, and a Catholic seminary. The interdenominational Evangelical Seminary is located near the University.

The tremendous impact of religious indoctrination in schools is seen by the fact that the Catholic Church has approximately 70 private grade and high schools. There are many others sponsored by other church groups.

Escuela Mennonita Betania, a Mission Effort

About six years ago, in a rural setting nestled among the mountains of the central area of Puerto Rico, Bethany Mennonite School (written in Spanish above) was born. As it has grown grade by grade, year by year, the vision of its place in the building of the church of Christ has taken shape.

It consists of 120 boys and girls in grades one through seven and kindergarten. There are four full-time continentals, one continental working half time, and one national worker on the staff.

The school has high doors along the length of it, making it possible to have a whole side of the building open to balmy nature's delights. The view encompasses lacy poinciana trees, green lawn, hibiscus hedge, and the darker green of a wooded mountain at close range.

(Continued on page 31)

Borinquen Hall, at the Polytechnic Institute, San German, is a women's dormitory housing 100 students. Begun as a Presbyterian college, this school is now nondenominational.

A family project that made fun for the children, diversion and fellowship for the adults, and fifteen gallons of delicious apple butter.

The Day We Boiled Apple Butter

Kathryn Cline Eshleman

LET'S BOIL apple butter this fall, the real old-fashioned kind in a copper kettle over a wood fire," I suggested to the family one day in late summer. The family, all five, including the baby, gave their enthusiastic approval, so the planning began. Getting ready to boil apple butter, for us meant a great deal of preparation for we had no kettle, no kettle foot, no stirring paddle, no experience, in short, none of the things it takes to boil apple butter. But we meant to get them and we did. First of all was the problem of the kettle, whether to beg, borrow, or buy. It was soon decided to try and buy one. We began searching the farm sale columns in the local newspaper, and to our delight we found a thirty-gallon kettle listed. Immediately plans were made to attend the sale. On a hot August day two eager little boys and I set out early for the farm sale. We had hoped the kettle would be among the first things sold. As it turned out it was third from the last sold at 4:30 o'clock in the afternoon. We stood around all day in the hot sun, patiently waiting while the glib-tongued auctioneer sold every screw and nail by the piece, as it seemed to us. When the kettle was finally put up I was too excited to bid, since I had never bid before. Although I bid against myself at the last, I did manage to get the kettle. It was a beauty, in excellent condition and the two boys proudly carried it to the car. Soon we had it on the back lawn with the family and friends admiring it.

An interested neighbor informed us she had seen an apple butter paddle in a junk yard, so without delay we went to look. What was it like? I had never seen one. But when I saw it I knew at a glance that it was what we were hunting. We found the owner and inquired the price. "Ten cents," he said. My! how reasonable, I thought. The law of supply and demand, I reasoned; no demand, price low. Who wants an apple butter paddle these days? And what a paddle; the handle was nine feet long by the tape measure. None of us could figure out why you would want to get that far away from the kettle. After the seven-year-old had cleaned it with sand paper, he took great pleasure in displaying it. The paddle was quite a novelty and something that most of our friends had never seen.

We couldn't find a kettle foot, so my husband made one by welding a few pieces of scrap iron together.

The fourth item we borrowed, a blackened old Reading apple peeler. This proved so fascinating that I was constantly besieged with requests to, "Please let us peel apples." And many items other than apples were peeled.

Oh! I almost forgot about the crocks. You must have crocks to put apple butter in. At the sale I mentioned our new project to an acqaintance (who had boiled lots of apple butter), so when the crocks were being sold, she said, "Here, you must have some of these to put your apple butter in." So right there I bought some crocks.

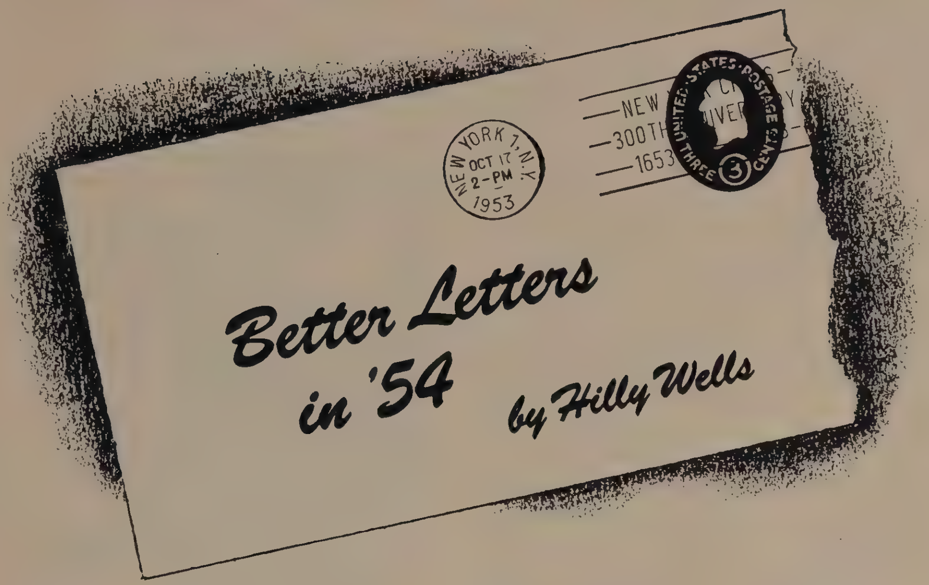
Now that we had our equipment assembled the next items to consider were apples and cider. We were very eager to have the best ingredients so we consulted people of experience about the best varieties. We came to the conclusion that Smokehouse apples were the best for boiling and York apples make the finest cider. We found an orchardist west of town that had Smokehouse apples and a man east of town to make the cider.

The day was set for October twenty-first and we sincerely hoped that it would not rain. The wood was not overlooked for we had a big pile of it left from trimming our old apple orchard. It takes a lot of wood because the kettle must be kept boiling all day. Wasn't it apple wood that Grandmother went for when she wanted a quick hot fire?

The night of the "snitzing" we rounded up tubs, buckets, knives, and kettles and the all important apple peeler. Friends and neighbors came in and as we "snitzed" we reminisced about the olden days when boys away

(Continued on page 32)

The afternoon wore on and the stirring continued to the rhythm of "twice around the Kettle and once through the middle."



Better Letters in '54

by Hilly Wells

YEARS AGO a favorite Sunday afternoon game for us children was to see how many letters in the *Words of Cheer* we could read with our eyes shut. All we had to do was change the number of cows, pigs, horses, brothers and sisters. If we hit it right, which was easy to do, the scorekeeper would mark up the winner. I am told by the younger set that today it is no longer possible to read the letters in that magazine with their eyes shut. What a great day for the *Words of Cheer!* But how about the letters we adults send back and forth in the mails? Are they stereotyped repetitions of the hay, cows, and arthritis story? Has our enthusiasm in "writing often" caused us to sacrifice quality?

Charles Lamb, the English essayist, is considered one of the greatest letter writers who ever lived. He had a clever way of revealing his interesting personality with unmatched skill. He wrote with the recipient in mind as he plowed through subjects which inspired and delighted his readers. Although his life was filled with grief he did not burden his readers with his laments. Even today, telling about Aunt Jenny's arthritis is not likely to bring shouts of joy from anyone. This must have been what Agnes Morton had in mind when in her book, *Letter Writing,* she said, "A letter should make the recipient better, wiser, and happier."

When I get a letter from Gloria I stop everything to see what she has to tell because invariably she makes me smile. Once she wrote, "I'm so blue today, but I thought probably you might be bluer than I am; so if I try to cheer you I will forget my own troubles." What a girl is Gloria, always wondering if I need cheering! She has found the first step toward keeping her letters in the class of art and away from the monotonous, daily summaries which appear to be timetables or hotel registers.

Gloria does not tell me what she had for supper, for she knows what some people like will make others sick. She does not waste her paper to tell me that Albert drove in the lane at 7:30 and stopped at the station at 7:45, in time to see Nellie wave from the 7:55 train. Time, specified and indicated, is such a vague bit of news. When it's 7:30 at your house it may be 4:30 some other place; or it may be tomorrow or last night. Honestly, now, of what profit is your timetable to anyone else?

Gloria is not interested in hotel registers. She does not bore me with a letter full of names of people I never heard of, and probably never will. I once received a letter which had—by actual count—27 names of people in it, only three of whom I knew slightly. I like to hear about an unusual incident connected with a name and it has a place in a work of art. But it is no credit to my intelligence to name 20 people you saw at the conference when I have never heard of them and their lives have never touched mine.

Another reason I like Gloria's letters is because she believes in margins. Never does she spoil that white rim with a lot of small, illegible writing. There is no squinting nor turning the page upside down to decipher her message. Her letters are always neatly beautiful. I never have that uneasy feeling that she tried to put all she could on the page so that she could "send more for the stamp." Sarah Taintor, in her book, *Social Correspondence,* makes the surprising statement that the first requisite in writing a letter is to have paper. At first, I thought this was an unnecessary statement to put in a book. But then I remembered that many letters I have received have made me feel that the paper situation is acute. Salutations were choked and margins dripped over the sides as if an inch of paper must not go to waste. Yet, some people who do not believe in paragraph indentions, buy a new car every year.

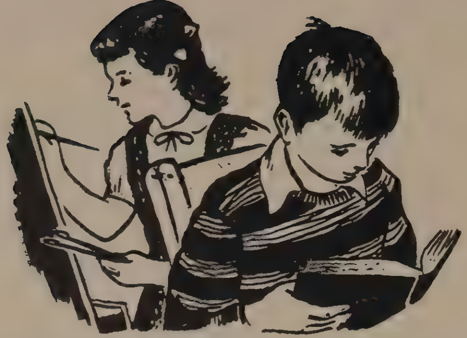
Marsha showed me a letter she was going to hold a few days until she could fill it up. I did not accept the invitation to add to the letter because there was not space left for even a very small thought. When she finally mailed it, there was scarcely room for her name. No one has ever told Marsha that the hurried afterthoughts only clutter up the letter and often are not worth reading. What a blessing to the recipient if she had mailed the letter the day she started it. A letter filled to overflowing not only loses its place in art, but loses spiritual value as well. To ignore margins and paragraph indentions is an injustice to the recipient and lowers his estimation of the writer.

Gloria does not write, "Greetings in Jesus' name," although her letters always lift me from my everyday, menial tasks. But I have seen this greeting in many letters. Thinking about this I asked a Bible scholar for his opinion on the matter. He was slow to answer. Finally he said that the expression had been overused and made common by thoughtless people who wished to make an impression. He warned against irreverent usage of the greeting but added that if we habitually greet our friends in this way when they come calling, then it is quite all right to use it in letters. That means that I will not be using it in my correspondence.

When Christmas comes around this year I will send Gloria the most beautiful white paper I can find. She does not need it I am sure, but it is the best way I know to express my appreciation for the few letters she has sent me this past year. I cherish them because she has never sacrificed quality for quantity. I do not need "weekly letters." I like fewer and better letters.

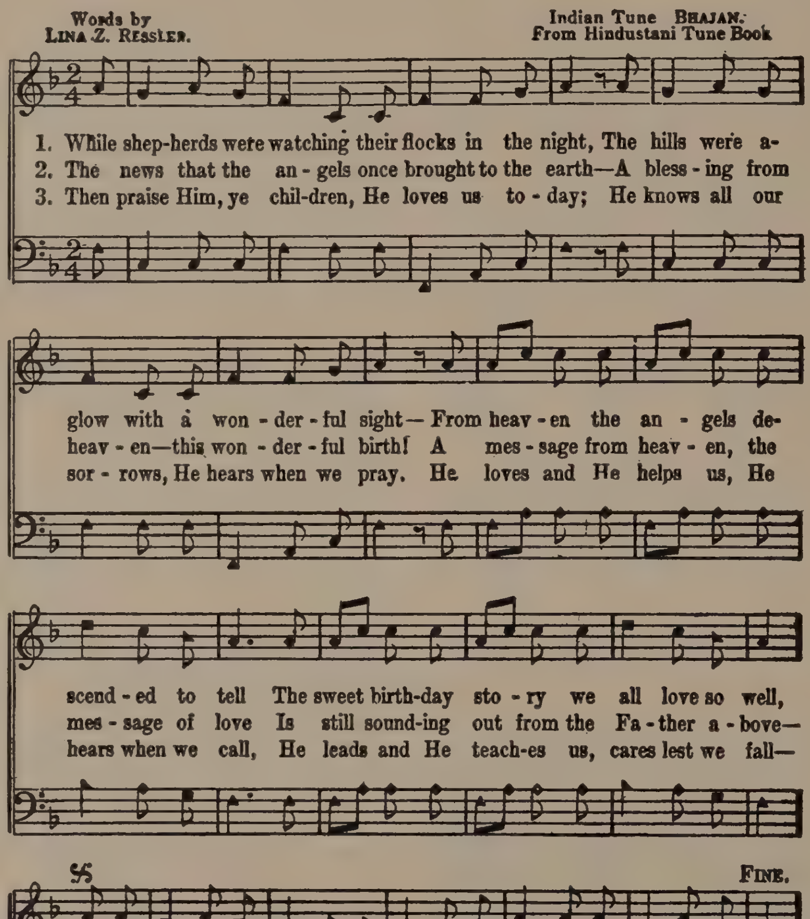
When you write a letter part of

(Continued on page 32)



Young Community

Christmas Song.


Words by
Lina Z. Ressler.
Indian Tune Bhajan.
From Hindustani Tune Book
1. While shep-herds were watching their flocks in the night, The hills were a-glow with a won-der-ful sight—From heav-en the an-gels de-scend-ed to tell The sweet birth-day sto-ry we all love so well,
2. The news that the an-gels once brought to the earth—A bless-ing from heav-en—this won-der-ful birth! A mes-sage from heav-en, the mes-sage of love Is still sound-ing out from the Fa-ther a-bove—
3. Then praise Him, ye chil-dren, He loves us to-day; He knows all our sor-rows, He hears when we pray. He loves and He helps us, He hears when we call, He leads and He teach-es us, cares lest we fall—
"Christ the Saviour is born on the Beth-le-hem plain, Christ the Saviour is born."
Fine.
Refrain.
O tell ye the news of the won-der-ful birth,
The Babe in the stall is the Lord of the . . . earth:
D. S.
1
2

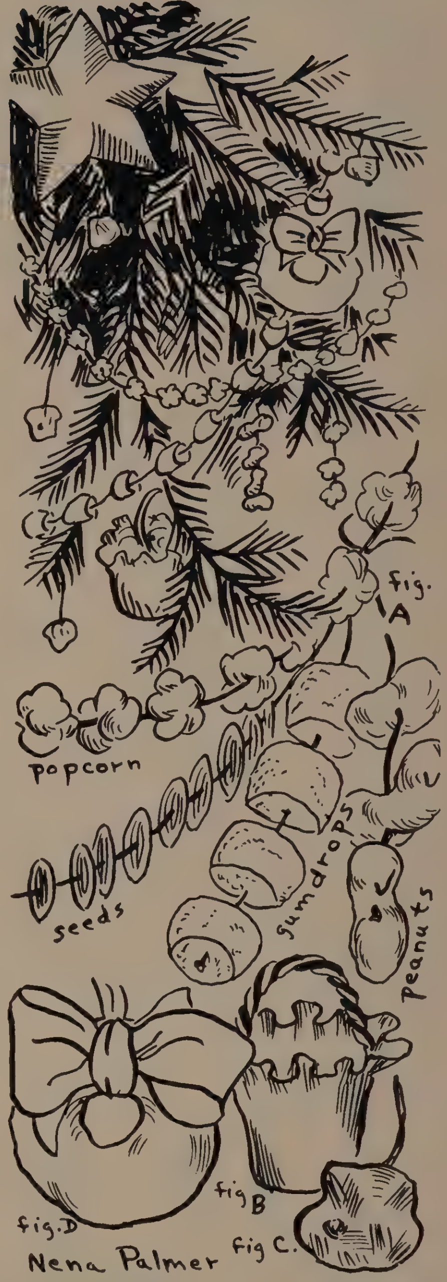


fig. A
popcorn
seeds
gumdrops
peanuts
fig B
fig. D
fig C.
Nena Palmer

This song is one of the Indian bhajans or tunes. Years ago Aunt Lina Ressler translated it into English. The Indian songs repeat and repeat as you will see when you try this. In India they sing only the melody but Aunt Lina has added a bass that sounds interesting. Teach this song to your family as your new Christmas song for this year. Maybe your father or big brother can sing the bass. And remember that while you are singing it this Christmas season the children in India that love Jesus will be singing the very same song.

Christmas for the Birds

Nena Palmer

CAN YOU think of anything nicer than fixing a Christmas tree for the birds? It will be bright and pretty, as well as feeding the birds during the winter months when they are having a hard time finding food.

If you have a fir tree in your front or side yard, that is the very place, and if you haven't, you can either get a small tree (about as high as you are) and tie it up against the trunk of some tree in the yard, or wait until you have taken down your own pretty Christmas tree and tie it up.

There are a great many things you can hang on the tree that will attract and please the birds, as well as decorate your tree. Fig. A shows several things that you can string together to make chains, using a sharp-pointed but heavy needle and very heavy thread. You can use pop corn, seeds, (sunflower seeds are probably the best) peanuts, or kernels of corn. Did you know that birds have a sweet tooth, just as you do? For their Christmas party, you can make a chain of bright-colored gumdrops, and another of marshmallows for the tree!

You can also hang small paper cups or party baskets (fig. B) on the tree, and fill these with toast crumbs or seeds. You can fill these every day that you have the tree up, as the birds will empty them quite often.

Of course, next to seeds, the birds will enjoy bits of suet or fat cut from meat when your mother is fixing dinner. Fig. C shows how to run a string or thread through this, knotting one end, and hang it from the branches. They would also love a bone that has a bit of meat and fat left on it from the table scraps, so that they can pick at it.

Fig. D shows a doughnut with a bright red or silver bow fastened to it! Tie a few of these on your tree.

When you first put the tree up, only a few birds will find it, and they will come timidly, and after a bite or two, fly away again. But little by little they will come more often, and other birds will come too when they see others feeding at your tree. If you keep adding fresh things to the tree, they will continue to come, and you can enjoy watching them all winter. If the tree is near a window, you'll be able to learn a lot about the different varieties of birds and what each likes best to eat. Of course, you won't want the Christmas tree up all winter, but after the birds are used to coming, you can throw out toast crumbs and a handful of seeds each day until spring comes and the birds will disappear to start hunting their own food and building their nests.

And when you fix your Christmas tree, be sure to fasten a bright, shiny star right on top, so that the birds will know that it is Christmas for them, too!

Something Warm for Christmas

Grandfather Morris loved to joke with Ellen and Bob, so when he wrote that he was going to send them something nice and warm for Christmas, at first they thought it only a joke.

"How can he send something warm by mail?" asked Bob. "It would cool off before it got here."

"Maybe he means something that was nice and warm, like maple taffy," suggested Ellen.

But when they wrote to ask, he answered that it would be nice and warm when it reached them. What could it be? A thick wooly coat for skating could keep a boy or a girl warm, but it would not be warm when it reached them.

"I know!" cried Bob at last. "It's one of those bottles to carry hot cocoa to school when we go in the bus. What is the name, Mother?"

"A thermos bottle," said Mrs. Morris. "I think that is a pretty good guess, Bob. Grandfather knows the school bus starts early, and you and Ellen have a cold lunch at noon, so maybe it is a good warm thermos bottle."

"Could he fill it with hot cocoa and it would still be warm when it got to us?" asked Ellen.

"Yes, the distance is not great and it could easily be done."

So the children put away the thought of the gift, and Bob even told several of the little boys in school that he knew what his gift was to be from grandfather. Nothing had come in the mail on Christmas eve when the children hung up their stockings, so they were planning to write to grandfather when the bottle did come and tell him his hot cocoa had cooled in the big snow-storm that was blowing.

The Christmas bells woke them early and they rushed downstairs in their night clothes, two little white figures to see in the dim light what was on the rustling tree in the corner. "Oops! I fell over a ball or something!" cried Bob, going headlong into the soft hearth rug. "Don't stumble over it, Ellen!"

"Ki! Ki! Ki!" said a whimpering little voice in the soft half light. "Ki! Ki! Ki!"

"It's a dog! A dear little puppy! I wonder how it wandered in here?" cried Ellen.

"It has a card tied to a string around its neck. I wish I could see what it says," Bob was trying to read what was written on the little tag.

By this time Mr. and Mrs. Morris were in the room, and Mr. Morris brought in a light. "What do you think?" cried Bob. "This is the nice, warm present from grandfather! Of course, he's nice and warm and always will be. Why didn't we guess at first!"

"I'm glad we didn't," said Ellen, cuddling the warm little ball under her soft chin, "It's all the nicer this way. Grandfather fooled us this time, sure enough."—HILDA RICHMOND in *The Sunday School Times.*

Lullaby for Mary

Elaine Sommers Rich

Hush-a-by, Hush-a-by,
Mother's baby boy.
Listen to the shepherds sing
With hearts brimful of joy.

They've brought a little lamb for Thee—
Woolly, fuzzy, white.
They've come from near Judean hills
This snowy, holy night.

Hush-a-by, Hush-a-by,
Mother's baby boy.
Listen to the shepherds sing
With hearts brimful of joy.

Homemaking
News and Views

Happy Families Play Together

By Olive G. Wyse

PLAY IS an important means of growth for the child. It is also necessary for adults. It can be stimulating or relaxing. It can prevent fatigue, discouragement, and loss of perspective. If members of a family have fun together, they promote that "we" feeling which is essential for happy family living.

The Christmas season is a good time to plan for family fellowship in work and play. The children can help bake Christmas goodies, wrap gifts, and put up holiday decorations in the home. They will enjoy making the decorations for the table, the buffet, or the window. One method of frosting decorations can provide an evening of fun for several members of the family. Leaves, seed pods, dried branches, evergreens, pine cones, bearded grasses, hedge apples, nuts, and others of nature's ornaments may be made to glitter with a coat of paint and mica Christmas snowflakes. Spread old newspapers over large table or floor to catch splattered paint. If you like white decorations, get a small can of white enamel and a one-inch paint brush. Begin painting the bottom of the branch and work toward the tip. While the paint is still wet sprinkle generously with Christmas snow. After the paint is dried, silver, gold, or colored sequins, balls, nuts, and cones may be pasted or tied to the branches.

The youngsters as well as mom, dad, grandma, and grandpa can join in a family project of making gifts for a family. If dad knows anything about woodworking, he can team up with his son or daughter to turn out useful gifts, a chest for toy storage, a cupboard for play dishes, or a cradle for a doll. Some youngsters enjoy painting cans to be used for wastepaper, knitting holders, or flower pots! Older children can finger paint designs on a wastebasket and then shellac it. All members of the family can participate in making greeting cards. Making things at home rather than buying all gifts and decorations at a store helps children realize the joys of giving and doing for others.

Popcorn is a "natural" for finishing off an evening of play or work together. If you like caramel corn, an easy way to make it is in the popper. Heat one-fourth cup lard, one-half teaspoon salt, one-half teaspoon vanilla, and one-half cup popcorn in the popper. Stir well. Just before the corn is ready to pop, stir in one-half cup of sugar. Continue stirring during the popping. Remove from popper as soon as corn is popped or sugar may burn. Stir well. For extra special treat add chopped nuts just before shaping caramel corn into balls.

One prerequisite for happy family play is wholehearted participation on the part of the adults. If play is recreating for you, you must "really play." If you play tiddly-winks, hide-the-thimble, hopscotch, checkers, or a guessing game, you must abandon yourself and "get lost" in the game. The children can tell if you are half-heartedly playing. Their joy is made more full if you enter into their play and enjoy it. Play is a means of learning new skills not only for children. Adults, too, can learn new skills and should be willing to learn from their children.

Family recreation should hold the family together and develop co-operation. It should not overtax the energy of any member of the family nor the family budget. Family members need to recognize that there are times for quiet play and hobbies, active or noisy games, trips, and vacations. It is important to choose the best type of recreation for the needs of the family at a given time. A family orchestra with kitchen "instruments" would be appropriate and relaxing sometimes, but not every night.

If the family budget is cramped this year so that you cannot buy the toys and play equipment the children need, why not try spending each evening at home for two weeks before Christmas in order to make some of the things you cannot afford to purchase already made? The following list of books and inexpensive pamphlets will give you stimulating ideas for providing the right kind of play materials for your children. You may find one or more of the books in your community library.

Resource Materials on Children's Play

Books

Crocker, Constance H., *Let's Build,* Houghton Mifflin, 1944
Early, Mabel, *Toy-Making,* The Studio Publications, New York, 1944
Garrison & Sheehy, *At Home with Children, The Guide to Preschool Play and Training,* Harry Holt & Co., 1943
Kawin, Ethel, *The Wise Choice of Toys,* University of Chicago Press, 1938
Leonard, M. S., *Best Toys for Children and Their Selection,* Wisconsin Kindergarten Association, Madison, Wis.
Newkirk & Zutter, *You Can Make It,* Silver Burdett Co., New York, N.Y., 1949
Turpin, Laury, *Toys You Can Make of Wood,* Greenberg, N.Y., 1944

Pamphlets

Association for Childhood Education, 1200 Fifteenth Street, N.W., Washington, D.C.	
Make It for the Children	$ .50
Uses for Waste Materials	.20
Helping Children Grow	.25
Toys—What—When	.15
Children's Bureau, Dept. of Health, Education, and Public Welfare, Washington, D.C.	
Home Play and Equipment for the Preschool Child	$ .15
Canadian Council on Child and Family Welfare, Council House, Ottawa, Canada	
Play and Play Material for the Preschool Child, Harriet Mitchell	$ .25
Household Finance Corporation, 919 North Michigan, Chicago, Ill.	
Playthings	$ .10

Viewpoints on World News

Farm Surplus

Carl Kreider

IN THE CURRENT season of Thanksgiving we need to be reminded again of the bountiful crops that God has provided. The wheat crop the past year was the second largest on record, being exceeded only by that of 1948. The corn crop was so large that by October the stocks reached four billion bushels, the largest record. The cotton and rice crops were also very large. In the queer world in which we live, however, these plentiful crops have posed some serious problems, because most of them are larger than the domestic economy of the United States can absorb. What should be done about the surpluses of these products? This article will discuss briefly four proposals which have been made.

Give them to foreign countries. Since surpluses in the United States are matched by shortage in many other countries of the world, one possible solution would be to give away the surplus products or sell them at low prices. In one sense, this has already been done. Food packets were given to people in the Eastern Zone of Germany from the stores in the Western Zone of Berlin. Since much of this food originally came from the United States it was in reality a gift of surplus American products. Furthermore, a large amount of grain was sent to Pakistan earlier this year. There is a distinct limit, however, to this method as a solution to the problem of farm surpluses.

In the first place, the temptation is always present to use it as a political weapon. There was no attempt to disguise this motive in the gift of food parcels to East Germany. It was better concealed in the gift of grain to Pakistan, perhaps because of the adverse reaction from India of a previous attempt to give food for political purposes. One may question, however, whether it is ever possible for one of the parties in the present "cold war" to make large gifts of food or other basic raw materials to neutrals without the suggestion of political motivation.

In the second place, somewhat paradoxically there is no assurance that such gifts are entirely welcome in the country receiving them. When foreign countries send products to the United States and sell them in the American market below the selling price in the country from which they come, we are quick to raise the cry of "dumping." Furthermore, we have tariff laws that would impose special duties on such imports. Farmers in countries receiving food gifts from the United States would also be likely to term our gifts "dumping" and would exert pressure on their government to put a stop to the admission of such gifts. Furthermore, the country receiving such gifts would be entirely justified in taking measures to regulate them unless they would have complete assurance from the United States that we would be prepared to make the gifts an annual affair. What the economists call "sporadic" dumping is the most undesirable of all because it may have the effect of destroying the industry of the importing country.

Allow the price to fall. Some people regard the present farm surpluses as an illustration of the folly of governmental intervention in economic matters. They feel that if the government would not support farm prices at artificial levels the resulting decline in prices would bring into force the law of supply and demand and cause farmers to reduce production and at the same time increase the amount consumed. This argument has at least three important weaknesses.

In the first place, there is no assurance that the prospect of receiving lower prices will cause the farmer to plant less acreage. Farmers have certain fixed costs to meet. If the price of one crop falls, they can sometimes switch to the production of another crop. If the prices of farm products *as a whole* fall, it is extremely unlikely that most farmers would be able to respond by allowing their land to lie idle.

In the second place, not only the farmers, but all parts of the nation's economy have an interest in maintaining a prosperous farm population. Many economists feel that the serious fall in the price of farm products in the years soon after the close of World War I was one important reason for the disastrous general economic depression of the 1930's. Certainly, President Coolidge's veto to two important farm relief measures passed by Congress in 1927 and 1928 was an important factor leading to the election of President Roosevelt in 1932.

In the third place, there is some evidence that present farm surpluses are a temporary phenomenon, and that the long run problem of the United States, as well as of the rest of the world, is a problem of increasing the production of food. World annual production of bread grain increased from 229 million short tons in 1935-39 to 262 million short tons in 1952. This increase was caused almost entirely by the increase in North American production. Production in all other areas of the world was almost static. The population of the world, however, is increasing steadily. The United States population alone is now growing at the rate of about 2½ million persons a year. Even if the present high birth rate declines, as some expect, the American population will be 190 million in 1975. At present crop yields and rates of production this would require 100 million acres of additional crop land for food and fiber for this growth of population. Since we don't have this much good land left, our large surpluses may soon disappear.

Artificial price supports for farm

products. For the past twenty years the government has been authorized to support the prices of farm products. The full details of this program are far too complex to be reported in this short article. Briefly, the law *requires* that the government support the price of wheat, corn, cotton, tobacco, rice, and peanuts at not less than 90 per cent of parity. (Parity price is a highly technical subject but for our purposes here it may be defined as a "good" but not an "exorbitant" price.) Dairy products must be supported at at least 75 per cent of parity, and wool, mohair, and tung nuts at from 60 to 90 per cent at the discretion of the Secretary of Agriculture. For all other farm products the Secretary of Agriculture *may* provide supports up to 90 per cent of parity if he wants to, except potatoes where Congress has specifically outlawed price supports.

Prices are supported by having a government agency, the Commodity Credit Corporation, by purchase or loan keep part of the crop off the market. Government stocks may be released when the market situation improves; in fact, large stocks were sold by the government during World War II and in the early years of the Korean War. Because of the record-breaking size of the crops of the last two years, however, the government has (as of May 31, 1953, when the last report was prepared) an investment of $3.2 billion in surplus farm products. About one third of this amount is invested in wheat and another substantial portion in cotton and corn—all of which can be easily stored for long periods of time. Significantly large amounts are also invested in highly perishable products, especially butter. Last February Secretary Benson extended for another year a program of buying butter although our government stock pile was already 100 million pounds. The potato-buying program of 1948-50 cost the government $350 million and most of the potatoes bought were either fed to livestock or allowed to spoil.

On August 14, 1953, the farmers were asked to go to the polls to approve marketing quotas on wheat. If two thirds of the voters agreed to submit to these quotas they would become mandatory. Prices would then be guaranteed by the government at 90 percent parity (about $2.20 a bushel). On the other hand, if they rejected the quotas the government would allow prices to fall to 50 per cent of parity (about $1.20 a bushel) and the farmers would be free to sell storage wheat also. Only about half of the eligible farmers actually voted. Nearly nine tenths of the voters (87.2 per cent), however, agreed to submit to quotas. Accordingly wheat price supports are guaranteed for another year.

The large investments in storable commodities and the potential losses of perishable products raise the question of whether price supports are really the best approach to the farm problem. High prices encourage continued high production, they make sales abroad difficult, and they may react unfavorably upon sales at home as well. Margarine, for example, may soon replace butter if the price of butter is supported at the present high level, and since so many people have now become accustomed to the taste of margarine it may be doubted whether butter will ever be able to regain its former market, even if the price of butter declines.

Subsidy for farm products. Some students of the farm problem in the United States are convinced that some form of price supports is necessary and desirable for nonperishable farm products. For perishable products, however, they feel that subsidies should be used instead. When the price of butter as determined by the laws of supply and demand falls below the parity level, they would advocate having the government pay the dairy farmer the difference between the parity price and the current market price. This would simply involve a cash gift to the farmer and would not call for any governmental purchasing or storing of butter. The effect of such a policy would be to give the dairyman the same income he now enjoys without requiring the government to spend more money than is now spent. In addition, there would be no worry from a huge supply of butter going rancid in government storage; instead the people would be eating the butter because it would be sold on the market at a price they were able and willing to pay.

Conclusion. There is no doubt but that the government is genuinely interested in the economic welfare of farmers. It is beside the point here to note that the government is not necessarily altruistic in this interest. The farm vote is important to any political party. Since farmers now enjoy a higher standard of living it is all the more incumbent on them to think in terms of the best possible use of their resources. The Christian farmer will recognize that God has been the giver of his abundant crops. He will also use the money he realizes from them in a way consistent with Christian stewardship.

Farm Outlook

If frost collects on the inside walls or ceiling of your dairy or beef barn, you have a ventilation problem that needs correcting.

The animals you keep inside the barn will be healthier with good ventilation and the building will provide more years of service if it is kept dry inside, according to farm structure specialists.

Air inside a "tight" barn housing livestock has a high moisture content because the animals are constantly giving off moisture. When this relatively warm, moist air contacts cold uninsulated surfaces, it condenses and forms frost if the surface is below freezing.

You can keep the frost out of barns by removing the moisture-laden air before the frost has a chance to form and by replacing it with drier outside air. Either use a ventilating fan to move the air, or open windows on the south and east sides of the buildings.

If you use a ventilating fan, it is important that you use the right size and put it in the right place. Your local power use adviser will be able to help you locate the fan and determine the right size.

One or two large openings will work best if you plan natural ventilation, but place them so that they will not set up crosscurrents, and create drafts. You control the air movement better if these openings have adjustable doors. If you put the openings only along one side of the building, you can cut down drafts. —S. J. S.

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He Discovered a New Variety

Back in 1935, Sam Lykken of Cass County, North Dakota, walked through his 20-acre barley field meditating on the damage which stem rust had done to his crop. "It looked hopeless," goes the story in *The Northwest,* "but as he was musing on this ill fortune he spied one green, vigorous plant standing by itself unaffected in 20 acres of rust-ravaged barley."

Later on Lykken got 18 ripe kernels from this one plant, the only yield from the whole 20 acres. But he saved these 18 kernels and planted them the next year in his garden. The drought and he fought for the victory but Lykken won out with the aid of a water bucket and again planted his harvest the following year. This year he had to fight grasshoppers.

But finally, in 1941, Lykken was able to plant 25 acres of his new rust-resistant barley strain, for that is what it turned out to be, and to have 1,200 bushels for sale. He also took a sample to T. E. Stoa of the North Dakota Agricultural College. He sold the rest of his 1,200 bushels at regular seed prices with the result that the seed began to gain wide distribution.

The idea caught on and by 1952 Lykken's barley, now known as Kindred (L) appeared on 90 per cent of the barley ground in Minnesota. In North Dakota it made a 71 per cent showing and South Dakota and Wisconsin followed with 29 per cent and 14 per cent. It was also grown extensively in Iowa.

Lykken never patented his barley strain. He admits he might have if he had known of the possibilities. But he is not sorry. He feels that he has done all right.

Milton Falb to Serve with Ulrich Foundation

Milton Falb, progressive Mennonite farmer near Orrville, Ohio, and member of Martins Church, left recently with his family for a two-year term of service in Puerto Rico. As reported in the Orrville *Courier-Crescent,* Milton "will be in charge of the industrial service portion of the program sponsored by the Ulrich Foundation, a nonprofit corporation chartered "to undertake, promote, develop, and carry on religious, charitable, scientific, literary, agricultural, research, and/or educational work in any part of the world."

Milton will need to sacrifice his interest in Conveyo, Inc., a business started in 1948 which builds and sells "self-unloading wagons, front-end loaders, in addition to repairing and retailing other pieces of farm machinery." Of course it will mean leaving behind the farm where he was born and he with Mrs. Falb and the four children will need to adjust themselves to life in a new community. But the Falb family does not feel they are making a sacrifice in this move. For ten years now Milton and Mrs. Falb have been interested in service work.

Planning New Hospital in Puerto Rico

The application has been submitted to Washington, D. C. for federal funds to help build the new Mennonite General Hospital in Aibonito. The Hill-Burton Act empowers the government to match with $2 every $1 raised by our Hospital Planning Committee.

After the application has been acknowledged the final floor plan will be drawn up, bids accepted from contractors, and plans for soliciting funds in Puerto Rico and the United States set in motion.—Rio La Plata.

READIN, RITIN, RITHMETIC

(Continued from page 19)

However, of far greater significance than the natural beauty of the surroundings is the spiritual goal of the school. Our ideal is to help Christian parents give their youngsters a firmly grounded, evangelical, Bible-centered training with friendly guidance in the ways of Jesus, so that lives might be consecrated to living out His plan. Only so can spiritual beauty be brought to a par with natural beauty. Only so can real contributions be made to a better Puerto Rico.

In order to reach this goal many avenues are utilized. Bible classes are held daily in each grade. A daily devotional period, with all children attending, is held. Attendance in Sunday school is encouraged and recorded. Religious activities are planned for developing participation and leadership qualities.

For this school year the first attempt is being made to bring in children from surrounding church areas rather than serving only the immediate community of the school. Fortunately, our mission communities lie within an hour's drive of the Pulguillas area, where the school is located.

The building of new lives for real service through the power of Christ in Puerto Ricans is our goal, our contribution to the educational program of Puerto Rico.

AT HOME IN PUERTO RICO

(Continued from page 13)

visitors come to our doors. Our homes are gladly shared. The open front door is a sign of welcome. Should it be closed it is but for the moment while we are busy with cleaning or other tasks. If the visitor comes by at mealtime we expect to share our food with him.

We women in the country enjoy the visit at the "quebranda" (stream) while washing our clothes or getting water, or at the tienda when we do our daily purchasing. Even though we have no telephones away from the highways news can spread fast. The men often gather in the tienda after work and visit.

The social life in the rural parts is largely confined to the family and is tied up a great deal with religion. Special days are observed. These include Three Kings' Day (January sixth), Easter with its religious processions, weddings, christenings, and local saint day celebrations. A custom is the "velorio" (wake) for a departed neighbor or friend where everybody stays up all night in the home of the dead body, and where refreshments are served and often strong drinks as well.

We Worship

In our worship you will find the greatest difference between the home of the true believer and the one with a formal religion. On the walls of the latter you will find pictures of the Sacred Heart, showing the suffering Jesus. There will be the shelf or table with its saints, crucifix, rosary, and candles. The family will have the "rosario," (the repetition of prayers to the virgin—one for each bead) one member leading out and the rest repeating after. In the country homes you may occasionally find the Virgin Mary (her picture is pasted on a wooden box with a place to put an offering.) Each day she is carried to a different home in a procession which chants to her. At night the lighted candles make a vivid picture together with the chanting as the procession goes to the next home.

In the home of the true believer you will note on the walls mottoes or calendars with Scripture verses, or something made or received by the children in Sunday School. There will be the Bible. Where both father and mother are Christians there will be family worship. The Scripture is read together, prayers ascend to the Father in thanksgiving and for the needs of the family and others round about.

You have gotten a glimpse into our homes. You have an idea of the great contrasts in our small island. Also, you have noted that basically we are not so much different from you—for we work, we play, we visit and we worship. We are your brothers and sisters through Christ.

WHEN I AM OLD

(Continued from page 10)

Grandma leaned back in her chair. "Wasn't that sweet of the girls? What a beautiful plant! It was kind of them to remember me."

Grace, a bundle of energy, ran in from the hall with something else. "Some more cards that Daddy got at the post office this evening. My! You have a stack!"

Grandma had been getting cards for almost two weeks, several each day. Nice they didn't all come at once! She patted the pile lovingly. And she had been thinking no one cared. What was wrong with her, anyway?

* * * *

"Merry Christmas, Grandma," aroused her from her thoughts. At the door stood Mildred Martin with a large package.

"From the Young Mothers' Sewing Circle, with love."

Excited fingers labored with pretty paper concealing a basket of choice fruit. A sprig of green and a red bow decorated the handle.

"I don't know how to thank you, Mildred, and all the others who had part in this. God bless you somehow!"

"We're happy to do this for you, Grandma, for you've taught us many valuable lessons."

Those young mothers, who met once a month to sew for others, had thought of her! Mouth-watering fruit! But Grandma appreciated most of all the love behind the gift.

* * * *

Marie, her oldest granddaughter, called in as she flitted down the hall, "Night, Granny, Dick's here and we're going caroling."

"Good night, dear, have a nice time!"

The wind hurled itself vainly at the window. "I'd hate to go out on a night like this," Grandma thought, "But young folks don't think of the cold." Six couples were going to sing at the homes represented in the mission Sunday school where both Marie and Dick had classes. How she would love to hear them, but their route took them to another part of town.

And so Grandma got into her warm bed and wistfully dreamed of the days when she didn't get tired—of corn huskings, and apple snitzings, and sleigh rides, and singings and skating parties. And of the Christmas days when her children were small! "Not much money in those days, but my girls were as happy with their rag dolls and home-made cradles as little Gracie will be with her new magic skin doll tomorrow morning. And the boys enjoyed their wooden train as much as Johnny will his new Lionel that will soon be hooked up. Yes, those were the best days!"

Music of heaven? What was she hearing?

> "Silent night, holy night,
> All is calm, all is bright."

Grandma raised up and peeped between the curtains. Sure enough, a dozen boys and girls, grouped under the street light, singing just for her. God bless them! And Marie had planned this and wanted to surprise her! They were singing of the Christ of Christmas, of Him who came to bring "peace on earth, good will to men." Grandma lay back and listened and dreamed.

Once more, singing awakened her:

> "Glory to God in the highest,
> Peace and good will to men."

Again she looked out. Another group was singing for her. Now who? Wasn't that Clair Morris, the MYF leader? He always stood head and shoulders above the rest. Yes, the MYF went caroling, too.

This was too much for her pent-up feelings. Grandma buried her face in her pillow (no one but God would know), and sobbed and sobbed. And the prayer of her heart overflowed for only God to hear:

"Dear God, Father, forgive me for my selfishness and ingratitude. Make me patient and loving. Help me wait for Thy time, and bear the pain and loneliness. Use me for some good. Bless these young folks and their message. I thank Thee, dear Jesus, for the peace in my soul tonight."

Snowy white hair framed features of angelic calm, as Grandma relaxed into the deep sleep of the trusting saint. There was peace at Christmas time!

Weather Terminology

Are you familiar with weather forecast terminology?

Here is what the weather forecaster means when he says, *Fair or partly cloudy*—no rain in the area; *Risk of thundershowers*—0 to 15 per cent of area may get rain; *Widely scattered Showers*—15 to 30 per cent may get rain; *Showers*—45 to 75 per cent of area may get rain; *General Showers*—75 to 100 per cent.

—Service News, Blacksburg, Va.

BETTERS LETTERS IN '54

(Continued from page 21)

your soul should come to the tip of your quill. With frankness and simplicity there should be something to write about that is not materialistic in its message. Just as you reveal yourself in a well-managed conversation, so should your best skill and taste bring out your personality in the letter you write. Letters which are a work of art make and keep friendships. Listing everyday routine may be interesting to you, but it will not cement a friendship.

Some letters are priceless. Some are worth their weight in gold. But some are not worth three cents.

WE BOILED APPLE BUTTER

(Continued from page 20)

at college ate apple and peach leather between meals instead of ice cream and candy bars. In a little more than an hour the apples were all ready for the kettle. And while more stories were told we sipped grape juice and ate cookies. Then to bed early, expecting that "Early to bed and early to rise," would make good apple butter.

Five o'clock the next morning we arose, my husband to make the fire, I to give the kettle its final cleaning. It was no sooner ready than he called for it at the back door and together we took it out and placed it over the blazing fire. In went the cider, thirty gallons of it, right up to the kettle's rim. At this point we were joined by two very wide-awake little boys fully clothed and all set for a day of adventure. We stood around the kettle, the four of us, and watched as the darkness melted away and a gorgeous orange-red sun moved over the horizon, the beginning of a perfect October day. About us was the orchard and at our feet the thick clover lay white with frost. Soon after six o'clock (thanks to the apple wood) the cider was boiling and boiling, and giving off a fragrant odor.

Even the baby seemed to sense the importance of the day for when we returned to the house she was awake and ready to join the family at breakfast. Enthusiasm ran high and everybody was eager to work.

We had made it known that we would have a sort of open house all day. Anyone was welcome to come at any time and stay as long as he liked, to eat, to stir, or just to look. Our boy of nine shared the responsibility of the fire with a white-haired man of seventy and it would have been difficult to say who enjoyed it more. The whole atmosphere was one of gay festivity with the old and the young working and laughing together.

When half the cider had boiled away the remaining ten gallons were added and again boiled until only half remained. Then the apples went in and the paddle came into use. Don't let anyone tell you that stirring is a hard job. It isn't. But I was always given that impression by older folks. That paddle just slides through the apple butter. The afternoon wore on and the stirring continued to the rhythm of "twice around the kettle and once through the middle." The autumn sun sank lower in the sky, its slanting rays dimming in strength. The air grew chill but around the fire was warmth and gaiety. Then the testing began. UM! so good, that spicy reddish brown sauce. It was soon agreed that the time had come to take it off. The crocks were all brought and the dipping began. Because we couldn't get a dipper the right size we made one by screwing a long wooden handle to a stainless steel kettle after its handle had been removed. We watched with satisfaction the crocks being filled one by one and set back on a big slab to cool. Fifteen gallons, there were, of rich, thick, boiled down apple butter. A bountiful reward for our efforts, And oh! the fun we had had. As dusk settled over the orchard, the air around the kettle hung heavy with the spicy fragrance of the apple butter mingled with the odor of burned logs. It had been a delightful day, a memorable day, a day never to be forgotten. At bedtime a tired smoke-stained little boy came to me and said, "Mother, this is the nicest thing we ever did." And I thought so too.

Trading Post

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For advertising rates, see page 3.

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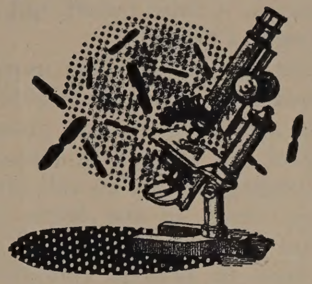

by the
Mennonite Research Foundation

Mennonite church membership figures do not reveal the size of Mennonite families or of Mennonite communities. One sometimes hears the question raised concerning the total Mennonite population, including children who are not members of the church. A recent study of 9,842 families concerning which information was available in the 1950 Mennonite Family Census is summarized in the table below.

CONFERENCE DISTRICTS	No. of Families	Persons	Average No. of persons per family
South Pacific	64	247	3.86
South Central	684	2640	3.86
Southwestern Pa.	422	1652	3.91
Illinois	668	2639	3.96
Franconia	762	3070	4.03
Iowa-Nebraska	854	3464	4.06
Lancaster	1541	6273	4.07
Indiana-Mich.	1330	5447	4.10
Pacific Coast	319	1333	4.18
Ohio Menn. and E.A.M.	1701	7178	4.21
Independent	233	994	4.26
Canada	682	2956	4.33
Virginia	491	2188	4.46
North Central	91	431	4.74
Total	9842	40515	4.12

Another study based on the Mennonite Family Census showed that there were 2.86 church members per family unit or household in the Mennonite Church in 1950. In a 1953 membership of 68,304 in the United States and Canada there would therefore be 23,882 family units or households in the Mennonite Church. Multiplying this figure by our average of 4.12 persons per family, we get 98,394 as the total population of the families in the Mennonite Church in the United States and Canada.—MELVIN GINGERICH

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Poultrymen Observe Denbigh Methods

Close to 50 Virginia poultrymen spent a day in the Denbigh, Virginia, Mennonite community recently according to a report in *Extension Service News.* This was the first of two one-day tours.

The visitors were entertained at the farms of Sam Brunk, Jr., Robert Shaeffer, Jr., and George Brunk.

"Some of the most interesting ideas observed included radiant heat in a brooder house, an elevator, feed tracks in most houses, an automatic feeder, openings in four sides of the houses for good ventilation during hot weather, aluminum painted roofs, and a home dressing plant where approximately 3,000 broilers and 100 hens are dressed each week."

New Communities in Pennsylvania

(Continued from page 9)

need to join in supporting a pastor. Consequently none of them get very much attention or care. The low salary and the difficulties of the task do not attract the most capable men and again the churches suffer. Religion has become a hobby of women and children. Men as a rule are seldom found in these rural churches. Sunday schools are operated in a shoddy fashion.

It is in just this type of need that our summer Bible school program has pointed the way to a great door of service. The concept of VS has made a tremendous impression in a time when the professional ministry has failed. The idea that here are people, including men and boys, who believe in everyday Christian living has been a real point of contact. The practical demonstrations of Christianity such as helping repair a church, or shocking oats, have done much to win confidence. The friendliness of the teams, their joy in their work, their interest in the people and their giving of time with no pay has been a real testimony. We have found that there are many who will listen to the true Gospel when they see that those who give it believe in it and live it.

This whole opportunity and need came providentially at a time when our church at home was ripe for something just like this. From the very beginning this was a grass roots movement. The few of us who were responsible for over-all planning and co-ordination could scarcely keep ahead of the calls that came from those who wanted to serve.

Following the interest in the summer Bible school work came the realization that in light of the need and the particular situation in these areas, the best and most effective way to give a witness in these areas would be by colonization. Again this realization came providentially at a time when many young people were ready for just such an opening.

Early in 1952 one brother bought a farm near the Potter County area, just across the line in New York state with the intention of making it available to some young man who was willing to move there. Another young man with the encouragement of others at home bought a farm in Potter County. A third family, not farmers, bought a home.

Before any of these had moved to that area a call came from a near-by church appealing to our group to take over this struggling, almost extinct congregation. This call came as a direct result of the Bible school program that had been carried on by our teams in near-by communities. The call was accepted and one of our congregations at home assumed responsibility for the project as an outpost. This church building has been bought and regular services are held there. Sunday school attendance and community interest is growing. This is the nucleus of what promises soon to be a fair-sized Mennonite community. Another family has bought a farm and is moving there this spring. More are interested and probably will follow.

It is our conviction that colonization should be undertaken primarily for the purpose of evangelism. We do not believe in merely transplanting a Mennonite community into another geographical location. We believe that care should be taken so that we do not crowd out the local people. We do not want to proselyte or antagonize local churches. We believe that a small number of families can go into various communities, give an effective daily witness, try to reach the unchurched and build up a congregation with plenty of non-Mennonite names on the roll.

We are looking forward to establishing new settlements in other of our Bible school areas. There is one more area in central Pennsylvania now where our folks have already bought two farms. The immediate area has no churches. The quality of land is high. This again will be an ideal expression for both the ideals of evangelism and colonization. A Bible school was held there last summer with very good attendance. In southern New York state there is a church that is little used. The local community is asking one of our groups to take over the church and provide regular services. Steps are being taken to secure ownership of the church.

There are many more green valleys nestled between Pennsylvania's lengthy mountain ranges. In many of these we hope to see a real Christian witness given in an everyday way by the farmer and the carpenter.

It is a bit early to say much about the development of these communities. There are going to be some problems, many of them, but problems are a sign of activity and progress. The pattern that this will take probably will be this. Bible schools will be assigned to various congregations under the general supervision of the I.E.C. As congregational interest develops interested families will move into the area and begin services. The home congregation will assume responsibility for supplying finances and personnel.

In a day when religion is professionalized and modernized until it has lost its meaning and its effectiveness, in a day when we have become so many and so close that we are quibbling instead of witnessing, I believe that the Lord has called us to spread out. May we do it before we lock our horns in mortal conflict like the proverbial rams and die in a futile struggle.

TWO LOAVES AND TWENTY-ONE FISHES

(Continued from page 7)

publicans, Matthew and Zacchaeus. Yet He never descended to their level of selfish living. Rather He drew them out and up to His level. Matthew left all to become His disciple. Zacchaeus emptied his moneybags to rectify his shady business dealings and to help the poor.

Jesus joined the festivities with His friends. Then God wants His children, also, to enjoy some times of festivity and fellowship. And He will faithfully add these to our lives when we give first place to Him and the work of His kingdom. But we cannot enter the hall of feasting and leave Jesus outside. If others in the gathering would shut Him out, then we should choose rather to be shut out with Him. Where He is an honored guest, there we may join the festivity, too.

On that special occasion Jesus may delight to satisfy our hunger with light hot rolls rather than the common barley bread. The fish we receive from His hands at the feast may be delicately browned shrimp. But then we will eat it with a clear conscience, with thanksgiving, and with no indigestion following.

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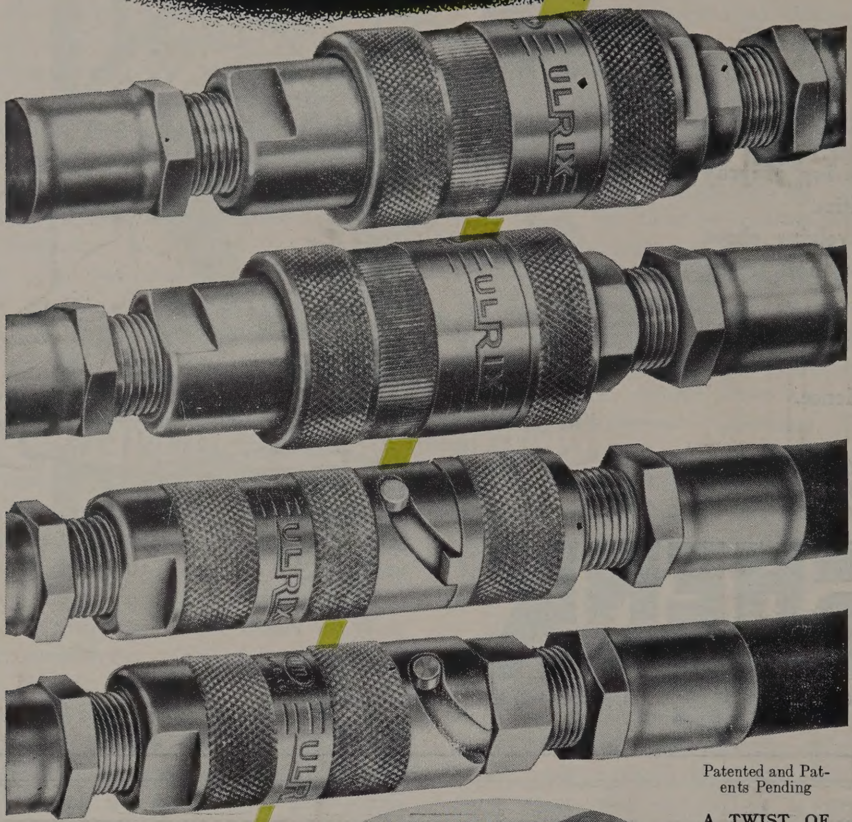

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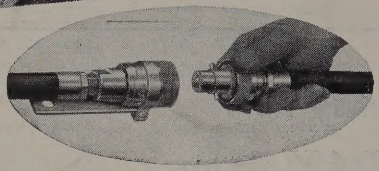

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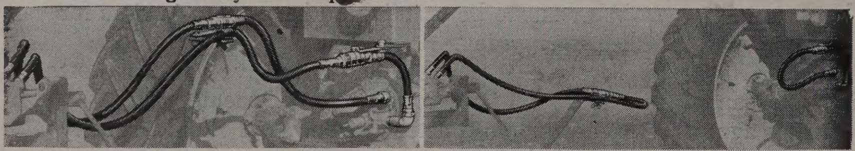

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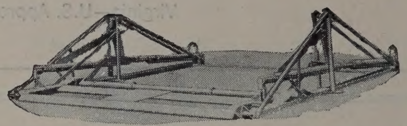

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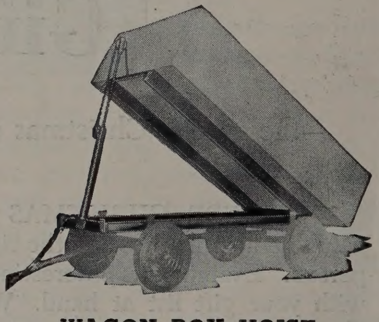

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